



INTERCOLONIAL RAILWAY.

800. WINTER ARRANGEMENT. 1891.
ON and after MONDAY, 24th November, 1890, the trains of this Railway will run daily (Sunday) excepted, as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton. 7.10
Accommodation for Point du Chene. 10.40
Fast Express for Halifax. 13.30
Express for Sussex. 16.30
Fast Express for Quebec & Montreal. 16.55

A parlor car runs each way on express trains leaving St. John at 7.10 o'clock and Halifax at 7.15 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 and take sleeping cars at Moncton.

The train leaving St. John for Quebec and Montreal on Saturday at 16.55 o'clock, will run to destination, arriving at Montreal at 18.05 Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex. 8.30
Fast Express from Quebec and Montreal, (Monday excepted). 9.35
Accommodation from Point du Chene. 12.55
Day Express from Halifax. 19.20
Fast Express from Halifax. 22.30

The trains of the Intercolonial Railway to and from Montreal and Quebec are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard time.

D. POTTINGER,
Chief Superintendent

Railway Office
Moncton, N. B., 20th Nov., 1890.



Northern and Western Railway

SUMMER ARRANGEMENT.

In Effect June 12th, 1890.

Trains run on Eastern Standard Time.

An express will leave Fredericton daily, Sunday excepted, for Chatham.

Leave Fredericton

8.00 p. m.: Gibson, 3.05; Marysville, 3.15
Manser's 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, 9.12; Durham, 9.50; p. m.: Marysville, 10.25; Gibson, 10.30; arriving at Fredericton, 10.35.

A mixed train leaves Fredericton at 6.00; a. m., arriving at Chatham at 2.35; p. m., returning, leaves Chatham at 7.30; a. m., arriving at Fredericton at 3.45; p. m.

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., July 22th, 1889.

International Steamship Co.

SUMMER Arrangement

Three Trips a Week

FOR BOSTON

ON AND AFTER MAY 5th, the Steamers of this Company will leave Saint John Eastport, Portland and Boston, every MONDAY, WEDNESDAY and FRIDAY MORNING, at 7.25, standard.

Returning will leave Boston same days, at 8.30 a. m., standard, and Portland at 5.00 p. m. for Eastport and Saint John.

Connections at Eastport with steamer Charles Houghton, for St. Andrews, Colais and St. Stephen.

Freight received daily up to 5 p. m.

C. E. LAECHLER
Agent.

ESTABLISHED 1825.

Manchester Fire Insurance Co

Of Manchester, England.

CAPITAL, \$7,500,000

B. H. BABBITT, Agent.
Fredericton.

BIG MONEY FOR AGENTS.

No Risk, No Capital Required.

AN honorable and praiseworthy business without any possible chance of loss. Steady employment and control of territory. Have done business in Canada 30 years. Liberal pay to the right man to sell our unexcelled Nursery Stock. Send for terms.

CHASE BROTHERS COMPANY

NORWICH, Colborne, Ont.

Our Pulpit.

PARTING WORDS.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church, on Sabbath Evening, Dec. 28th, 1890.

"It is expedient for you that I go away."—JOHN 16. 7.

I have asked myself over and over again many times, as this solemn parting hour drew on, what I should say, what direction I should let my thoughts take, whether in the way of some review of the work I have tried to do, or in the way of exhortation with regard to the days to come, or in the way of solemn and faithful admonition and warning, or in the way of tender farewell, and I confess I have been somewhat perplexed just what to say. On the great occasions, you know, that come but once or twice in a lifetime, we want to say something very wise and great, something that will live. That is our temptation perhaps, as well as our opportunity. And so often we miss it. We burden our souls with a great labor, worry ourselves with something beyond our capacity, and we fail. We come short of what we want to do, and have to retire feeling disappointed and heart-sick.

It is thus not so easy to preach a farewell sermon. Indeed I have wished I could slip away and say nothing about it, and let the words I have tried to say, and the work I have tried to do, through the years, be my farewell. But I could not do that, and so I am here to-night to speak in His name for whom I have so often spoken, and spoken often so ill. And after much thought I have decided to take His own parting words and make them mine. They may sound strange,—almost out of place, in your ears, as doubtless they sounded strangely out of place coming from His own lips in the ears of His followers. But as we ponder them, we may find they are not so inappropriate. The words are these: "It is expedient for you that I go away."

And first, learn here that going away may be expedient, an advantage, as well as coming and staying.

It is admitted that the Christ's coming was an advantage, a great world-good. And His staying and working for three years—that was an advantage too. But it does not necessarily follow that His staying on and on would be a continuous advantage, a growing good. That is the way we look at it. We reason, and we think we reason soundly and sagely, that if His coming and staying and working were so much of an advantage, His staying and working on and on would be more and more of an advantage. But He shews us here that we are mistaken. He shews us that there comes a time when it would be inexpedient for even Him to remain any longer. "It is expedient for you that I go away."

One may stay too long, stay till he has worn out his welcome, stay after the special work he is fitted for doing and is sent to do is done, and so he may come to be in the way. He may come to be a hindrance instead of a help, a loss instead of a gain, an evil instead of a good. Christ Himself may be that. It is not my teaching; it is His own. And if that is true of Him, much more is it true of His servants.

His followers thought He ought to stay on. They thought He had come to stay, and they were building themselves up on His staying and carrying on the work He had so well begun. When therefore He broke to them, as gently as He well could, the news that His time was up, His work done, and that He must go away from all He had been doing, and return to the glory of His Father, they did not like it. They felt troubled, disappointed, almost bitter. They hinted that they would not have been what they were, they would not have embarked in the enterprise of the cross, if they had known that after three years He would turn His back on them and the work. They were sure the great work would come to grief, and all He had done would be lost, thrown away, worse than thrown away. That is the way they looked at it, and they were disposed to think hard of Him, to accuse Him of breaking faith with them and disappointing them. Some of them went so far as to more than hint that He was not worthy of confidence any more; that He was a deceiver, one who cared only for His own comfort and interests; that He was just like the rest of men, looking to His own glory rather than their good.

But the Master did not think hard of them for thinking hard of Him. He was patient with their sourness and disappointment, and went on to shew them that His going away was as much to their advantage as His coming had been. His glory, and their good were not inconsistent the one with the other—not now. Three years before, or rather thirty-three years before, He had to turn His back upon His own glory for their good. He had to humble Himself, be what they were, learn in the school of hard experience their hard lessons, and

finish up the agony of the years on the cross. What had they to suffer that He did not suffer? What had they to do that He did not do? But that is past now, or soon to be past, only a few more dark hours, and then the glory with the Father forever. The glory He is about to enter upon, however, is not to be their loss. "It is expedient for you that I go away." As the cross was for their good, so the crown is to be for their good too. The one was in their interests as well as the other—the going away as well as the coming, the going up to glory as well as the coming down to agony. They were slow to take it in, they could not understand it, but it opened up to them after He was gone, and they saw that it was indeed expedient for them as His followers, expedient for the infant christian church, that He go away.

Now, if the going away of the Master was expedient, an advantage, may not the going away of the servant be expedient, an advantage? I think it is my duty, not merely my interest, to go away. I grant I may be mistaken, but I want to be in the way of my duty. Some are not slow to tell me, my duty is here, and my interest yonder, and they make out to their own satisfaction that I am turning my back on my duty for the sake of my interest. And nothing can convince them to the contrary. But right in the face of their opinion, I take my stand on the words of the Master, whose I am, and whom I try to serve, and have tried to serve for well-nigh a quarter of a century, and I do not hesitate to say, that it is as much in their interests as my own that I am going away. If it is my duty to go away, and I think it is; if I am called away by the Master, and I want to believe I am called away, then it would be inexpedient for you most inexpedient, that in the face of my call, I persist in staying where I am. Duty and interest are not opposed; they are closely allied. I hold most emphatically that it is not my interest to be where it is not my duty to be. Nor can it be any man's. As I look at it, then, it is expedient for you, not merely for me, that I go away.

I do not think hard of those who cannot see it in the same light as I see it. I do not blame them for thinking as they do. I can understand the way they feel, and I feel for them. The Great Master was misunderstood, and His going away was condemned; and as with the Master, so with the servant. It is not pleasant to be misunderstood, but so often behind bitter words are hearts of love, and I am willing to wait, till it is made so plain, that my going away as well as my coming were alike advantageous to this beloved Zion, that has been, and must ever continue to be, so dear to my heart.

Again, more particularly, some reasons why the going away is expedient.

The Master urges this as a reason for His going away: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." He meant by the Comforter the Holy Spirit. He had said earlier in His address, speaking of what He Himself had done, the great works He had done: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

Thus, you see, if His coming was a great good, His going away was no less a good. After he had gone the Spirit was poured out, and where a few scores or hundreds had been gathered into the church, thousands were gathered in. As far as winning souls was concerned, and building up the church, and preaching the gospel far and wide, the Apostle Paul did a greater work than the Master Himself did. And the reason for it was this, that Jesus had gone away, and let the Spirit come in His place to carry on the work. If He had stayed, as His followers wished, it would have been bad for the cause He came to inaugurate, bad for the Great Eleven themselves, bad for the interests of the gospel. But He did not stay. He went away, and then came Pentecost. He went away, and then came a multitude of workers where there had been but one.

So long as Jesus was with His followers, they leaned upon Him too much, looked to Him for everything. We can understand, I think, how that can be carried beyond a safe point, both for the good of the disciples themselves, and the good of the cause. It is admitted that it is necessary for the work to be initiated, and carried forward so far, by the Great Master Himself. But there comes a stage in the work, when the disciples should be no longer disciples but apostles, when they should be leaders instead of followers, when they should be thrown very much on their own responsibilities. So long as the Master was with them, they let Him do the work, and they stood by, looking on, and admiring, while He did it. If there was any preaching to be done, any healing, any sort of work, Peter would not venture to do it, nor John, nor any of the rest, so long as Jesus Himself was on hand to do it; and the people did not want Peter nor John nor any one else to preach or heal. Hence, the Master, just as soon as the time had come when the work did not require His personal presence, took His departure, and left it in the hands of His followers. And from

that moment there was a new era in the history of the church. His going away was the opening of lips that had been sealed hitherto, and the stretching forth of hands that had done all but nothing up to that time, and so it proved an incalculable good.

And may it not be much the same with the servant as well as the Master? I think it may. Some ministers do too much. They take too much on themselves both for their own good, and the good of their people. They do all the preaching, all the praying, all the visiting, all the work of every sort. Nothing can be done right, unless they have a say in it. They must be at the head of every movement. And so it comes to pass the people stand by and let the minister do it. But that is not good for the people, and it is not good for the cause. Up to a certain point it may be necessary, but beyond that it is a mistake, a drawback, an evil. And so that minister soon gets a call away. The Master does not keep him too long in one place. His over-meddlesomeness perhaps makes it necessary for him to get away. Or, he gets sick with overwork. Or, premature old age comes to him, and he has to retire. But his going away is rather a help than hindrance to the work. Lips are opened now that were sealed, and a score of hands is stretched out to the work, where, when he was in charge, there were but two—his own.

Now, up till this time I have felt that I ought to stay here. I have had invitations before looking to a call, but until now I could not see my way clear to let them go on. I was sure my work was still here. It seemed that I was needed. Somehow we are in danger of thinking and feeling we are needed when we are not needed, and that we are wanted when we are not wanted. That is the weakness of public men, and especially of the ministry. But the time has come—at all events that is the way I look at it—when I can withdraw, and my withdrawing instead of being an injury may rather be a help to the congregation. Indeed I can understand how my staying on and on may be in your way, in the way of your progress, in the way of your spiritual growth and up building. Is there not such a thing as your looking a little too much to me, as if I had more power than I have and of leaning too much on me, as if I had it all to do? I think there is. And if so, it would be a calamity. There is some danger, more than you think perhaps, of a pastor growing to be too much to his people. They may look more to him than to Jesus. They may idolize him. It may be for his sake they are so faithful in their attendance at the house of God, for his sake they are so devout and reverent, for his sake they give and do. Ah! let us fear lest as preachers and pastors we may stand between the Lord and His peoples. How expedient, then, for you it may be that I go away!

I want myself to think, and I want you to think, that my going away may be like life from the dead to you. As I look at it, it may do you good to be thrown more on your own resources. Possibly I have taken more on myself than was best for you, and perhaps I have been more in your way than I want to think, and than you know. We do things for the best, and they are not for the best.

Many are pleased to speak well of the work that I have tried to do here, but I cannot think as well of it myself as others seem to think and say. I had hoped to see a larger ingathering into the church than I have been privileged to see. Every communion season we have had additions, but we have had nothing extraordinary, no Pentecost. I had hoped and prayed and preached for showers of blessings. But the windows of Heaven were not opened. The showers of blessing came not. I wondered that they came not. They came in Windsor, and I wondered that they did not come here too. But they were withheld, perhaps wisely. It may be, then, that my going away, even as the Master's going away, may lead you to more praying, to more earnest seeking, and so to a real Pentecost of blessing. I want to hope that. I want to hear of my successor enjoying a ministry richer than my own has been in real good-doing, in soul-gathering. But look not to men. Look not to ministers. Look to Jesus. He is the only source of blessing, the fountain of all grace and power. Yes, people of St. Paul's, I am speaking more of truth than you give me credit for, when I quote these parting words of Jesus, and apply them to myself and the work I have been trying to do here among you: "It is expedient that I go away."

Again, moreover, why should my going away, or indeed any going away, for that matter, be wondered at, in a world where going away is so common? It is going and coming all the time. We say sometimes, "Here we shall stay!" We build ourselves a house of stone that the years will not destroy. We pile up a strong substantial success, and we think to abide, let whatever changes and chances come. But we cannot abide. There is no abiding here, nothing but going away. "The fathers—where are they? and the prophets—do they live forever?"

Look around to night! Dr. Brooke was here when I came here eleven years ago. He was feeble, bowed down with the burden of the years, the wreck of his former self, but he was here, and had been here so long. But his usefulness had gone away, his power to lead the people into the green pastures and beside the still waters had gone away. And by and by there came a day when he was not, for God took him—he had gone away. Mrs. Brooke lingered behind a little longer, but soon she had to go away. And so with so many others, beloved fathers, dear Christian brethren, mothers in Israel, to whom this Zion was so dear—they have gone away. They wanted to stay, to pray and work for Jesus, to help along the cause of truth, to see the church built up to something more than it was, but they could not stay,—they had to go away. They thought, and others thought, they were so necessary, so necessary that they could not be done without, so necessary that the church would go down without them. But the church had to do without them and did do without them—they had to go away. And who will say to-night, looking back over the years and their story, that anyone is so necessary that he cannot be done without? Some of you used to say, and you meant every word of it: "Sid will be the day for St. Paul's when the good Doctor grows old and has to go away!" But St. Paul's is here yet. And some of you are saying to-night, and the tears come into your eyes, because I am going away: "Poor St. Paul's! What is to become of it?" Ah! the years ought to have taught you, that neither the ministers of the past, with all they were to the church, nor he that stands before you for the last time, are so necessary to the church, that the church cannot do without them, and not only do without them, but go ahead without them. Dr. Birkmyre and Dr. Brooke, Stirling and Stewart, went away, and Presbyterianism still lives and thrives. And my going away is not going to kill it, nor hurt it. The old Scottish thistle will survive all this, as it has survived much more in other lands and other days. Yes, I want to be bold with somewhat of the Master's boldness. It was expedient for you that the good fathers went away, and it is expedient for you I go away.

I go away because I think it best to go away. For eleven years I have ministered to you, fed you with the bread of truth, as I was able. Some of the young people tell me, they knew no other ministry but my own, they were not old enough to take an interest in the church till I came and so they have grown up under my teaching. Now a change of pasture may be helpful, just as a change of diet is sometimes so helpful. I cannot do all for you that you need to have done for you. Some people are not the better of my being here. They have turned away with loathing from the bread of truth I break to them. Others have not grown. They have pined rather. They are just about where they were eleven years ago. And it may not be all their fault. Some of it may be mine. Let them have a chance. A change of spiritual diet may help them, save them. It is expedient for such that I go away, and let some one else come.

I go away, but not without pain I go away. I cannot sever the tie that has bound us together as pastor and people for so many years without being sorry that it has to be done. I have been happy here. I have felt at home among you. I never expect to be more kindly treated and more warmly received than I have been here. I do not see how I could be. I thank you for all you have done for me, for all the kindness you have shewn me, for the way you have stood by me in all the work. If I have done anything, I want to give you the credit of it, for I could not have done anything if you had not been with me. I carry away with me sunny memories of this city, and I will never forget you as a church and people. I have tried to do my duty among you, simply that, and I am often humbled that I have done so little. I wanted to do more. The Lord knows how much I have longed to see fathers and brethren come and be with us on the Lord's side, but I am going away and leaving them without, and I have felt it hard to be reconciled to that, for they have come to be dear to me. But the parting words of Jesus comfort me with regard to them. I can leave them now hopefully, for I feel sure they will come, and I shall have the joy of hearing of it with my ears, if not of seeing it with my eyes.

To my own people I would say, stand by one another and work together. I am going away, but the Lord remains, and He will continue to bless you. He will build you up. I do not fear for you. Look to Him for another under-shepherd, and He will send you one after His own heart.

I am glad of the christian intercourse I have had with brethren of the other churches of the city. I feel they are christian brethren. I have learned to have confidence in them, and I shall ever rejoice to hear of the city's spiritual prosperity. I know not to what I am going. I am going to a greater city, to harder work, to weightier responsibilities, but I go in the name of the mighty

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