



INTERCOLONIAL RAILWAY.

891. WINTER ARRANGEMENT. 1891.

ON and after MONDAY, 16th March, 1891, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton. 7.05
Accommodation for Point du Chene. 10.30
Fast Express for Halifax. 14.00
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 7.05 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., 13th March, 1891.



Canada Eastern Railway.

WINTER ARRANGEMENT.

In Effect Dec. 1st, 1890.

Trains run on Eastern Standard Time.

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

Leave Fredericton

7.10 a. m.: Gibson, 7.20: Marysville, 7.30: Durham, 8.10: Cross Creek, 8.50: Boiestown, 10.10: Doaktown, 11.25: Upper Blackville, 12.30 p. m.: Blackville, 1.10: Upper Nelson, 2.10: Chatham Junction, 3.12: arrive at Chatham, 3.40.

Returning Leave Chatham

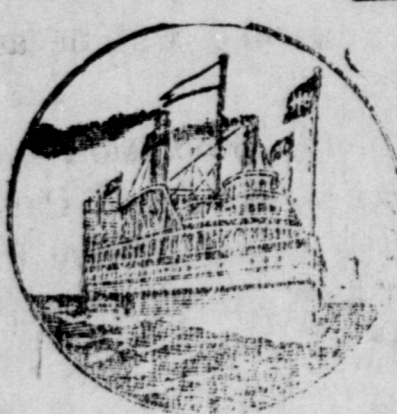
1.15 a. m.: Chatham Junction, 8.00: Upper Nelson, 8.15: Blackville, 9.05: Upper Blackville, 9.40: Doaktown, 11.00: Boiestown, 11.50: Cross Creek, 1.05 p. m.: Durham, 1.45: Marysville, 2.25: Gibson, 2.35: arriving at Fredericton 2.55.

Connections are made at Chatham Junction with I. C. Railway for all points East and West and at Gibson with the C. P. 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

International Steamship Co.



SPECIAL
Arrangement

Two Trips a Week

FOR BOSTON

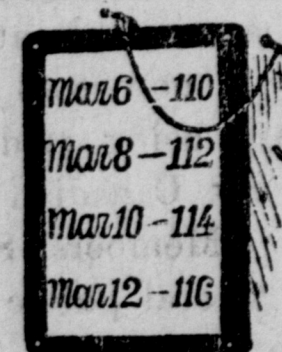
ON AND AFTER MARCH 9th, the Steamers of this Company will leave Saint John for Eastport, Portland and Boston, every MONDAY AND THURSDAY MORNING, at 7.25, standard.

Returning will leave Boston same days at 8.35 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, Calais and St. Stephen.

Freight received daily up to 5 p. m.

C. E. LAEHLER
Agent.



GAIN
ONE POUND
A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

SCOTT'S EMULSION
OF PURE COD LIVER OIL WITH
HYPHOSPHITES OF LIME & SODA

IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SCOTT'S EMULSION IS PUT UP ONLY IN SALMON COLOR WRAPPERS. SOLD BY ALL DRUGGISTS AT 50c. and \$1.00.
SCOTT & BOWNE, Belleville.

Our Pulpit.

GOSPEL TALKS.

II.

THE INVITATION.

SERMON PREACHED BY

REV. A. J. MOWATT.

In Eskine Church, Montreal, on Sabbath Evening, May 31st 1891.

"And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready."—LUKE XIV. 17.

The invitation—that is my theme to-night. And a sweet theme it is, and in keeping with the solemn occasion that has brought us together. The communion sermon is called in Scotland the *action* sermon, or as it should rather be, the *action* sermon—the sermon that asks men to come to the great supper—the sermon that pleads with sinners to be reconciled to God—the sermon that is full of invitation, earnest solicitation, fervent entreaty. That is the kind of sermon I want to preach here and now. I want to so invite that you will all come. And so much depends upon my words! Who is sufficient for these things? O Spirit of God, help me!

I. THE SERVANT: "And sent his servant." If you made a great supper, my hearer, a feast you would call a great one, you would not send anybody to inform your friends and guests. You would not go to the door when your table was set, and send the first boy that came along to tell them. That might do well enough on an ordinary occasion, but it would not do when the feast was a special one, and the guests were specially invited. You could not be sure that your message would be correctly and properly delivered. And then it would not be creditable either to yourself or your guests. You would not do it. You would send your own servant, or perhaps your own son.

Now, God has prepared the great supper of the gospel. It is all ready; it is on the table. The guests have been previously invited—certain of them. The gospel was no surprise. It had been promised long ages before it actually came. Both Jews and Gentiles were on the look out for it. They expected it. They were told to be ready for it, and they were looking for it long before it came. At last the great supper was ready. And God did not let people find it out for themselves.

You have been where perhaps you had to find out for yourself when supper was ready. No bell was rung; no servant sent to announce it. You saw the people going towards the dining-room, and so you went, and found that you had to look out for yourself, if there was to be any supper for you.

But that is not the way with the great supper, not the way with the Gospel Supper. God sent His own servant to announce it to the world. He did not send anybody that happened along. That is not God's way of doing His work. He is choice in His servants.

He had a special servant to make the announcement, one in special training all his life, a man specially called and endowed for his mission, of no ordinary ability, of brilliant attainments, of spotless life and character. He was particularly even as to his parents; they were people of earnest piety, and occupying prominent places in the church. And then from his mother's womb he was called and consecrated by the Holy Ghost. You know to whom I am referring—John the Baptist. He was specially sent.

But there was another even more specially sent, God's own Son. Born of the Virgin, brought up in Nazareth, trained in a pious home, consecrated by the Spirit, He was sent to tell men the glad news that the Great Supper was all ready.

In our day people take upon themselves to be servants. And they will tell you what good-for-nothings they were, what scape-graces. You would think a bad life a special recommendation to a man's being a servant of God. But, as a rule, that was not so in the old days, and, as a rule, it ought not to be so to-day. God was choice in His servants. We see it in the case of His Son. Do not tell me anybody will do to invite to the great supper, anybody will do to preach the gospel, with Christ Himself as a sample servant. We see it, too, in the case of John the Baptist. We see it in the case of the twelve. So far as we know, they were respectable men before their call. They were not any too good, but they were not picked up out of the gutter. I can understand, why a very bad man may be now and again called out of the midst of his excesses, snatched as a brand out of the burning, to go to those like himself to talk to them and help them. But ordinarily God's servants are specially trained from their first years for their high and holy work.

Ab! who is worthy to be a servant of God? Who is worthy to open his lips to speak to his brother-men on the ques-

tions of life and destiny, hope and heaven? How dangerous to run, if the Lord has not sent us! How wrong to deliver as His messages our own poor words! So often has it been done, and so often again may it be done! And the good cause is not furthered, but rather hindered. The great supper is despised, because the servant does his work so slovenly and uncountly, so unlike the Son-servant whom God has sent to show us how He wants the work done. If God uses mean unworthy servants, if He sends men of no ability to do His work, it is in judgment. It is to humble His people, to rebuke their worldliness. It is not a healthy state of affairs in the church. There would be no room for the servants who sometimes rise up, and, in the name of the Lord, knock order and decency round as if they were of no account, but for the worldliness and formality that creep in upon the church. When He blesses, He sends His own servant.

II. THE TIME:—"And sent His servant at supper-time." There is a right time to send for men to come to supper. It does not do to send for them too soon, nor does it do to keep them waiting too late. Both are mistakes. There is a right time. That time is called here supper-time. At supper-time the supper is on the table, smoking and inviting, and the invited are hungry, waiting for the first word of the servant, the first tinkle of the supper-bell. We understand all about that.

And so too in the gospel. There is a right time here too, a supper-time. Sometimes the Great Supper is smoking hot, as it were, just right for enjoying. At other times it is cold and stale, and nobody cares about it—the sermons cold, the singing cold, the praying cold. Sometimes men are waiting to hear the first word of invitation, and as soon as it is given, they rush, crowding one another, seeking who will be first. At other times again you invite and invite, and no one seems to pay the least attention. They snuff at the Great Supper. They say it is not fit to eat. They turn away in disgust.

I have preached when every sermon seemed to help some one, comfort some one, do good to some one, save some one. And, then I have preached when it was a weary drag to do anything, no encouragement, no good. There are supper-times, and there are between-meals. Oh that souls were as hungry as the supper is inviting and great! Surely it is time with some among us that they were at the supper-table, and more than time. There is such a thing as too long abstinence. You may let the right time to eat go by, and then you get so that you do not care about eating. How true that is of the gospel! It is supper-time now, and I am here to tell you that supper is ready.

III. THE INVITATION:—"And sent his servant at supper-time to say to them that were bidden: Come, for all things are now ready."

"Come!" That word implies that you are off somewhat, you are not where you ought to be. And you are farther off than you think. You may think you are nigh, when you are not nigh. We get away from our duty, drift away from the right, drift, drift, and we do not know it. We find ourselves in our old place at church, in our old pew, and so we think we are where we have always been. Ah! we have been drifting away with the years. See how it is with our life! We are silently, secretly, slowly, growing old. We do not want to know it, but it is so. And we are growing old in sin, growing cold and careless, growing worldly, growing away from God, away and away, we know not whither.

O my hearer, take your bearings, and you will find that the tides of the world have been setting in upon you, and you are not where you think you are. You think it well with you, and it is not well. You are far off. Come, then, for you need to come.

That little word—*Come*—implies personal effort. Things do not come to you usually, the things you want; you have to come to them. Your meals do not come to you; you come to them. The good positions do not come to you, nor the honors; you come to them. That little word of four letters—*come*—has opened the way to many a brilliant future. You heard it when you were a half-grown boy in your father's house, and it thrilled you, and you followed where it led, and it has made you. Some one said to you, some one you had faith in, *Come!* It was perhaps when you were wondering what you were going to do with yourself. So you came, and what you are you owe to—*Come!* You found the coming hard enough, years of struggle and toil, a pathway filled up with discouragements and difficulties. But you struggled on, and now you are glad you came. Men wonder at your success, and they ask after the secret of it. Ah! there is no secret—you simply came.

And what *Come!* has done in other things for you, it will do here. You must come here too, if there is to be anything for you. Sitting still yonder, or sitting still here indeed, will not save you. So many sit still in the world, sit still in their sins, sit still away off from all that is good, but they never come to be anything. They are dreaming fools.

It is coming that is making men, not sitting still. Jesus stands before you to-night, and with my words He says, *Come!* But you sit still. You do not come. The years come and go, and still you sit on, and you are not saved. But it breaks in upon you after a while perhaps that he is saying to you, *Come!* You do not know what it is to come, but you come as you can. On your knees you come. With tears and prayers you come. It is at best a poor blundering coming perhaps, not very clear and definite. But as you come the way opens up, and you find you have indeed come.

And then the reason urged why you should come is that all things are now ready. "Come, for all things are now ready."

When you are invited to a great feast, you sometimes urge as a reason for your not coming this, that you cannot. You cannot afford to come. You cannot dress well enough to come. It is beyond your means, the station of life you occupy, the circle of society you move in.

But you will notice here, that you are not only invited to the Great Supper, but along with the invitation is this promise, that everything necessary to your acceptance of the invitation is furnished you. It is not merely a privilege to be a guest at the Great Supper. It is necessary, most necessary. Not to be there is to perish, to die of eternal want. No one therefore can afford not to be there. You can afford well enough not to be at some of the great suppers that come off in the city. Your not coming will be of no great loss. But to the Great Supper you must come or die. A refusal, then, must not be thought of. And there is no reason worthy of the name why any one may not come, for all things have been provided.

I see the servants going out at supper-time with his invitation. The invitation is urgent, for the Great Supper is already on the table, and men need it. He comes to one man hard at work in his field, although it is supper-time. The perspiration streams down his sun-browned face; he has his working-clothes on, and is all begrimed with the smut of his toil. You would say he was not in much of a condition to go to a banquet. But the servant invites him. The man looks at himself, and asks if he is to go as he is. And he is told to go just as he is, straight from his field and his work. That is just the way to go, for everything has been provided—water to wash with, a wedding-garment to wear, and whatever else he may require to make him an acceptable guest. It is almost too good to be true, and men are slow to believe it. They think they must bring some sort of preparation with them, no matter how little. But it is a mistake. They come best when they come as they are.

The servant then goes on to the next man, and finds him in a worse plight, at filthier work. But he does not pass him by; he invites him to the King's feast. The man opens wide his eyes, and says: "You cannot mean me!" But it is made clear to him. This explains all: "All things are now ready."

Thus the servant goes on with his inviting, finding all the guests unready, some of them about as unready as they can well be. But he is able to tell the least ready, for there is no readiness of any kind needed or asked, or rather, the readiness is provided as well as the other things.

Now, so also in the Great Supper of the gospel. The servant comes to men so unready for anything that is good. He finds them in sin, living in it, enjoying it, wallowing in it like hogs, and he invites them to be saved. He invites all sorts of men to come to all the good things of the church, all the glory of Heaven. He comes to them as they are—worldly, sinful, with a history of evil-doing stretching far back through the years, and He invites them to come right away to Jesus.

Look at the prodigal! He has come to see his folly and he wants to go home. But how can he go home as he is, and how can he be anything else than what he is where he is? He is in rags and utter want. But he sets out for home just as he is. I think he would stop and look at himself a good many times, and I hear him saying: "How can I meet my father this way!" But there was no help for it. So he goes on. I see him brushing himself up a little bit, and pulling his rags around him. Oh how ashamed of himself he is! By and by his father meets him, and takes him in his arms rags and all. And he does not say one word about his coming home the way he does. But as soon as he has him home, he strips off his rags, and puts on him the best robe, shoes on his feet, and a gold ring on his finger. Then he sets him down at his side in his old place at the table to a great supper specially provided for him. And he is not unworthy to be there. And how not unworthy? Because his father has provided everything.

Look at the thief on the cross. What a life of crime he had lived! Tradition has found some fine things to say about him, what a good thief he was, and all that. But up to his last hour there was no good about him. Poor wretch! At the last moment he awakes to the horror of his situation, and now he wants Jesus to remember him. It is a modest re-

quest he makes for himself. But there is so much more for him than he ventures to ask. On what a Saviour! Oh what a gospel! All things are now ready, and so the thief can at once go to Heaven. "To-day shalt thou be with me in Paradise."

I am inviting you to come to the peace and favor of God, I am inviting you to the joy of acceptance, the blessedness of salvation. I am inviting you to this sacred feast. It is mine to say "Come, for all things are now ready." I know indeed you are not fit, as you urge. Ah! who is fit? Was the prodigal fit? Was the thief fit to sit down at the feast of heavenly blessedness? And yet, there must be fitness. The prodigal did not sit down to his father's table as he was when he met him, clad in his rags. Nor was the thief taken into Heaven as he was when he was crucified. We do not want you at the Lord's Table as some of you are perhaps—worldly, impenitent and unforgiven. It is no place for you. An unpardoned sinner is not fit to be at the Lord's Table nor indeed at any table. He is not fit to be anywhere in the wide universe. But why remain unfit. Here is the fitness you need. Come to Jesus as the thief did. Come to Him for the fitness you need, and with the fitness He provides as yours, you are fit to come to the Lord's Table, and fit to enter Heaven, and sing with angels around the throne.

Thus what an invitation I bring you. I say, *Come!* Come to Salvation! God is ready to receive you. Jesus is ready to redeem you. The Spirit is ready to regenerate you. And you are ready to be regenerated, redeemed, received. If I could make it clear to you that the way is open for you, I think you would come. And it is open. Come, and you will see for yourselves as I cannot tell you what a fulness of readiness there is for you. Take Jesus as He offers Himself to you in your need, and you will find Him in every way sufficient. Come, for all things are now ready." The invitation is for to-night, right now, not for to-morrow, not for the by and by of a future that never comes. Who then will thus come? Nothing can please the King better than to find men taking His simple word, and acting upon it.

I came to Jesus as I was,

Weary, and worn and sad;

I found in Him a resting-place,

And He has made me glad.

A word more. It may not be out of place, even here, in the solemn memorial service for which we have met here to-night, to reflect that the shadow of death is stretching wide over the land, and a prince and great man is slowly dying, one whose life has been linked so long and so closely with the destinies of our country. Very different estimates of the man and his work are of course held; but this, I think, will be granted by one and all, that he lived, and we may say, in some sense now dies, for his country, and for that reason he is worthy of our grateful recognition. Our prayers go up to Heaven for him as he passes from all he has been, and from all he has tried to be and do, to where he will be understood and estimated as he could not be here, amid the confusion and contentions and criticisms of public life. Let us not forget that no one was more spoken against than the Christ whose death we now remember. And yet how good He was, and the world is slowly waking up to the fact. And the statesman dying yonder will probably be regarded in the days to come as a sort of saviour of his country, and he will not be forgotten in Canada.

The Soul's Rest.

The soul of man is too large to rest until it rests in God. It has capacity for too wide an outlook to be shut in by just what the eye can see and the ear hear and the hands handle. A quaint old writer compares the hunger of the soul for God to the hunger of the stomach for food. A hungry man must be fed with that which is suited to the needs of hunger or the craving still continues. Give the man music, give him company, give him pictures, give him houses, give him honors, there will yet be no satisfaction. But set before him good wholesome food, and let him eat, and the craving he felt will soon be appeased. So it is with the soul. The soul gets hungry, and it goes out in sallies after its proper food. Give to the man who is soul-hungry the amplest profits from trade, and the largest credit at the banks, and luxuries and pleasures of every sort, and honors until he is surfeited with them, yet will the soul be hungry still. But give to this same man God; set God before his hungry soul, and let him feed on him, as on the Bread of Life, and there will be satisfaction. This is the way we are made, and it must be so—rest only in God.

To show that a man was sincere in all his life-course is to show that he did not intend to be wrong; but it does not show that he was right in his opinions or correct in his conduct. There is such a thing as giving too much credit to a man simply on the ground of his unmistakable sincerity.

As the sun is the glory of creation, so is Christ the glory of redemption.