



INTERCOLONIAL RAILWAY.

1891 WINTER ARRANGEMENT. 1892

ON and after MONDAY, 19th October 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, 11.00
Express for Sussex, 11.30
Fast Express for Quebec and 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 o'clock and take sleeping cars at Montreal. 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 o'clock Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN.

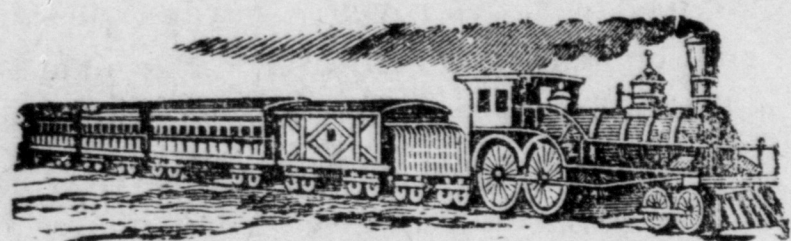
Express from Sussex, 8.30
Fast Express from Quebec and Montreal (Monday excepted), 9.35
Accommodation for Point du Chene, 12.55
Day Express from Halifax, 19.20
Fast Express from Halifax, 22.30

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., 15th Oct., 1891.



CANADIAN PACIFIC RAILWAY.

Atlantic Division.

ALL RAIL LINE TO BOSTON & C.
THE SHORT LINE TO
Montreal, &c.

ARRANGEMENT OF TRAINS

IN EFFECT NOVEMBER 30th, 1891.

LEAVE FREDERICTON.

EASTERN STANDARD TIME.

6.15 A. M.—Express for Fredericton Junction, St. John and intermediate points Vancorbo, St. Stephen, St. Andrews, Houlton, Woodstock and points North
10.35 a. m. For Fredericton Junction, St. John and points East, Vancorbo, Bangor, Portland, Boston and points West, St. Stephen, Houlton and Woodstock.
3.00 P. M.—For Fredericton Junction, St. John, etc.

Returning to Fredericton.

From St. John, 6.00, 10.00 a. m.; 4.30 p. m.
Fredericton Junction, 8.25 a. m.; 12.15, 6.25 p. m.
McAdam Junction, 10.50 a. m.; 2.50 p. m.
Vancorbo, 10.25 a. m.; 2.30 p. m.
St. Stephen, 9.00, 10.30 a. m.
St. Andrews, 8.00 a. m.

ARRIVE IN FREDERICTON

9.35 a. m.; 1.25, 7.20 p. m.

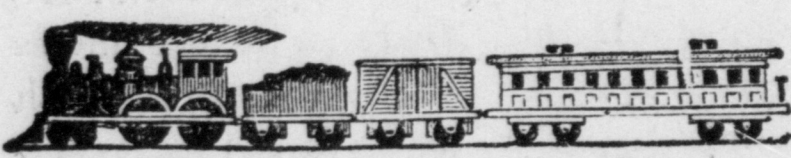
LEAVE GIBSON.

6.20, A. M.—Mixed for Woodstock, and points north.

ARRIVE AT GIBSON.

5.10, P. M.—Mixed from Woodstock, and points north.

D. McNICOLL, C. E. McPHERSON,
Gen. Pass. Agent, Asst. Gen. Pass. Agt.
Montreal. St. John, N. B.



Canada Eastern Railway.

SUMMER ARRANGEMENT.

In Effect June 22nd, 1891.

Trains run on Eastern Standard Time.

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

Leave Fredericton

9.00 p. m.; Gibson, 9.05; Marysville, 3.15; Durham, 3.46; Cross Creek, 4.17; Boiestown, 5.20; Doaktown, 6.15; Upper Blackville, 6.52; Blackville, 7.25; Upper Nelson Boom, 8.05; Chatham Junction, 8.35; arrive at Chatham, 9.00.

Returning Leave Chatham

7.00 a. m.; Chatham Junction, 7.35; Upper Nelson Boom, 7.50; Blackville, 8.35; Upper Blackville, 9.00; Doaktown, 9.42; Boiestown, 10.25; Cross Creek, 11.35; Durham, 12.15; Marysville, 12.47; Gibson, 12.57; arriving at Fredericton 1.00, p. m.

A mixed train will also leave Fredericton every Monday, Wednesday and Friday morning at 6.00 a. m., standard time, for Chatham, returning every Tuesday, Thursday and Saturday.

Connections are made at Chatham Junction for all points on the Intercolonial Railway and Upper Provinces; at Fredericton with Canadian Pacific Railway for St. John, St. Stephen, St. Andrews, and all Western points, and River Steamers for St. John and points on St. John River; at Gibson, with Canadian Pacific Railway at Woodstock, Houlton, Grand Falls, Edmundston and Presque Isle; at Cross Creek with stage for Stanley.

Tickets can be procured at F. B. Edgecombe's dry goods store.

THOMAS HOBEN
Superintendent

Our Pulpit.

DANIEL.

PLAIN TALKS TO YOUNG MEN.

XII.

THE LAST VISION.

SERMON PREACHED BY

REV. A. J. MOWATT.

In Erskine Church, Montreal, Sabbath Evening, Dec. 20th, 1-91.

"In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision."—DAN. X. 1.

A Scottish bard puts into the lips of a hoary minstrel this couplet:—
The sunsets of life give me mystical lore;
And coming events cast their shadows before.

It is a very general idea that old people are gifted as others are not with the prophetic vision. At all events the aged Daniel is granted one more look into the awful to-come, and he tells us what he sees. I see the aged saint standing on a commanding outlook, and with keen prophetic vision viewing the future, and all is made so plain to him: "And he understood the thing, and had understanding of the vision."

I do not suppose it is meant that Daniel understood all about what it was granted him to see. He understood it as far as it was necessary for him to understand it. It is one thing to know a thing intellectually, to know it as an outside on-looker and distant spectator, to know it prophetically; and it is another thing, and a very different thing, to know it as an experience, to have a hand in it.

We read, for instance, of the great historical events of the past, the battles fought, the struggles for liberty of conscience and free speech, the emancipation of slaves, and so on, and we know them, we understand them. But then, we do not know them as those who passed through them. Ours is a speculative, an intellectual knowledge, not a practical.

Now, Daniel's knowledge of the future was something like ours of the past. He saw the events evolving as from a distance, and he knew them only as a distant spectator sees and knows them. He saw them in vision, saw them through the haze of the prophetic atmosphere.

I. DANIEL'S LAST VISION.—WHEN IT OCCURRED:—It occurred, the text tells us, the third year of Cyrus king of Persia.

That seems clear enough, and yet it is not so clear as it seems to be. The question has been raised, whether the third year of Cyrus meant the third year of his co-regency with Darius the Mede, or the third of his own independent reign. Both views have their advocates, and there are strong reasons to support both views. If the third year of the co-regency is meant, then the seventy years of the captivity are not yet up; but if by the third year of Cyrus is meant, his own independent reign, then the captivity is over some two years, and a considerable portion of the captives is already back to their own land.

I favor the opinion that the third year of Cyrus is that of his own reign. I take the words as they stand. But then my opinion is of small weight in a matter of this kind. According to this view, then, the captivity is a thing of the past, and Daniel has retired from public life. Ezra the scribe tells us in his book, that the first year of his reign, Cyrus made proclamation to the effect, that the Jews everywhere throughout the Empire be permitted to return to their own land, and that they be aided by government aid to do so and to rebuild the temple and city. And then it is positively stated that Daniel continued only until the first year of Cyrus. After the captivity he seems to have retired into private life. He may have intended to return with the captives to Jerusalem, and he may have actually made arrangements to do so. But there is no evidence that he ever did return. His advanced age may have compelled him to give up the idea. He must have been well on to ninety at this time, and at such an age he was better where he was.

And moreover he may have thought, and others may have thought, that although no longer a member of the Persian government, he could still exercise a good deal of influence with the government, and that he could still advance the interests of his country, and even better, by remaining where he was than by accompanying them to Jerusalem. At all events he remained behind. Two years after the restoration, we find him on the banks of the Tigris, perhaps the home of his retirement, holding a mysterious conference with the princes of glory, and seeing his last vision.

II. THE OCCASION AND ATTENDANT CIRCUMSTANCES OF THE LAST VISION:—He had been praying and fasting

three long weeks. He does not tell us the trouble, but we may guess what it was. It would be some trouble or other in connection with the restoration of the Jews to their own land. Whatever it was, it must have been serious. The aged statesman was quite concerned about matters. You can understand that, when, day after day, and week after week, he continued praying, and fasting, and weeping, until twenty-one long anxious days were taken up in that way. Oh what perseverance in prayer! what importunity! how dead in earnest he is!

There was this about the restoration, that, although Cyrus had been led to issue the decree; still, there was strong opposition, both in the government, and throughout the empire among the people, against it, and everything was done that could be done to render the decree inoperative. It is very clear from the books of Ezra and Nehemiah, that every now and again a hitch of some kind or other in matters occurred. When the forty-two thousand led by Prince Zerubbabel had reached Jerusalem, and commenced the work of rebuilding, they were harassed and annoyed in every possible way by their enemies, until the work came at last to a complete stand still, and it stood still for some twelve years.

Now, Daniel was aware how badly things were working for the returned captives. He saw the plots and counterplots of the enemy. And then the captives themselves were so half-hearted and lacking in enthusiasm with regard to it. They would just as soon stay where they were as attempt the hazardous undertaking of going back to their own land and beginning anew there, and far sooner. They had not much faith in the success of the enterprise, and they would neither suffer nor sacrifice much to help it along. They did not believe, that out of the ruins still remaining, there could be built up a nation worthy of the Jewish name, and they did not hesitate to say so.

You can have some idea therefore as to how Daniel's patriotic soul would burn hot within him when he saw how the enemy was working to thwart the good intentions of the king, and especially when he saw how careless and unconcerned so many of his own countrymen were about it and how much they were doing to hinder the good work so auspiciously begun by Cyrus. How he would wish that he was young again, so that he might be one more to go with the returned captives, and help them to face their foes and overcome their difficulties! But he was too old and feeble to go up to Jerusalem now. He would only be in the way up there. They needed young blood there, the fire and energy of youth. But he was not too old to pray. So the harder the enemy plotted to frustrate the great undertaking, the harder he prayed to help it along and make it a success. He could not wield sword nor trowel now. He was past that. But on his knees he could pray, and there he could do as much for his country as a thousand men could do on the walls of Jerusalem with their swords and trowels fighting and building. So he prayed and wept and fasted, day after day, with a terrible earnestness—an earnestness that would not give in to anything, till God was pleased to shew him what His mind on the matter was. This was the way Daniel spent the first three weeks of that eventful year in his country's history, and with the grandest results too.

III. THE LAST VISION:—I do not go into an interpretation of the vision. It is not within the scope of these simple Sabbath evening talks to young men. The vision occupies the remaining chapters of the Book of Daniel, and covers a period of time reaching from the restoration of the Jews to their own land till the consummation of all things—the resurrection of the dead and the final judgment. All I want to do to-night is to call your attention to some of the great practical truths and life-lessons brought out in Daniel's last vision.

There is but one way by which the dust and ashes of the world can bring any influence to bear with effect upon the principalities and powers of the unseen spiritual world. We cannot construct a tower whose top will reach Heaven, and by that tower make our way to God's throne, and insist there in person on our rights. Men have tried that, and have failed. Nor can we build a balloon, nor get ourselves the wings of an angel, and so find our way to the upper glory. No. And moreover, were it possible for us to find our way to the regions of spirit, what could we do there? What better off would we be up there than down here? But there is a way, a simple practical way, by which, without attempting anything impracticable, or doing anything beyond our strength, we can bring our influence to bear mightily upon the mightiest potentates of the spiritual world. That way is by prayer.

Look yonder at that old man of ninety on his knees for three weeks! His body is about ripe for the grave, and his soul for glory. All the might of his youth is gone. He has none of the physical strength he once had. What can that feeble old man do now for the world, or for the country that is so near to his heart? He cannot fight for her. He cannot work for her. Lay the poor old man on the shelf. Tuck him up in his

coffin. He has served out his day. He is only in the way now, a burden to his friends, a weariness to himself, an eyesore to the young world. And yet that old man on his knees is a giant. He has herculean strength. His trembling words go clamoring up to the ears of Jehovah, and every one of them is heard, attentively heard there. His tears as they steal down his cheeks, and drop where they are like water spilt upon the ground that cannot be gathered up again—even the trickle of his tears awakes echoes that thunder amid the summits of glory. Yes, when good old Daniel prays, the whole spiritual world seems to be in a state of commotion—Michael and Gabriel are on the wing, and the prince of darkness trembles on his throne.

Oh the might of earnest prayer! There is no power on earth equal to it. Archimedes used to say that if he had a fulcrum he could move the world, but Daniel on his knees can move the universe. And, praying people, we ought to be able to do so too. We have direct access to the heart and hand of Jehovah, and our prayers can move them, and since we can do that by prayer, there is not anything too hard and wonderful for us to do. If we use the footstool of mercy aright, we can overthrow the kingdom of darkness among us, and set captive souls free.

IV. PRINCIPALITIES AND POWERS OF THE SPIRITUAL WORLD:—After Daniel had been praying from day to day for three weeks, a glorious being appeared before him. He does not tell us who he was, but he gives a description of him, and the description he gives is so like the description the apocalyptic John gives of the glorified Jesus, that I am inclined to believe it was Jesus Daniel saw. This is what Daniel says:—"Then I lifted up mine eyes, and looked and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in color to polished brass, and the voice of his words like the voice of a multitude."

Now turn to the book of Revelation, and read what John says of Jesus, and it seems clear that John and Daniel saw one and the same great spiritual principle:—"And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters." Thus how alike are the two descriptions.

And then the way both were affected by the appearance of the mighty One was also so similar. Daniel tells us how overcome he was by the sight. He fell upon his face in a death-like swoon. And so did John: "When I saw him, I fell at his feet as dead."

Now, there are a great many different opinions about who it was Daniel saw, but it seems clear it was Michael, and Michael is just another name or title for the Son of God. It would seem that both Michael and Gabriel appeared to Daniel at this time, and both spake to him, and inasmuch as he was not able to stand the speaking of the mighty-voiced Michael, the one like God—for that is the meaning of the name—Gabriel was the principal speaker on the occasion, and explained to him how it was the answer was delayed so long, and all about the eventful future.

It would appear that the very first day Daniel went to his knees, Gabriel was sent to him with a message, but he was prevented from reaching him for twenty-one days. A mighty spiritual power, a dark spirit, who seemed to have much to say and do in Persia's affairs, crossed the swift-winged Gabriel's flight, and so opposed and hindered his progress that he could not get forward with his message until Michael came to his help. Something like that is what the angel says to Daniel. "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael one of the chief princes, came to help me; and I remained there with the kings of Persia."

Now, there are profound mysteries here, things too vast for our narrow comprehensions to grasp, and I am not going to undertake the clearing up of the mysteries. But this is clear I think, that there are great actors working behind the scenes that we see acted out here on the world's stage. There is a vast spirit-world that we cannot see at all all around about us, and that spirit-world is peopled with beings of far superior intelligence and strength and swiftness to anything we have here. Some of them are good and holy and kind; others the very reverse—malicious, cruel, revengeful. They use their intelligence and power for the world's destruction, men's misery. Both the good and bad seem to be deeply interested and greatly concerned about affairs down here, and both seem to have much to do in the affairs down here, and are able to make or mar, further or frus-

trate, help or hinder, whatever is going on and being done. And then, it would seem too, as if there are great contentions with one another about the management of affairs, the good contending with the bad, and the bad with the good.

For instance, Daniel can easily see that there is something terribly wrong in the management of public matters in the government of Persia, and more especially in matters relating to the Jews. He knows not what the trouble is, but that there is trouble is abundantly clear. There is a power behind the throne he cannot see, and that power, whatever it is, is working a world of mischief. So he goes to his knees and lays the whole matter before God. He knows of a mightier power than the power that is working behind the Persian throne.

And his prayer soon reaches Heaven, and the Prayer-hearer despatches the swift Gabriel with a message for Daniel. Away he shoots swifter than the shooting meteor, swifter than the light. See him shooting through the immeasurable regions of space far earthward! The message is urgent, and he flies swiftly. Daniel is on his knees waiting for the answer to come, and the greatly beloved saint will not be kept waiting by Gabriel any longer than necessary.

He is almost there. But, see! a dark-winged spirit crosses his path, and obstructs his way. That dark-winged spirit is the ruling power in the kingdom of Persia. He contends that the angel has no right to come into his domains at all. The Jews have left, and the good angel must leave too. The angel Gabriel insists upon proceeding without delay. But the mighty potentate of spiritual Persia refuses to let him, and he undertakes to drive him back to Heaven. Then there is something like war in the upper air, the prince of the kingdom of Persia contending with Gabriel. They are well matched. With lightning swiftness they fly at one another, and struggle mightily for the victory. But let the great Milton describe the battle of the angels:—
They ended parley, and both addressed for fight
Unspeaking; for who, though with the tongue
Of angels, can relate, or to what things
Listen on earth conspicuous, that may lift
Human imagination to such height
Of Godlike power, for likest gods they seemed,
Stood they or moved, in stature, motion,
arms,
Fit to decide the empire of Great Heaven.
Now waved their fiery swords, and in the air
Made horrid circles; two broad suns their shields
Blazed opposite, while expectation stood
In horror.

Together both with next to Almighty arm
Uplifted imminent, one stroke they aimed
That might determine, and not need repeat,
As not of power at once; and odds appeared
In might or swift prevention. But the sword
Of Gabriel from the armoury of God
Was given him tempered so, that neither keen
Nor solid might resist that edge: It met
The sword of Satan with steep force to smite
Descending, and in half cut sheer; nor stayed,
But with swift wheel reverse, deep entering shared
All his right side, then Satan first knew pain,
And writhed him to and fro convolved.

Thus they fight on, the terrible combatants. But Michael is seen coming to Gabriel's help, and Persia's black angel is soon vanquished and driven from the field. And then Gabriel and Michael together come to the praying Daniel, and show him the vision of the last things.

V. CLOSING REMARKS:—Now I am aware, there are many who will call all that the wildest fancy, and who will see neither sense nor reason in it. And it may be fancy. But I do not think so. There is a awful truth here. It is the teaching of scripture that there are angels and devils, and that both have much to say and do in the world's affairs. It is certainly very clear from Daniel's vision of the last things that governments are sometimes in the hands of the powers of darkness to a very large extent, and when such is the case, we need not wonder much, if great wrong is done.

And if such be the case, too, that good men's prayers are sometimes left unanswered many a long day, because the devil has somehow managed to intercept the message and succeeded in delaying its arrival, I do not know what Paul means, if Christians have not the principalities and powers of darkness to contend with, and therefore need the armor of light, and the captain of salvation to contend successfully. Is it shadows we have to fight with? Is it fancies, phantasies? Or, is it devils, the mighty potentates of the spiritual world beneath, the princes of darkness, the powers of the air, that we have to do battle with?

Oh, tell you, young men we have more in us, and blood to contend against, than to be wondered at, if we are hard put to? But go down on our knees on third page.)