

A limited number of paveriments taken at 10 cents per line...

THE TEMPERANCE JOURNAL.

THE ORGAN OF THE SONS OF TEMPERANCE OF AMERICA.

OUR MOTTO—NATIONAL PROHIBITION.

FREDERICTON, N. B., SATURDAY, FEBRUARY 1, 1888

EVERY Son of Temperance Should take the Journal and solicit for it.

Put into the JOURNAL by the Temperance People

Herman H. Pitts, Editor and Proprietor.

TEMPERANCE DIRECTORY.

NATIONAL DIVISION.

- M. W. P., Eugene H. Clapp, Boston, Mass. M. W. A., J. S. Rawlings, Baltimore, Md.

GRAND DIVISION S. OF T.

- G. W. P.—Rev. G. M. Campbell, St. Stephen G. W. A.—H. H. Pitts, Fredericton.

NOVA SCOTIA.

- G. W. P.—P. Monaghan, P. O. Box 317, Halifax, N. S. G. W. A.—Wellesley J. Gates, Truro, Colchester Co.

P. E. ISLAND.

- G. W. P.—Wm. Ramsay, Park Corner. G. S.—Jesse S. Burns, Lower Freetown.

ONTARIO.

- G. W. P.—Thomas Webster, Paris G. W. A.—Wm. McRossie, Kingston.

QUEBEC.

- G. W. P.—J. M. M. Duff, Montreal. G. S.—William Dagg, Montreal.

NEWFOUNDLAND.

- W. P.—John McDougall, St. Johns. G. S.—J. W. Nichols, Box 827, St. Johns.

Our Poetry.

Forgotten Workers.

They lived, and they were useful; they know, And naught beside;

Christ is Coming By and By.

'And to wait for His Son from heaven.'—1 Thess. 1:10. Could we hear the songs triumphant

Our Pulpit. THE LAST GOSPEL INVITATION.

SERMON PREACHED BY REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sabbath Evening, Jan. 22nd.

And the Spirit and the Bride say, Come. And let him that heareth say, Come.

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 first consideration urged in the text why we should come, is the Spirit's willingness.

This is often spoken of, and rightly so as the Spirit's dispensation. In fulfillment of Christ's promise the Spirit was poured out specially on the day of Pentecost.

But how many have not yet yielded to all the Spirit's gentle persuasive Comes. How many of you, my hearers, are giving no satisfactory evidences that you have come to Christ and tasted how gracious He is.

fluences that were upon you? Ah! that was the Spirit saying, Come! But you had your excuse ready then, and you have it to-night again.

Some will say, "Oh I did not know it was the Spirit who was at me to come, and if somebody had told me so, and taken me by the hand, and given me a word of encouragement just then, I would have come."

Ah! that is another excuse. The Spirit is still saying, Come! He has put it into your heart to come here to-night.

That is the way men will talk sometimes, but in thus talking they are dishonoring the Spirit. It is their reckless way of excusing themselves.

The second consideration urged here is the Bride's willingness.

When a bride in her beauty comes to you in her own sweet winning way, and asks you to come to her banquet, and help her to enjoy the joy she is enjoying, who can refuse her?

Now, Jesus sends His bride to invite us to come to Him. Shall we, then, be so insolent as to insult the King's bride?

The church is the bride. I do not say this church. I do not point over the street and say, "That church!" nor down the street, and say, "That church, and that church, and that church!"

Now, the church of Christ, through her glorified Head, through her office-bearers, through her believing members, through her sacraments and ordinances, through her doctrine and discipline, through her blood-bought rights and privileges, through her eventful history in the world, through her missionary enterprises, through her trials and triumphs, through her joys and comforts and hopes, and through the glorious destiny that is before her, is saying to me everywhere all over the world, "Come!"

But how many have not yet yielded to all the Spirit's gentle persuasive Comes. How many of you, my hearers, are giving no satisfactory evidences that you have come to Christ and tasted how gracious He is.

dom of God within her, and her influence will not go up and down the streets, in among the homes of the people, and throughout the marts of business, telling for good.

How is it that worldliness and wickedness are so bold-faced in our midst? How is it that immorality in its hideousness dwells among us?

Now, let us remember, we are, as a church, the King's bride, and how beautiful and pure we should be. Let us realize how much we can do to commend religion to men, or make them despise it; and realizing that, let us be so faithful, so earnest, so Christ-like.

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.

This has reference to what can be done and ought to be done for the spread of the gospel by individual personal influence and effort. Your work and mine have not been done, when, as a congregation assembled here, we have preached, and heard, and believed the gospel.

You know Jesus had but one hearer at the well, the woman of Samaria, when He preached His great sermon on the living water; but that one hearer went with that sermon in her heart, and she told it as she could to her fellow-villagers, and they came with her, and heard for themselves, and they believed.

One of the glories of the latter-day according to Malachi is this very thing, men talking to one another about the gospel; and it seems to me that in our day more than ever before the church is waking up to the importance of individual personal influence and effort, but there is room for a still greater waking up than there has been yet.

There is a way of talking about Jesus and religion that I cannot bear. You say to me, "Why do you not ask men to take part in the prayer-meetings, and bear testimony, and so on?"

An earnest christian got on his horse and rode three miles to talk to a noted infidel that he was well acquainted with. He had talked to him before, but he felt he must not give him up.

use to convince him, but he was greatly discouraged. Getting off his horse he went to the infidel, and he stammered out these words; "I am very much concerned about your Salvation."

Now, take away something tonight for some one who does not come to church. 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.

There may be those who do not know whether God's spirit is working with 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 the church has never reached with her influence, and no christian has ever spoken to about Jesus; and yet some of them may be hungering and thirsting for God.

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.

And once more, showing how free and pressing the gospel-invitation is, not merely the invited and the thirsty, may come, but "whosoever will is to come and take the water of life freely."

You may tell me that you have not been specially invited. Neither the spirit nor the Bride has said to you, "Come! no minister no elder, no church-member, nobody has invited me, and talked to me about my soul."

And yet, there is encouragement here for the man who has not even a sense of need about him; Even he may come. "Whosoever will." What a wide word that is. We cannot get outside of it without a strange cruel willfulness on our part.

Now, in conclusion, it must be clear, I think, that there can be no reason, no sufficient reason, that will be satisfactory to God or to a man's self, why any one should be without an interest in Christ.

And then the stranger and the conductor and one or two sympathizing passengers combined to confuse the large man, and he, hating to confess to his piggishness, and knowing not what to do, precipitately fled, amid the frowns and sighs of the observers of his wickedness.

THE CHECK-REIN.

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

- 1. It is an unnecessary expense to purchase it. 2. It adds to the weight of the harness and the time required to clean it. 3. It wears the head and neck of the horse by the constrained, an unnatural position in which they are fixed.

KITCHEN HINTS.

To clean bottles, put into them some kernels of corn, and a tablespoonful of ashes; half fill them with water, and after a vigorous shaking and rinsing you will find the bottles as good as new.

In baking apple dumplings fill the pan two-thirds full of water; they are not so dry and hard.

A few leaves of green wormwood, scattered where black ants congregate, is said to be effectual in dislodging them.

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 time ago.

Macdonald—That's so. It's seldom you can get a drink of whiskey more than three years old.—Lyle.

HOW TO BE HAPPY.—The simplest recipe for happiness is to make some other person happy. This rarely fails. We are so eager to do some great thing that we are apt to overlook opportunities which occur every day for doing little kindnesses.