



INTERCOLONIAL RAILWAY.

890. 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.

International Steamship Co.



WINTER

Arrangement

One Trip a Week

FOR BOSTON.

ON AND AFTER JANUARY 22d, the STEAMER CUMBERLAND of STATE OF MAINE will leave Saint John for Eastport, Portland and Boston, every THURSDAY MORNING, at 7.25, standard. This arrangement will continue until further notice, during which time the steamers will receive their annual overhauling, preparatory for ensuing season's business.

Returning will leave Boston MONDAY 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, Calais and St. Stephen.

Freight received daily up to 5 p. m.
C. E. LAECHLER
Agent.

NEW FUR GOODS

Jas. R. Howie

A FINE ASSORTMENT OF

Gents Furs.

SUITABLE FOR THE SEASON.

Call and examine our large assortment of WINTER OVERCOATINGS.

Meltons and Heavy Overcoatings for Winter make-up.

James R. Howie,

PRACTICAL TAYLOR,

QUEEN ST. FREDERICTON.

BIG MONEY FOR AGENTS.

No Risk,
No Capital Required.

An honorable and praiseworthy business without any possible chance of loss. Steady rent and control of territory. Have been in Canada 30 years. Liberal right man to sell our unexcelled goods. Send for terms.

BROTHERS COMPANY

NUSSERYMEN,

Colborne, Ont.

Our Pulpit.

THE CAVE OF ADULLAM.

SERMON PREACHED BY

REV. A. J. MOWATT.

In Erskine Church, Montreal, on Sabbath Morning, Feb. 8th, 1891.

"And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became Captain over them."—I SAM. XXII. 2.

I take you to the Cave of Adullam to-day. "The Cave of Adullam?" you ask, "where is that? why take us there? what does it mean?"

The Cave of Adullam was some fifteen or twenty miles to the west of Bethlehem, and in David's day was a mountain fastness in the border country between the Kingdom of Israel and the land of the Philistines.

When people with us get into trouble with the law, they go to the States to turn over a new leaf. They think there is more chance of reform for them over there than in the penitentiary. So they go there. And perhaps they are right. At all events, people, who made a sad failure of it in Canada, do gather themselves up sometimes, and do better, redeem the past, and come to be something, when they emigrate to the States. We have heard of such cases.

Now, the Cave of Adullam used to be the resort of people who had got into trouble in their own country. It was the paradise of thieves and all sorts of fugitives from justice. That is where David went when he got into trouble with Saul, and that is where a good many others went whose cause was not so good as David's. It had a bad name, and was about the last place to go to for anything that was good.

When therefore I begin to speak to you about going to the Cave of Adullam, it is a way of saying that you are not any too good, that in fact things are desperate with you, and that desperate measures will have to be had recourse to, if there is to be help for you. There is an insinuation here you do not like, an insinuation you indignantly resent, an insinuation to the effect that this respectable congregation, these good people here, had better get away in a hurry from where they are, if they do not want the law to take them by the throat.

You fire up at that perhaps, and you want to tell me in hot words that you are not afraid of the law. You tell me you do not need to run off to the States or anywhere else to be safe. You tell me you have not come to this yet, that you need flee the country for the country's good. You tell me you are not yet where you have to betake yourself to any Cave of Adullam.

Ah! my hearer, calm yourself, and let me preach the gospel to you here, for it is the gospel we have here, the old gospel of the grace of God, the old gospel of help for men who have gone astray, and you need this gospel, and I need it.

I. DAVID AND DAVID'S LORD. It is not so much of David I am to speak here, nor do you want me to speak, I hope, as of David's Lord. And this I know, that I am not doing violence to Scripture teaching, to Old or New Testament theology, when I bring David and David's Lord thus together.

From the very first the world was being prepared for the coming of Christ, and all the way down the stream of human history, you find God raising up, from time to time, a man, who, more than other men, gave the world to see what the great Coming One was to be, and what He was to do to help men. Noah, for instance, was such a man in his day. He was the world's hope and help, its redeemer and comforter, in the dark age he lived in. Later on again Abraham was another such man. Then came Moses, followed by Joshua. But David, perhaps, more than all who had gone before him, came up to men's idea of the Christ, and so from that time onward David and the Christ were associated together. It came to be common for Him to be spoken of as David's Son and Lord. Blind men cried out to the Christ as He passed by: "Thou Son of David, have mercy on us." Then it was one of the knotty questions that the old theologians wrangled over, how the Christ could be both David's Son and Lord, his root and offspring: "David therefore calleth Him Lord, and how is He his Son?"

Both David and David's Lord were of Bethlehem. It was not much of a place, about one of the last places indeed, to go to to look for a king. And yet out of that humble Judean village came David, the greatest man and greatest king who ever sat on the throne of Israel, and out of it too came the Greater than David, David's Lord. Learn here not to despise a place because it is small, because it is out in the backwoods, because its people are poor and lacking of influence and enterprise. Such a place was Bethlehem, but God honored it as the birthplace of His Son, the cradle of the gospel. "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall

come a Governor that shall rule my people Israel."

Then David was a shepherd. When but a lad in his teens he took care, you know, of his father's little flock. And a good shepherd he proved himself to be—brave, faithful, watchful, kind. And David's Lord is the Good Shepherd, a better shepherd than David was, the shepherd of a larger flock and larger interests. "The Lord is my shepherd," said David, "I shall not want." The sheep that had David for a shepherd—that sheep was well cared for. No want where that sheep fed. But the soul that has David's Lord for its shepherd is still better cared for. "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." My hearer, is your soul in the Good Shepherd's keeping? Is David's Lord your shepherd? Then no want forever for you.

David again was a king, a mighty conqueror, one at whose feet the great of the earth bowed themselves down and licked the dust. But David's Lord is the King of kings and Lord of lords. None so mighty as He, none so high up in authority, none so strong to stand up for His people's interests, none so brave to fight their battles, none so worthy to reign over them. O blessed the people whose king is David's Lord!

David loved righteousness and hated tyranny. How soon his sword was unsheathed when there were wrongs to be redressed, when the people's liberties had to be fought out, and when tyrants and their tyrannies had to be put down! All through his career you find him championing the cause of the people, and especially the poor of the people, taking part with them in their struggles, letting them see and feel that in him they had a friend, one whose interests and success were bound up with theirs. In all this David was a true king, one far in advance of his own times, one who had somehow reached forward through the wide centuries, and caught the spirit of Him who was his Lord.

You see yonder, my hearer, every one who is hard up, crushed with debt, disappointed with his lot, oppressed, discontented, heading away to the wilderness to the Cave of Adullam where David is hiding from Saul; and when you come to enquire why this strange sort of exodus, you find it is because they have somehow learned that he is the one man in the land who knows how to feel for them, and who is likely to do anything for them. It may not indeed be much of a salvation they are after, a poor lean worldly salvation, a salvation only to tide them over their present difficulties and distresses. But anyhow, such as it is, they seek it where it is to be found, they seek it in the service of David.

Now, it is just here in a very special sense, where, it seems to me, David and David's Lord touch, and then go apart; it is here where they are alike, and yet so different, the one so high above the other. As the men who had made a failure of life, fallen behind in business, got into debt, lost credit and character, gathered to David to make a new start in life, redeem themselves; so, very much the same sort of people, the wretched poor, the outcast and scum and refuse of the nation, publicans and sinners, men and women for whom their friends had ceased to hope, gathered to David's Lord, as One they felt sure would interest Himself in them, and do for them as no one else could do for them, build up their ruined fortunes, give them to hope again, redeem them, save them. And they were right.

II. THE SORT OF PEOPLE DAVID'S LORD INVITES TO HIM. And they are the sort of people none but Himself would care to invite, the poorest kind of material to build up a cause with, to make a kingdom of, to do anything with;—"every one that was in distress, and every one that was in debt, and every one that was discontented."

I am not sure that David was a bit too well pleased, to see the men of broken fortune, the men who had run away from paying their debts, the men who had turned out failures, the men of doubtful reputation, flocking to him. Such a tag-rag following was not likely to help his cause in the eyes of the nation, nor were such characters likely to be much of a help to him when it would come to be do or die with himself. Still, he made a virtue of necessity, for no one else came to join him but those who could not better themselves, whose affairs were desperate; and so he offered his cave as an asylum to them, and made them welcome. He was a king without a kingdom, and this was the only way open to him to have a kingdom, and it was rather a venture. Still, he was willing to venture, and so made a beginning of such material as came to hand.

And David's Lord like David himself yonder in the Cave of Adullam, is a king in exile, a king anointed, but without a kingdom, and He sets out to seek a kingdom, to gather a following. He comes to men and asks them to join themselves to Him in His great spiritual venture. And not the men of might, not the statesmen and scholars, not the people of influence and importance, not the rich and great and successful; but the poor of the people, the laboring classes, the debt-burdened and sin-burdened, the disappointed and disheartened, the dead-

beats and good-for-nothings, those indeed that no one but Himself wanted. This is the sort of proclamation the King issues to the world: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light."

You see, my hearer, it is not the sort of proclamation that attracts the ambitious, takes the upper-crust, captures the crowd, wins the lover of ease and indulgence, the people who like to have a good easy time. It is not the proclamation to set the world on fire, turn the people's heads, make men stare and wonder what it is all about. No. It is too matter-of-fact, common sense and commonplace, practical and every day, for that. And the yoke is not attractive. Men read the new King's proclamation, and they shake their wise heads as they observe: "That is not what is wanted to put things right among the nations, straighten out what is crooked in the world, revolutionize society, and save the people. And we want to have no yoke in the new regime, no burden to bear, no taxes to pay, no work to do. A yoke is for slaves, and only slaves will submit to a yoke. We will not have this David's Lord to reign over us. Away with Him! Crucify Him! He will not do at all!"

But the poor are won. Fishermen from the shores of the Lake of Galilee gather to Him. The riff-raff of Capernaum, publicans and sinners, lepers and lunatics, drunkards and fallen women, are taken with Him, and press forward to kiss the feet of the new King. And He is glad to have them come. Indeed they are just the sort of people He wants to come. It is not to save people who do not need any saving, to help people who are well able to help themselves or who think so, to heal those who are not sick, that he comes. It is to save sinners. It is to lift up the fallen. It is to heal the sick. It is to help the helpless, do for men who have lost hope.

O ye who are burdened with your sin-dreaths, who find yourselves taken by the throat by inescapable justice demanding immediate and full satisfaction, and have nothing wherewith to pay what you owe; ye who toil and slave day by day to do right and work out your own salvation, and find that you are not doing right, but ever doing wrong and getting behind; ye who are wretched, undone, disheartened, sick of life, ready to die; ye sinners, ye tempted ones, ye fallen ones, here is help for you! David's Lord can help you, Jesus can save you.

I have no word to-day for him who is well satisfied with what he is; who thinks he is rich and increased in goods, and knows not how poor and blind and wretched he is. I have no message from the King to the rich fool who is saying to himself: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." I have no invitation to-day for him who is contented with his lot, happy in his sins, careless of both the Now and Forever, and has no yearnings for a new and better life. No. Read my text, and you will see that a wholly different class of people are invited—every one in distress, every one in debt, every one discontented. And lest I am misinterpreting here, I turn over to Christ's sermon on the mount, and I find much the same teaching there. There it is this: Blessed the poor! Blessed the mourning ones! Rejoice ye reviled and persecuted!

O my hearer, are your eyes full of tears to-day because you are so afflicted and distressed, because things have gone so against you? There is an invitation from the King to you here. Is your life shadowed with any evil, your soul burdened and crushed with any sorrow? There is a good word for you here. Are you troubled, disappointed, weary, heart-sore? There is a message with Heaven's music in it for you here. Have you unutterable longings within? Does your heart pine and pant for peace with God, and the coming of the King in His power and glory? Oh then, thank God, you are wanted. Do you feel yourself to be a poor lost sinner, and is the burden of your sins so great that you know not what to do or where to turn sometimes? You groan. You cry out in the night, so bitter is the distress of your soul. You find no good, no pleasure in anything. Life is a burden to you. O sinner, be of good cheer, for none is so welcome to the King, and so much wanted, as you. A man's need is his best recommendation to the feet of David's Lord, and so the emptier and needier he comes, there is all the more need of his coming, and he is all the more welcome.

III. WHAT DAVID'S LORD CAN DO FOR THE SINFUL AND WRETCHED. You see yonder a motley crowd betaking themselves to the wilderness to David. They are about as seely a set of people, I suppose, as you ever saw—their clothes in rags, no money in their pocket, without credit, without character, without enterprise, dead-beats, men who had made a failure of it, people the nation is glad to be rid of, the grumblers, the loafers, the lazy louts, the good-for-nothings. The loyalists of the kingdom, the government supporters, would sneer and pooch-pooch at the odds for the Cave of Adullam. They would wish David success with

his enterprise. I suppose you could not have raised a dollar among the whole four hundred of them. The odds to-day from many parts of the country is among the most enterprising of the people, the bone and sinew of the nation, the hope of the country, the men of push and progress. Indeed we sometimes think it is the good-for-nothing sort of people who stay at home to-day, the people who have not the means to emigrate. That is the way it looks down east sometimes. But it was otherwise in David's day. Nobody emigrated who could stay at home. The Cave of Adullam had had some to have an unenviable reputation. It had come to be looked upon as the rendezvous for adventurers, outlaws, scoundrels, bankrupts, fugitives from justice, the riff-raff and tag-rag of the land.

It must be admitted, of course, that there were good true men at the Cave of Adullam. David himself was such. If he was an outlaw, it was because of the king's jealousy he was outlawed. Persecution had driven him to the Cave of Adullam. He felt in his heart that his motives were pure. And that was so with others there as well as himself. Ah! People of God, the jealousy and tyranny of kings and governments have so often driven the very best of men, the loyalist of subjects, into a state of outlawry and revolt. You find David's old father with him at Adullam, and his stalwart brothers. And there were others who believed in him, believed in the justice of his cause, believed in him as the coming man, the hope of the nation, and they drew to him. Even Prince Jonathan was his friend and confidant. There were thus respectable people who were on David's side, although the majority of those who betook themselves to Adullam were rather indifferent characters—"every one that was in distress, and every one that was in debt, and every one that was discontented."

Now, why did these people gather to David? What could David do for them? Well, I suppose some of them went to him, because they had to go somewhere. But the most of them went to Adullam with the idea that if there was hope for them anywhere it was there, if anybody could lift them up and make men of them David was that man.

And they were right. He received them. Not a man of them did he turn away because he was poor, and because of his record. He was himself poor, almost as poor as they were, driven to unpleasant makeshifts sometimes to get along, but such as he had he freely shared with them. He believed that something could be made of them, and he took hold of them as they were, both poor and bad, and he inspired them with higher ideas of living. He was sure there was in those wrecks of humanity enough of manhood still left to make men of, and he succeeded with them, almost better than he could have hoped when he began. He made them men, useful citizens, brave soldiers, those who could be trusted in the hour of danger. David's freebooters came to be the very cream of the Israelitish army, heroes in a fight, men of honor and integrity. They had caught his spirit, and came to be such as the nation was proud of.

But it is of still more interest to you and me, my hearer, to know what David's Lord can do for sinners. And He can do so much for them. There is nothing they need to have done for them but He can do.

You see them going to Him yonder, driven to Him, some of them, with disease and distress and devil, hard characters, fishermen from the shores of Galilee's Lake, brigands from the mountains, demons from the tombs of Gadara, lepers and lunatics, poor human wrecks who have scarcely a shred of respectability left them, publicans with the wages of crime in their pocket, people whose souls are burdened with sin and their lives odious with nameless vices. You recognize some of them;—Peter the fishermen, a rough enough sort of men in those days; Matthew the publican; the woman of the city, who was a sinner; Mary Magdalene with her seven devils; Bartimeus with his sightless eyes; the Widow of Nain with her dead son; the Centurion of Capernaum with his sick slave; the Syro-Phoenician woman with her demoniac daughter, the woman of Samaria, so much married; and multitudes of others. You look at them gathering to Him, and you think them not the men and women that much of good can be done for. And yet He has help for every one of them, the help they need—parlour for their sins, healing for their diseases, sight for their blindness, salvation for their souls. And how He lifted them up, taught them to hate the evil they once loved and to love the good they once hated, gave them a new purpose of life, glorified what was mean about them, strengthened what was weak in them—in a word, made them, saved them!

Look at Simon the fisherman, and then at Peter the Apostle! Look at the Magdalene, devil-possessed, bad; then look at Mary weeping and heart-broken at the tomb of Jesus! Look at Levi the Publican, and then at Matthew the Evangelist! Look at them as they go to Christ—the blind groping, the lame limping, the leper so loathsome,

(Continued on third page.)