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HERMAN H. PITTS, Editor & Proprietor, Fredericton, N. B.

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Our Pactry.

Forgotten Workers.

They lived, and they were useful; this we know,
And naught beside;
No record of their names is left, to show
How soon they died;
They'did their work, and then they passed

An unknown band;

But they shall live in endless day, in the
Fair, shining land.

And were they young, or were they grow-ing old, Or ill, or well, Or lived in poverty, or had they wealth of

No one can tell;

Only one thing is known of them-they faithful
Were, and true
Disciples of the Lord, and strong, through

prayer
To save and do.

But what avails the gift of empty fame?
They lived to God;
They loved the sweetness of another name,
And gladly trod The rugged ways of earth, that they might

Helper or friend, And in the joy of their ministry Be spent, and spend.

No glory clusters round their names on earth; But in God's heaven

Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Though here unknown.
And there lost names shine forth in brightest rays Before the throne.

O, take who will the boon of fading fame; But give to me A place among the workers, though my

A place among name
Forgotten be;
And as within the book of life is found
My lowly place,
Honor and glory unto God resound
For all His grace.

Christ is Coming By and By.

'And to wait for His Son from heaven."—
1 Thess. 1:10.
Could we hear the songs triumphant
That the hosts redeemed shall sing.
Could we see the matchless splendor
Of our Prophet, Priest, and King;
Could we see the crowns of glory
Waiting for us in the sky,
We should joy to tell the story,
Christ is coming by and by.

Could we see the white-robed angels—
See their faces pure and bright,
Listen to their glad evangels
In that heaven undimmed by night;
Could we know the loving pity
Jesus feels for those that sigh,
We should long for that blest city
And his coming by and by.

Oh the starry crowns of gladness
Waiting for us over there!
Oh the hearts all free from sadness!
Oh the brows all free from care!
Oh the joy of life unending,
Shadowed ne'er by tear or cry! Oh the shining hosts attending Jesus' coming, by and by!
—Sattath Merald. Our Pulpit.

THE LAST GOSPEL INVITATION.

SERMON PREACHED BY

REV. A. J. MOWATT

In St. Pau's Church, Fredericton, Sab-

" And the Spirit and the Bride say, Come And let him that heareth say, Come. And let him that is athirst Come. And whosoever will let him take the water

bath Evening Jan. 22nd.

of life freely."-

The text may be fitly called the last gospel invitation, and if there is any best where all is so good, the last is the best. The Divine Author of the Sacred Scriptures, just before closing what He has to say to men, lest, as it were, the many gospel invitations already given might not be full enough, and free enough, and pressing enough, and lest there might still be room for some to complain that their peculiar cases and circumstances were not sufficiently considered, and that there was not encouragement enough held out for such as they, issued one more, and made the final one so full and free, and in fact about everything any one could reasonably ask or desire, that no gospel hearer can have the shadow of an excuse for not coming to Christ. O my hearers, if we do not come with these words written for us, it cannot be from want of an invitation, Listen to the words. Let them ring in your hearts as well as ears, your consciences as well as intellects; and if you have ears to hear and hearts to appreciate, I cannot, for my part, see, how it is possible for you to held out any longer. "And the Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that is athurst come. And whosoever will let him take the water of life freely."

The first consideration urged in the text why we should come, is the Spirit's willingness. The Spirit says, "Come!"

This is often spoken of, and rightly so

as the Spirit's dispensation. In fulfilment of Christ's promise the Spirit was poured out specially on the day of Pentecost, and ever since He has been in the world doing His work, applying the truth to men's hearts and consciences, convincing them of sin, and persuading and enabling them to embrace the offered Saviour. Men cannot see Him as they saw the Son, nor does He always, nor visible tokens of His Divine presence marriage banquet. men to speak out their heart experiences could tell us how deeply they were spiritoften in God's House, they have had abhorrent views of their hearts and lives, how often they have seen sin to be the like lightning before their eyes, how often they have been pressed and almost persuaded to become christians, how often they have been made feel that have had to acknowledge to themselves, have had no such experiences as I have in the world, through her missionary been trying to describe, but if you have enterprises, through her trials and tri

ing no satisfactory evidences that you have come to Christ and tasted how have come to Christ and tasted how and worldly influences and oppositions, gracious He is. And yet the Spirit has are all horne down before her aggregation. you here to God's House so many Sab baths? Why those tears as you sat listening to the gospel? Whence those Pastor is not a man of faith, her office and rode three miles to talk to a noted sufficient reason, that will be satisfactory cheerful good morning to a labouring sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and then cutting satisfactory has been cutting and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work about his work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work about his work and rode three miles to talk to a noted sufficient reason, that will be satisfactory with a kind word about his work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason, that will be satisfactory work and rode three miles to talk to a noted sufficient reason. that you would come to Christ before she cannot be a power, this man and you could get away from the strange in that man will not be born into the King would say, what arguments he would be so destitute and empty.

If we are without Christ is to our own, and to be without Christ is to our own, and to be without Christ is to be so destitute and empty.

fluences that were upon you? Ah! that dom of God within her, and her influence use to convince him, but he was greatly have it to-night again.

taken me by the hand, and given me a and profligacy will grow and fatten in have not felt so much like coming since, hallowed precincts. and indeed not likely to again."

it into your heart to come here to-night. ness dwells among us! How is it that draw you, and yield yourself to his en-treaties. Do not get up an excuse for that so many stand aloof from us that not coming. Do not say, "The Spirit is not drawing me strong enough yet. I we would like to see among us, and that we think ought to be among us? Ask ought to hate sin more than I do, and them, and they will tell you, it is beto have deeper convictions and stronger delinquent. They will point to churching and more powerful desires. It takes as good as they are, and better than more than ordinary dealings to make a some of them." And we cannot deny block of humanity as I am. I must it is an excuse that much is made of, and await a great out-pouring of the Spirit, we cannot say much. another Pentecostal effusion, if I am to Now, let us remember, we are, as a

way of excusing themselves. God's realizing that, let us be so faithful, so is willing now, and working now, and the Master is in our keeping, and the they do not come now, they may never His holy bride, when we say to men, come, Well, at least, if they ever come | Come! come to christ! Come to a life of they will have to come in answer to just faith and service with us! Come to such invitations as they are having ex | Heaven! they will come. Not a few of tended to them to night. You need not them will come, for they will feel that expect the fiery chariot to come for you the good of God is with us, the truth is that came for Elijah; nor need you ex- ours, and that which is helping us will pect an earthquake to awake you from help them. your sleep of death, nor a flash of glory such as blinded the reckless Saul. times have changed, and miracles have ceased.

The second consideration urged here is the Bride's willingness. The Bride heareth say, Come!" says, Come!

you. For her sake you come.

there were cloven tongues of fire. Were the church of the Redeemed, the Blood-Every church, in so far as her memberabominably wicked thing it is, how often and seek the glory of His great name, we themselves, and they believed. God's holiness and justice have gleamed are so far the bride. So also with the churches around us in so far as they honor Christ and are the Christ's.

her glorified Head, through her officethrough her doctrine and discipline, and accounted for their state of feeling are more coming to Christ by means of than the preaching might have done. in some other way; but there are few- the church than by any other meaus.

was the Splrit saying, Come! But you will not go up and down the streets, in had your excuse ready then, and you among the homes of the people, and throughout the marts of business, telling out these words; "I am very much large man, and he, hating to confess to Some will say, "Oh I did not know it for good. On the contrary, she will be was the Spirit who was at me to come, one of the greatest drawbacks there can and if somebody had told me so, and be to truth and religion. Immorality word of encouragement just then, I would her very shadow, and piety and purity have come. But that time has gone. I will wilt and wither and die within her

How is it that worldliness and wick-Ah! that is another excuse. The edness are so bold-faced in our midst? Spirit is still saying, Come! He has put How is it that immorality in its hidecus-His sweet influences are even now upon so many come to church for years, and you. Oh, do not resist him! Let Him never come to Christ, and never make love holiness more than I do. I want cause as a church and people, we are so resolutions. I want to have more feel- members, and they will say, "We are christian of such a hard rough-hewn it perhaps. That is a poor excuse, still

church, the King's bride, and how beauti-That is the way men will talk some- ful and pure we should be. Let us realize times, but in thus talking they are dis- how much we can do to commend relighonoring the Spirit. It is their reckless ion to men, or make them despise it; and time for men to come is now. The Spirit earnest, so Christ-like. The character of working powerfully enough now, and if progress of his cause. If we are indeed

> The third consideration we have in the text setting forth the gospel's freeness is, that the gospel-hearer even is privileged to extend and commend the gospel to others. "And let him that

This has reference to what can be When a bride in her beauty comes to done and ought to be done for the spread you in her own sweet winning way, and of the gospel by individual personal inasks you to come to her banquet, and fluence and effort. Your work and help her to enjoy the joy she is enjoying, mine have not been done, when, as a who can refuse her? You say, "yes, I will congregation assembled here, we have come'! And you come. The Bride wins preached, and heard, and believed the gospel. That is so far good, but not all. Now, Jesus sends His bride to invite The text shows us, that when we have us to come to Him. Shall we, then, be so been dismissed and gone away as indiinsolent as to insult the King's bride? viduals to our homes and respective We cannot insult him worse than by in- sphers of weekday work, it is ours to sulting her, and we cannot insult her carry with us the gospel-message-carry even generally, manifest Himself by worse than by declining to come to her it in our hearts, and on our lips, and in our lives, and give men the benefit of it and power as on the day of Pentecost. The church is the bride. I do not say that we are brought into contact with. But for all that, He does manifest Him-this church. I do not point over the We are to preach the sermons over and self, and that too in a way in which His street and say, "That church"! nor down over again in our own way all through presence and power are felt and known the street, and say, "That church, and the week, that we hear on the Sabbath. as truly and as powerfully as if there that church, and that church"! There We are to try and reach those who can was a rushing mighty wind and as if is a church within that outward form, not be reached here. In that way real mission work may be done, easily done, washed, the Saved, and that inner spirit and in that way too, even a small conand convictions, they would tell us and ual church is the Bride of the King. gregation may multiply itself manifold.

You know Jesus had but one hearer ually exercised many a time when none ship is Christ's true people, and in so far at the well, the woman of Samaria, but God and their own hearts knew any- as her doctrine and discipline, and prin- when He preached His great sermon on thing about it. They would tell us how ciples and practices, are those of the the living water; but that one hearer went word of God, is the bride. If as a church with that sermon in her heart, and she and people we are the Lord's, and hold told it as she could to her fellow-villagers, to his truth, and maintain His good laws, and they came with her, and heard for

One of the glories of the latter-day according to Malachi is this very thing, men talking to one another about the Now, the church of Christ, through gospel; and it seems to me that in our day more than even before the church is there is and must be an awful reality in bearers, through her believing members, waking up to the importance of indithe truths of religion, and how often they through her sacraments and ordinances, vidual personal influence and effort, but there is room for a still greater wakthey do not know how or why, that hap- through her blood-bought rights and ing up than there has been yet. A good py is the christian. Some of you may privileges, through her eventful history many do talk over with their brother-men the good things of the kingdom they have been hearing, but there are too many not had them you will have them. I do umphs, through her joys and comforts who do not. A single word fitly spoken word for me." At least there is this not believe there is any one, or ever was and hopes, and through the glorious destiny might save a soul; but that word they do any one, who has not been more or less that is before her, is saying to men not speak. It is the simplest thing in take of the water of life freely." and that of the Sphirit of '76. operated upon by the Divine Spirit, and everywhere all over the world, "Come"! the world to say to a neighbor on Mon- is word enough for any poor soul. As I in such a way too that His operations The church as an organized society is day morning something like this: "I was were felt. They may not have known what was the matter with them, and instrumentalities there is for the conheard;" and then he can tell him about and drink." Many a time for friendship's may have ascribed it to something else, version of men, and I suppose there it, and his telling may do more good

There is a way of talking about Jesus I do not think any-who, at some A thoroughly organized church set up and religion that I cannot bear. You or less concerned about their spiritual her pulpit and a living people in her to take part in the prayer-meetings, and been drawing you. Who has brought and progressive march. But, that a power at all in exhortation and prayer

strange fears and feelings, those convictions and desires and hopes? How was true christians, the doctrines of the cross He had talked to him before, but he felt should be without an interest in Christ. and welfare—these are all trifles, take it, I ask, you had to resolve so often preached and believed and lived, then that you would come to Christ before she cannot be a power, this man and he was traine to think the must not give him up. All the way that you would come to Christ before she cannot be a power, this man and he was traine to think the must not give him up.

discouraged. Getting off his horse he ductor and one or two sympathizing went to the infidel, and he stammered concerned about your Salvation." He his piggishness, and knowing not what burst into tears, and could not say more. So he mounted his horse and rode home. and sighs of the observers of his wickedfeeling that he must give him up. But ness. But the stranger, with a content those words saved him, for the man was in earnest.

some one who does not come to church. true tale is obvious — Boston Globe. Be concerned about him, and you can win him. Tell him what you have heard that did you good, and it may do him good as well as you. Ask him as you can to come to Jesus, and he may come. "And let him that heareth say, come"!

A fourth consideration set forth in the text showing the gospel's freeness is, purchase it. that the needy soul, whether invited to 2. It adds come or not, is welcome. "And let him that is athirst come."

There may be those who do not know whether God's spirit is working with position in which they are fixed. them or not; in fact, there may be those who do not know whether there be any spirit at all; and there may be those that and graceful movements. the church has never reached with her influence, and no christian has ever spoken to about Jesus; and yet some of mouth, and therefore renders it less them may be hungering and thirsting for God. How many fell and they have some reasons to feel, that they are not welcome at the sanctuary. No one asks them to share with them their pew, and if it were not used. especially no one has ever asked them to share with them their Saviour, as if the Saviour and the church were peculiarly theirs. But there is one who thinks of the thirsty soul dying outside of the church's pall, and we says; "Let him that is athirst come." It should not matter whether any one has invited you to come to Jesus or not. Others may neglect theirduty. Even the Bride, the church, may neglect her duty to you. But you have a duty you owe yourself. You are athirst; your soul within you is crying out for the living water; and therefore it is years to come for yourself,

and you will not be said nay. If you are athirst, and come to where there is a spring or a well, you do not stop to be invited to drink. You say, 'Here is just what I need;" and you go to it and drink, and you go on your way rejoicing. Now, so with Jesus. Do not wait for me inviting you to be a christian. Do not wait for these christians doing so. You are thirsty; you need the water of life; you need Jesus; you feel you need Him. Well then, come and drink; come because you are thirsty, and because He has the living water; come uninvitedinvite yourself. Here His word; "And let him that is athirst come."

And once more, showing how free and pressing the gospel-invitation is, not merely the invited and the thirsty, may come, but "whosoever will after a vigorous shaking and rinsing is to come and take the water of you will find the bottles as good as life freely."

You may tell me that you have not been specially invited. Neither the two-thirds full of water; they are not so spirit nor the Bride has said to you, dry and hard. "Come! no minister no elder, no churchmember, nobody has invited me, and scattered where black ants congregate, is talked to me about my soul. Nor am I said to be effectual in dislodging them. thirsty. I cannot say that I have ever felt my need of a Saviour. I have had strong desires after wealth. I have been intensely constrained by the world. Its horrors and pleasures have laid hold upon me with a hold that I could not resist, and they have drawn and dragged me after them. But not so with religion. [can-And yet, there is encouragement here

need about him; Even he may come.
"whosoever will." What a wide word ed the glasses, he looked at the objects that is. We connot get outside of it in the room with astonishment. Finalwithout a strange cruel wilfulness on ly his eyes rested upon his wife. He our part. Not one, you see, is left out; took a long look at her and then exclaimnot one is overlooked. There is not any ed: Jane, Jane, I never would have one here to night who can go away and married you if 1 had known you was so say, "Many were invited, but, not one homely. [Kingston (N. Y.) Freeman.] word for you, "whosoever will, let him ing to the dogs. It's little we see now look upon it, that is as much as to say, can git a dhrink of whishkey more than sake, because you were invited and urged and pressed, you have both eaten and drunk. And why not when the great other person happy. This rarely fails. loving Christ invites us? whether thirsty We are so eager to do some great thing period of their life, have not felt more or not, come and drink of the living little or less concerned about their spiritual beauty with a living preacher in say to me, "Why do you not ask men or not, come and drink of the living that we are apt to overlook opportunities or less concerned about their spiritual beauty that we are apt to overlook opportunities." water, It will help to awaken a deeper which occur every day for doing little state, and if they did, no mistake the Spirit had a very important hand in it.

It was the Spirit saying to them, Come!

But how many have not vet yielded to see the state of But how many have not yet yielded to acknowledge, even unbelieving worldly as much as they like at home or to their will"—I like that. What an opportunissouls who count them a luxury they will the Spirit's gentle persuasive Comes. all the Spirit's gentle persuasive Comes wicked men, that the church is a Power, neighbors, but in not a few cases it ty for us here! So often you feel there have no money to buy; a drive into the have no money to buy a drive into the have no money to buy a drive into the have no money to buy a drive into the have no money to buy a drive into the have no money to buy a drive into the have no money to buy a drive into the have no money to buy a drive into the have no money to buy a How many of you, my hearers, are giving no satisfactory evidences, that her influence is too strong to be would be better for the cause, better for is no chance for you, no opportunity to be country for a poor woman whose days in no satisfactory evidences, that you registed and that evidence is too strong to be would be better for the cause, better for is no chance for you, no opportunity to be country for a poor woman whose days in the country for a poor woman whom the country for a poor woma gracious He is. And yet the Spirit has been drawing you. Who has brought and progressive march. But, that a power a simple earnest christian soul, the poorest and weakest. "Whoso- pay to the seamstress or wanted in a private way may wield, who has no ever will let him take of the water of when her work is done: an unexpected when her work is done.

to God or to a man's self, why any one man, with a kind word about his work

And then the stranger and the conpassengers combined to confuse the to do, precipitately fled, amid the frowns ed smile, had the bag returned to Boston; where the large man had to come next Now. take away something tonight for day and identify it. The moral to this

THE CHECK-REIN.

Mr. Fleming, army veterinary inspector, gives the following twelve reasons against the bearing-rein:

1. It is an unnecessary expense to

2. It adds to the weight of the harness and the time required to clean it. 3. It wearies the head and necklof the horse by the constrained, un stural

4. It spoils the appearance of the horse, and largely detracts from his free

5. The long-continued pressure on the lower jaw tends to give the animal a hard

obedient to the driver's rein. 6. It does not prevent stumbling, but, on the contrary, predisposes the horse to fall, and with much more severity than

7. In hot weather or during extreme exertion it may directly or indirectly produce an attack of giddiness or apoplexy-the last probably terminating in death.

8. In heavy draught, in addition to the torture it occasions, it causes a large portion of the horses' power to be lost from the animal being unable to get his head and neck down, and thus to throw more of the weight of his bedy into the

9. The powerful muscles which pull forward the shoulders and indirectly the fore-limbs, and which are attached to the head and neck, are by it placed in the least favorable position for exercising their function, so that the horse's actions as well as its speed and strength are impaired from this mechanical disadvan-

10. It causes pain and distress in breathing.

11. It tends to distort the upper part of the windpipe and causes "roaring."

12. It frets the temper of nervous and excitable horses, and shortens the lives of all .- American Paper.

KITCHEN HINTS.

To clean bottles, put into them some

In baking apple dumplings fill the pan

A few leaves of green wormwood,

Wash your flatirons in soapsuds and dry thoroughly if they at all trouble you by dropping black specks.

WHERE IGNORANCE HAD BEEN BLISS,-A near-sighted man, who lives not far from Kingston, had never worn or looked through a pair of glasses until a short not say I have ever been drawn that way. time age. One day a pedlar called, and among other things, he offered eyeglasses for the man who has not even a sense of for sale. He persuaded the man to try McGonigle- Yis, the counthry's go-

Macdongal—That's so. It's sildom ye

How to BE HAPPY.—The simplest interval of leisure to a faithful employee Now, in conclusion, it must be clear, I by now and then cutting short the