

**God Grant I May Not Live in Vain.**

God grant I may not live in vain,  
Some useless part fulfilling;  
Like water, gathered not again,  
Which careless hand is spilling.

**May I but add my being's force**

To that eternal river,  
Which has in God's own love its source,  
And flows to him forever.

Some Christian song may I but write,  
And to his altar bring it;  
Some hymn of praise to Christ indite,  
And after-ages sing it.

To some lost soul the gospel preach,  
Give him kind exhortation;  
Some little child the way may teach,  
And bring it to salvation.

By some lone couch may breathe a prayer,  
Or send some tender token.  
To save the tempted from despair,  
Or blind the heart that's broken;

That me, at last, my Lord may know,  
And give me recognition,  
Because I walked with him below,  
And kept the great commission.  
—Rev. J. E. Rankin, D. D.

**Revived Church-Work.**

Now that vacations are over, and pastors and people are back in their places, and the churches are resuming again their wonted services, the question which is being seriously considered is how may the work be revived? How may an advance be made, not only in the spiritual growth of the individual Christian, but also in the spiritual power and prosperity of the church? If there is anything lamentable, it is the conformity on the part of so many pastors and churches to the custom of discontinuing work through three or four months of the year, and the driving at high-pressure by outside help and extra services the remaining months, as if to make up for the time of inactivity and cessation from all labor. In some circumstances it may be wiser to close the church and to let the work cease, but the custom is becoming so general where these circumstances do not exist, that it is to be greatly deplored.

In attempting to awaken new interest and to revive the church, it must be remembered the work must begin in the church itself. When an enlarged work is contemplated, how common it is to think of the large number in any large city or town who do not attend church, who have no interest in spiritual things, and how often much discussion and long hours are spent in considering how to reach them, and how many prayers are offered in their behalf without ever thinking that they might be brought to the church and to Christ by each member being thoroughly revived and filled with the Spirit. On the day of Pentecost the one hundred and twenty were first blessed, and through them the thousands. The reviving of the church by the Holy Spirit is the precursor of all aggressive work. There is nothing that witnesses so powerfully for truth as an earnest, consecrated life. The world has no time to read the Bible. It reads men and judges Christ and the church by them.

The work of revival must be begun in prayer. The promise of God to pour out his Spirit is no more sure than that he will hear and answer prayer. And how is it possible to approach God but by prayer? It is the child speaking to his Father, and the Father answering in love the requests of the child. Money, means and methods, are good in their place, but are of no avail without prayer. Whatever progress may be made in other lines, no progress can be made in church-life without prayer. When a church will "wrestle" with God in prayer and will hold on to him, determined not to let him go "until a blessing be bestowed," then we may expect to hear of the windows being opened, and of the blessing being poured out until there is not room to receive it. One of the most genuine and extensive revivals ever known in Princeton College grew out of a prayer-meeting at which the students pledged themselves to each other and to God, that they would speak to some one the next day about his soul's salvation.

This revived work must be attended by the preaching of the truth. Rightly did Goethe say: "Give me the benefit of your convictions, if you have any, but keep your doubts to yourself, for I have enough of my own." The great need of the church is the preaching of God's word; not men's opinions about it, nor their doubts about it, but the truth which will make men free. How much of the preaching of to-day is anything but a simple declaration of the Gospel of our Lord Jesus Christ! How much of what is spoken from the pulpit would be just as appropriate in a hall or on the lecture platform! When, instead of ministers apologizing for the Bible or criticizing it, the are everywhere found willing to let it

speak for itself, then we may look for the outpouring of the Holy Spirit upon all the churches.—*Chris. Inquirer.*

**Sensational Preaching.**

Every minister of the gospel is a builder 1 Cor. 3:10, and the material he puts into the building will determine its character and his wisdom. The foundation for the building is Christ, but we choose the material with which we build. Now as ever the great object of preaching is to lead men and women to Christ, and then instruct them in their Christian duties. Again, ministers are the spiritual fathers of those converted under their labors; and that children are like their parents is no truer physically than it is spiritually; and too, that we are influenced by the surroundings of home in church as well as family is proven, by the experience and the observation of all.

Matthew in giving the commission says, "Go ye therefore and teach all nations," but Mark says "Go ye into all the world and preach the gospel to every creature." If, then, preaching is teaching men the way of life through Christ, it follows that man's intelligence must be appealed to. The mind must think before there can be an intelligent yielding of the will and life to Christ. If I understand what is meant by sensational preaching; it is such an appeal to the feelings, through the senses as to produce excitement without a corresponding appeal to the intellect; or the exciting of the passions without awakening moral perceptions. Such preaching we think is hurtful to the individual and also to the community.

1. Because the object or design of preaching is lost sight of teaching men the way of life through Christ. There is simply an appeal to the emotion, without, reference to the intelligence, and such a state all around, caused by excitement, that one can have no opportunity to think, and quite frequently when the exciting meetings close, the religious life is gone too. We would not have you entertain the idea that we do not believe in the emotional in religion, for we think that no one can see himself a sinner, lost and undone forever and not have feelings of anxiety. Nor can one pass from a state of death unto life without conscious joy.

2. We know that men are influenced by the habits of those who surround them at conversion and in early religious life. We see hence why some people are happy religiously only when they are in the midst of excitement, while others demand the opposite condition.

3. The excitement in religious work or anything that does not carry with it a conviction of right from an intelligent standpoint, will cease as soon as that which produced it is removed. The sad state of affairs following some of the so called great revivals is a positive proof of the truth of this proposition. The means used are such as simply to work upon the feelings. The people are told about the death of friends etc., until they are led to make a profession with little thought as to what constitute christianity. Under these exciting circumstances there is no depth of thought, or feeling, and when the influences that produced the excitement are gone they drop back again into old ways of life. To say that such preaching is injurious, is to say what all candid, thoughtful minds must admit.

4. Many persons of excellent natures are drawn in, only to fall away and become worse than they were before. This we have all witnessed more or less. The trouble is the intelligence is not appealed to, and with scarcely a thought of what it involved to be a christian, or of the terrible nature of sin, they are induced to make a profession in the midst of confusion, where the most thoughtful cannot think, and where we are reminded more of the efforts of the false prophets on Carmel, than of a religious meeting where men and women are accepting Christ and receiving the pardon of sin.

The gospel is reasonable and its demands are just. It meets a felt want in every human heart, and does not depend upon nor stand in need of such a presentation of its claims as will in any way ignore its reasonable nature, and man's intelligence. But if in preaching Christ as the world's Saviour, and urging men to accept Him, the people cry out as in the days of old, do not restrain them, but do not attempt to get up a mere feeling by an appeal to the feelings, without appealing to the intelligence.

**Serving The Lord.**

Let us not think that we must do some great thing, as we call it, to honour God; let the little things of life be done with a great motive, and

God will be honored. It is just as much the duty of some men to make money as it is the duty of other men to preach. They ought therefore to make money for God; and they ought to feel that they do it to "serve the Lord Christ." No man in health has a right to give up business; he may have a competency, but the Lord's cause needs and demands all that he can make and bestow. But is it possible for the merchant, the doctor, the lawyer, and the preacher to have distinctly before his mind at every moment this exalted motive? Perhaps not. I start for Boston, the railway winds and turns; at some particular moment I seem to be going in the contrary direction, but, I know that this is the Boston train, and am sure that it will reach that city. So let a man know, in the very bottom of his soul, that the dominant purpose, the controlling motives of his life, is to glorify God; then let him throw himself with the utmost enthusiasm into his work, and he will not fail of glorifying God in all his undertakings. We have lost much in our daily duties by not carrying into them this religious spirit. My Bible teaches me that every obligation which rests upon a minister to glorify God, rests equally upon every member of the Church. This spirit ought to characterize us in all our duties as citizens.

Men say we do not want politics in religion; it is very certain, at least, that we need more religion in politics. I do not mean to advocate sectarianism at the polls, but that question has been thrust upon us. The right of suffrage is a great privilege; you ought to exercise it in the spirit of prayer and for the glory of God. You ought to march to the ballot-box with the same religious spirit as marks the performance of the most sacred duty in the house of God. This is not to degrade religion, but to apply religion, and to glorify by its presence every duty of life. If our work be done in this spirit, the workman's apron may be holy as the bishop's robe; every hearth may be an altar to God, every house a house of God, and every table a table of the Lord. The religion which does not sweep through, control, and glorify every duty in life is a religion not worth having. It should manifest its power in the marts of trade as truly as in the sanctuary of God, making better employers and employees, better husbands and wives, better parents and children, thus making earth a foretaste of heaven.

I often love to look at old Trinity as she stands in majestic silence amid the rush and roar of Broadway and Wall Street pointing with her stony finger to the skies. Every business house and every house should teach the same lesson. Quietly and truly has it been said:

"In laborer's ballad oft more pious  
God finds than in the Deum's melody."

Poor, indeed, is that man who lives for this world alone. He forgets, that although he may gain the whole world, if he lose his soul he makes an infinitely bad bargain. To day I urge upon you who are Christians to make the text of this morning the motto for life; let none surpass you in diligence in business; show to the world that a Christian can stand in the forefront in every noble endeavor. But, above all, let all your undertakings be conducted with a single eye to the glory of God.—*R. S. Mac Arthur, D. D., in "The Philadelphiaian."*

**Help Your own Pastor.**

It is of vital importance to the success and growth of the church for her to remember that, so far as the ministry is concerned, her dependence is not upon evangelists, but upon pastors. When the evangelist comes, and at once attracts a crowd, and many persons profess to be converted, one almost inevitable effect of his success is a comparison between him and the pastor, and many people think, and some of them are unwise enough to say, that if the pastor were like the evangelist he, too, would have similar success. They forget the faithful work of preparation which the pastor has performed, and the valuable aid which he renders while the evangelist remains.

For it is a fact worth considering that the professional evangelist, in these days, does not go to neglected populations either in town or country. He goes to churches which are already organized, and to fields in which faithful pastors have been sowing seed, and preparing for the harvest; and this fact is a very significant one. It means that even where the evangelist achieves his most marked success, the precedent work of the regular ministry ought to be recognized; for beyond all question, it is an element of the case. Then it ought to be considered that no method of Gospel work wears out so soon as the method of the professional evangelist. He stays a few weeks. As a rule, he does not return. He succeeds

once, but he fears another effort in the same field. And he is not to be blamed. He is wise in this. The weakness is not in the man, but in the method. The pastor remains, and his method is the only method which makes it possible for him to remain. The evangelist depends upon him to prepare the way, and to garner the results; and for this reason the pastor ought to receive the high appreciation of the church.

But this is not all. Evangelists are so few that it is impossible for them to do more than an infinitesimal part of the work that must be done. The field is the world. Take the pastors out of it, and the earth would become a moral wilderness in which the few spots which professional evangelists clear and cultivate could hardly be seen. This is nothing to the discredit of the evangelists, but results from the smallness of their numbers, and is another reason why the church should not discount the work and usefulness of her pastors. It is for her interest, as it is most clearly her duty, to hold up their hands and aid them in extending the kingdom of the Lord.

It is highly commendable in a church to crowd the house to hear the evangelist, but it is a shame to leave her own pastor to preach to empty pews; and yet there are people who not only do that, but follow the evangelist with fulsome laudation, and their own minister with cynical criticism. They stand by the evangelist in such a way as to make failure impossible, and then praise him for his success, while they desert their own pastor until success is impossible, and then criticize him for a failure which they make inevitable. We have no word to say against evangelists. We know some of them well, and esteem them highly in love for their works' sake. All we say is, that when the churches are betrayed by the noise of the evangelists' triumph into depreciation of their pastors, they do what no good reasons justify, and manifold and strong reasons condemn. Help your own ministers.—*Western Christian Advocate.*

**A Bad Temper Cured.**

"I should like to tell you my case," said a tall, fine-looking gentlemanly man, with a bright, beaming countenance. I had been speaking at a meeting in a large provincial town on the mighty power of divine grace as all-sufficient to save and deliver from the habit of besetting sin. At the close of the meeting this gentleman accosted me as above, and added, "I keep a school, and for years my temper was sadly tried by my boys. Being, as I trust I am, a converted man and a professing follower of the Lord Jesus Christ, I felt that by giving way to my temper I was dishonoring my Lord and Master. This was a sad grief to me. It was a bad example for my boys, and I knew it must mar my influence with them."

"I struggled against it. I made it a subject of earnest prayer. Night after night I confessed my sin and sought strength to overcome it, but all in vain. I then wrote down and kept on my desk a memorandum of my transgression, hoping that the constant sight of this reminder of my sins might serve as a check and cure, but still in vain. The outburst of temper broke over all such barriers. Again and again I confessed and wept over my sad and sinful habit. I was injuring my own soul and dishonoring my Lord in the presence of the whole school. This state of things went on for weeks and months. I knew not what to do. All my efforts were fruitless; all my good resolutions were broken; I was at length so driven to utter self despair as regarded this matter, that one night I fell upon my knees and cried unto the Lord and said, 'It is no use, Lord, I give it up; undertake for me.'

"It is now five years ago this happened. The Lord did undertake for me; He did for me what I could not do for myself. Since that time I have never once been out of temper with my boys, nor have I once felt the inclination to be so. I thought you would like to have your words confirmed by this account of my experience." Such was, in substance, the language of the speaker.—*The Helmet*

**To Kill a Prayer-Meeting.**

1. Make it a point to stay away as much as possible, and when you come be sure to be late and take a back seat.
2. Sing long, lifeless songs, and get up as much discord in the singing as possible. Be sure to get the tune so high that no one can follow the leader.
3. Pray long prayers. Repeat the same old prayers you have been praying for the last twenty years.
4. Make long scattering talks, and do not quit until you have bored every one present.

5. Go to the stove, punch the fire, rattle the stove door, throw the poker on the floor; and be sure to do this while some timid brother is trying to talk.

6. Tell those who are present what a poor prayer-meeting we have. Make great complaint, find all the fault you can, and tell them the whole church is going to the bad.

7. Lambaste those who are present with all your might because others will not attend the prayer-meeting. Give them a general raking.

8. When the prayer-meeting is dismissed, break for the door and get out just as soon as possible, and do not shake hands with any one or speak to any one.

9. When you have done all this, then preach the funeral of the prayer-meeting and give it a decent interment.—*Standard.*

**Christian Conduct.**

Oftentime a young Christian may be puzzled about how he should act as a Christian. I have this much to say—one who is very anxious to do God's will is prayerful and reads his Bible daily, is not often troubled by this question. We must take it for granted that everybody who is a Christian wants to do the will of Christ.

The new Testament furnishes general rules for Christian conduct. The whole law is, love to God and love to man. This comprehends everything. We give some rules founded on the Scriptures:

1. Do nothing if you doubt its being right: "Whatsoever is not of faith is sin."
2. If there is something you want to do which would do you no harm, but might lead a weaker brother into wrong, dare not do it. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth."
3. Do not place yourself in a false position. "Abstain from all appearance of evil."
4. Do nothing in thought, word, or deed, on which you can not ask God's blessing. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

**Let Go.**

A gentleman once wished to examine a deep coal mine. Coming to the mouth of the shaft, he noticed a rope by which he supposed the miners descended. Taking hold slowly he let himself down. When at last he came to the end of the rope, he found to his horror that he had not reached the bottom of the mine; he realized that he had made a fatal mistake. He could not reascend, and to let go his hold was to fall, perhaps hundreds of feet, to the rocks below. All round was darkness. He called wildly for help, but there came no response. At last, giving up to his fate, he let go the rope and fell. He dropped about six inches, and stood safe and sound on the rock bottom of the mine.

That rope was long enough for the tall miners, and the shortest of them had learned to have faith to let go without fear. They knew the firm rock would receive and hold them. Just so we may know that Christ will hold us, if we let go everything else and trust him.—*Biblical Recorder.*

**RANDOM READINGS.**

Economy is of itself a great revenue. Cicero.

There is no sculpturing like that of character.

Life should be a constant vision of God's presence.—*A. MacLaren.*

The spirit in man can be sustained only on that which is spiritual and finite.

True Christian character, like the sun, shines of itself. Just let it, don't try to make it shine.

Which of us gives his health and spiritual condition the same degree of attention that he gives his business?

People don't grow famous in a hurry, and it takes a deal of hard work even to earn your bread and butter.—*Louisa M. Alcott.*

The brave only know how to forgive—it is the most refined and generous pitch of virtue human nature can arrive at.—*Sterne.*

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—*Hinton.*

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—*Macdonald.*

God will not be merciful to America because she is smart. He will have respect only for righteousness.—*Dr. G. C. Lorimer.*

**INTERCOLONIAL RAILWAY**

1888. SUMMER ARRANGEMENT. 1888.

ON and after MONDAY, June 4th, 1888, the Trains of this Railway will run daily (Sunday excepted), as follows:—

**TRAINS WILL LEAVE ST. JOHN.**

A Sleeping Car runs daily on the 22.15 train to Halifax.

On Tuesday, Thursday, and Saturday, a Sleeping Car for Montreal will be attached to the Quebec express, and on Monday, Wednesday and Friday, a Sleeping Car will be attached at Moncton.

**TRAINS WILL ARRIVE AT ST. JOHN:**

Express from Halifax & Quebec..... 5.30  
Express from Sussex..... 8.30  
Accommodation..... 12.55  
Day Express..... 18.00

All trains are run by Eastern Standard Time.  
D. POTTINGRR,  
Chief Superintendent  
Railway Office, Moncton, N. B.  
May 31st, 1888

**New Brunswick Railway Co.****ALL RAIL LINE****ARRANGEMENT OF TRAINS**

In Effect Sept. 24th, 1888.

**LEAVE FREDERICTON.**

(Eastern Standard Time).

6.00 A. M.—Express for St. John, and intermediate points, McAdam Junction, Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston and points North.  
11.30 A. M.—For Fredericton Junction, St. John and points East.  
3.50 P. M.—For Fredericton Junction, St. John, and points East.

**ARRIVE AT FREDERICTON.**

9.25 A. M.—From Fredericton Junction, St. John, and points East.

2.15 P. M.—From Fredericton Junction, Vancorbo, Bangor, Portland, Boston, and points West; St. John, St. Andrews, St. Stephen, Houlton and Woodstock, and points North.  
7.15 P. M.—Express from St. John and intermediate points; St. Stephen, Houlton and Woodstock.

**LEAVE GIBSON.**

6.20 A. M.—Express for Woodstock and points north.  
ARRIVE AT GIBSON.  
4.25 P. M.—Express from Woodstock, and points north.

F. W. CRAM,  
General Manager.  
H. D. McLEOD,  
Supt. Southern Division.

A. J. HEATH,  
Gen'l Pass. and Ticket Agent.

**WHOLESALE MILLINERY.**

First Opening Spring Millinery

We are now making our show of

**SPRING MILLINERY.**

Our Stock is unusually large, embracing many decided novelties in better grades of goods than we have ever submitted.

We solicit an inspection of our stock and comparison of prices.

Plain and Fancy Straw Goods; Silks; Satins; Novelties in Gauzes, Artificial Flowers, Fancy Feathers, Laces, Crapes, Velvets and Plushes, Ribbons and Ornaments.

**DANIEL & BOYD.**

ST. JOHN, N. B.

**Hides, Leather, Oil!****WILLIAM PETERS,**

LEATHER Manufacturer, and dealer in Hides and Leather, Cod Oil, Neat Foot Oil and Finishing Oil.

Tanners' and Curriers' Tools and Findings.

Lace Leather and Larragin Leather a specialty.

Hides and Leather bought and sold on commission.

240 Union Street, - St. John, N. B.

**CLIFTON HOUSE.**

74 Princess & 143 Germain Sts.,

**SAINT JOHN, N. B.**

A. N. PETERS, PROPRIETOR.

TELEPHONE COMMUNICATION.

HEATED BY STEAM THROUGHOUT

**COUGHS, COLDS,**

Croup and Consumption

CURED BY

ALLEN'S LUNG BALSAM

25c, 50c, and \$1.00 per bottle.

**HAY for SALE.****A Lot of PRESSED HAY**

—AT—

ELY PERKINS'S  
Fredericton, Aug. 22.