

## One Hour With Thee.

One hour with Thee, my God, when day-light breaks  
Over a world Thy guardian care has kept;  
When the fresh soul from soothing slumber wakes  
To praise the love that watched me while I slept;  
When with new strength my blood is bounding free,  
The first, best, sweetest hour I'll give to Thee.

One hour with Thee! when busy day begins  
Her never-ceasing round of bustling care;  
When I must meet with toil and pain and sins,  
And through them all Thy holy cross must bear,  
O then to arm me for the strife—to be faithful to death, I'll kneel one hour with Thee.

One hour with Thee! when saddened twilight flings  
Her soothing charms o'er lawn and vale and grove,  
Where there breathes up from all created things  
The sweet entrancing sense of Thy deep love;  
And when its softening power descends on me,  
My swelling heart shall spend one hour with Thee.

One hour with Thee, my God, when softly night  
Climbs the high heaven with solemn step and slow,  
When Thy sweet stars, unutterably bright,  
Are telling forth Thy praise to men below  
O, then, while far from earth my thoughts do flee,  
I'll spend in prayer one peaceful hour with Thee.

—Lutheran Observer.

## How to get a Revival?

BY REV. S. B. ERVIN, D. D.

The people need, and local churches must have, revivals. By a revival is meant such a divine quickening as to result in the awakening and conversion of the unsaved, and in an increase of godliness in the church. It is nice enough in theory to say that a church should have a steady growth, and every month in the year win five or ten to Christ. But it proves to be true that the church which comes near their ideal win many more than ten within some months, and that the church which has no great awakening will soon be far below the ideal. What is true in one denomination with respect to this is true in all. This remark does not apply to the reception of members, but to the registration of names in the "book of life."

Many things have been well said and written with regard to music, personal effort, and preaching, and with regard to plans and methods in revival work. Yet, while these things are suggestive and helpful, one, in attempting to apply them, may find himself like David in Saul's armour. No two revivals are alike. God, who is unlimited in variety, is in every genuine revival. Some meetings are not revivals which are so-called.

It is the aim in this article to give a few suggestions, which, it is believed, apply to every variety of revival-meetings. Then, in answer to the question of the caption, let it be said:

1. Get a revival in your own heart and life. Unless you have interest enough to do this you have no right to expect anything of others—not even of your pastor. Count yourself a partner in the proposed revival. It is expected that in your local church there are a respectable number who sincerely desire a religious awakening, and that you are one of the number. Get yourself in a better attitude before God. If in any way you have neglected secret, family, or public prayer, or the daily devotional reading of the Scriptures, or religious conversation and personal effort, or the spiritual observance of the Sabbath, or devout thanksgiving to God for blessings received, or any means of grace or usefulness—then begin to do better and ask God to help you. He has said, "Draw nigh to me, and I will draw nigh to you."

2. Get down a revival. The best way to get up in religion is to get down. "He that humbleth himself shall be exalted." The best way to get up a revival is to get down a revival. In the model furnished by the Savior the revival came down; that is, "There came a sound from heaven as of a rushing, mighty wind," and presently the disciples were filled with the Holy Ghost, and then the revival began. This was a grand meeting in several respects. It served several important purposes. It put a premium on the getting-down process. It rewarded humble, importuning prayer. It gave to mankind, for all time to come, the plan by which God breaks down the most stubborn and obdurate heart, and exalts to true discipleship. Then bow your knees before God—not only the knees of your body, but of your soul—of your very self. The body may be right before God, but the soul far from him. Get the "endowment of power." Get a renewal of it as regularly as you

take your meals or refresh yourself in sleep; and do not be speculative or dogmatic about it. Do not say it is sanctification, or that it is regeneration. You do not need to change the name. If you attempt it you will do harm—simply get it and use it, and then get power again and use that. Do not think you are a magazine. Keep up the connection between yourself and the great battery of heaven. Do this by prayer. Live on your knees.

3. Get out of the ruts. You ought to be nearer heaven than ever before. If you have not been turning back, there is no rut before you in the pathway of life. But likely you have been turning back; likely you are a rutty Christian. Sing once again, "I'll never turn back any more," and then stick to it. Don't be afraid of something new. You are not when you go to the table; why should you be at the table of the Lord—why should you be in the service of the Lord? Neither should you try to be novel or eccentric. Simply let the Lord use you.

4. Arouse your own Christian stability to intense earnestness. If you are an every day Christian—a Christian in summer and in winter—a Christian to be depended upon; you are the very one whom God will use the most effectively, if you become intensely earnest.

5. Put your practical common sense on the fire of God's love, and let it boil. There is no greater need of common sense anywhere than in soul-saving. "He that winneth souls is wise." But common sense in ice is like paralyzed limbs. Let the vitalizing force of love to God and love to man flow through your whole being. The Lord's rebuke of the Laodicean church is a standing admonition: "Thou art neither cold or hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." God wants hot hearts—he wants common sense boiling.

6. Begin your revival before the beginning of special meetings. Let the meeting grow out of the revival, rather than require the revival to spring from the meeting. Sometimes meetings are planted in the frozen region of stupidity, and then expected to produce a revival, without the genial sunshine of hopeful prayer. When a half-dozen or a score of persons, including the pastor have a genuine revival glowing in their hearts at the beginning of special meetings, they will not be disappointed. Don't perpetrate such a fraud on God as to allow yourself to be careless and stupid when your meeting begins. There will be enough in the hospital without you. Get out. Throw away your crutches. Walk uprightly, like a man. "The Lord will give grace and glory," this is good, but see what follows. "And no good thing will he withhold from them that walk uprightly." Then walk uprightly, be courageous, be men, be Christian men.

7. Draw the "sword of the Spirit," and use it. This applies more especially to the minister and the Sunday-school worker, but in a degree it applies to every one. "The gospel is the power of God unto salvation to every one that believeth." The living Christ is the power in the gospel. "And I, if I be lifted up, will draw all men near unto me." Lift up Jesus; use your Bible.

8. Have a keen edge on your sword; cut, don't tear. Use the word of God as a sword, but as the sword of the Spirit. Let it be in the hand of the Spirit. Let the wielding be the wielding of the Spirit. Don't drop the sword because you cannot direct your own blows. Use the word of the Lord in the spirit of the Master. Be faithful, but not vindictive; be the foe of sin, but not the foe of the sinner.

9. Put the "balm of Gilead" on every wound. Having laid open a sore bind it up. Having cut to the quick, anoint with the ointment of God's love. Do not be too free with your caustic. There is nothing written about caustic. Pierce the wound with the sharp point of your sword. Having done this, tenderly pour in the grace of God, and bind up with the benediction of heaven. Lift your word gently, lay him on the breast of Jesus, and be still. This is hallowed ground!—*Rel. Telescope.*

## The Minister As A Pastor.

The strongest churches, most pervaded with spiritual life and power, are those whose ministers are eminent in pastoral service. Success in this department of ministerial life is more different than in any other, for it requires not only profound knowledge of men but great tact and patience, and unfailing spirit of consecration and faith. A worldly minister may have a large measure of temporary popularity with his people; but no pastor will have abiding influence with them who does not daily plead with God concerning them as individuals and collectively, confident of their limitless possibilities of likeness to Christ, and eagerly

desiring to lead them to realize those possibilities.

Such a pastor will have a definite purpose in mind when he visits his people, and will often be surprised at the providential guidance which times his visits and suggests the means by which he may gain his object. The writer has often noted with admiration the intentness, alertness and enthusiastic interest of successful traveling salesmen on their journeys. The competitions of trade have sharpened their wits. Constant study of the uses to which their wares may be put has impressed them with a sense of the superiority of their goods. Ambition to stand well with their employers has conquered for the time their desire for pleasure or rest. They are persuaded also that the articles they have to sell will so add to the comfort and pleasure of buyers that they regard themselves as benefactors. They learn by failures, and they are stimulated by successes.

The pastor has all these incentives on a much higher plane. He ought to study how to make them most effectively stimulate his work. The worldly pursuits of his people are keen competitors. What he has to offer is of the highest value. His employer is sensitive to all his efforts, and keenly appreciative. He goes out on his mission impelled by love to his people. He seeks not theirs but them. And he is in the best of all company in his work.

The true pastor never rings a door-bell without a prayer for a specific blessing on that call. He knows that many to whom he comes crave the spiritual uplift of his presence and influence, though they may not express their desire. His religious purpose is always uppermost in his mind, though his social aim is not forgotten. He is interested in all the welfare of the family and enjoys their society. He has no fixed rule as to what he shall do. He is ready to be all things worthy to all, if by all means he may save some. But he is always grateful when the way opens for him to lead the individual or the household in prayer; and sometimes he is greatly strengthened by prayer offered for himself by those who love him.

He learns how to marshal the forces of his parish so as to send others on pastoral errands. Perhaps his largest success may be achieved in this line. He is the friend and helper of every one, but many do not know to what extent he is thinking for them. Yet these interest and sympathies give fervor and variety to his public prayers, as well as directness and power to his preaching. He may not have great gifts of eloquence, but his sermons are so related to the lives of his people that they have the indescribable charm which belongs to the thoughts which get behind the hearer's thoughts, and make his intuitions, on reflection become revelations.

This is the season when pastors enter afresh on their work, the time for new plans, or putting old ones into practice. It is well for them to consider prayerfully the prominence they may wisely give to pastoral work. The reading of Paul's Epistles to the churches will prove a help and guide. Nor can any pastor peruse such books as "The Clergy and the Pulpit" by the Abbe Mullois, Tyng's "Christian Pastor," and the "Life of Dr. C. L. Goodell," without gaining new zeal and wisdom for this his greatest privilege, and one of his most important duties.—*Congregationalist.*

## Practical Religion.

Giving up sinful practices and pleasures—or even questionable ones—is not enough. Such negative religion will not last long, or avail much. Genuine piety is a positive thing; it is doing right, it is keeping Christ's commandments. Pulling up weeds does not make a garden in the bright May-days. Mellowing the earth, dropping the seeds, and setting out the young plants is the only substantial way to do it. When the soil is busy growing vegetables and flowers, there is little space left for weeds. Less than half your religion depends on the "thou shalt not." Christ did not say to Matthew, "Thou shalt stay here at the toll-booth, and try to keep out of cheating and other evil practices of publicans." He said, "Follow me," and then Matthew goes at once into a new line of conduct and a new life.

Begin at once and do whatever your Master commands. Begin to practise religion. A child never would learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling or more pungent convictions, or for anything you read of in other peoples' experience. These are all snares and hinderance, if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feelings or to do

that friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short you must begin to obey a new Master; to serve a new Saviour; to strike out a new line of living, and rely on God's Almighty help to do it. When you give yourself to Christ in this whole-hearted and practical fashion, he will give you a thousandfold richer gifts in return. Yes, he will give you himself! When you possess Christ, you have everything.—*Rev. T. L. Cuyler.*

## First Last—Last First.

"Many that are first shall be last; and the last shall be first." We read a pretty story of St. Anthony who, being in the wilderness, led there a very hard and strait life, insomuch that none at that time did the like; to whom came a voice from heaven, saying, "Anthony, thou art not so perfect as is a cobbler that dwelleth at Alexandria." Anthony, hearing this, rose up forthwith, and took his staff, and went till he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house. Then Anthony said to him, "Come, and tell me thy whole conversation, and how thou spendest thy time."

"Sir," said the cobbler, "as for me, good works have I none, for my life is but simple and slender. I am but a poor cobbler. In the morning, when I rise, I pray for the whole city where I dwell, especially for all such neighbors and poor friends as I have. After I set me at my labor, where I spend the whole day in getting my living; and I keep me from all falsehood, for I hate nothing so much as I do deceitfulness; wherefore, when I make to any man a promise, I keep it and perform it truly. And thus I spend my time poorly with my wife and children, whom I teach and instruct, as far as my wit will serve me, to fear and dread God. And this is the sum of my simple life."

In this story you see how God loveth those that follow their vocation and live uprightly, without any falsehood in their dealing. Anthony was a great holy man; yet this cobbler was as much esteemed before God as he.—*Bishop Latimer.*

## "Lead, Kindly Light."

The recent death of Cardinal Newman has recalled the circumstances under which he wrote his most famous hymn—"Lead, Kindly Light." Mr. Newman was in Sicily in 1833; and while there was very ill. His servant thought he was dying, but he felt that his work was not yet done and that he would recover. As soon as he was able to travel, he took passage in an orange boat. The vessel was becalmed for a whole week, and the loneliness of the sick man, impatient to be at home and obliged to lie in an idle ship on the Mediterranean, must have been overwhelming.

At last, through the fog, he discovered the lights of Gibraltar. He was reminded of the Divine Light that shines through the fogs and across the lonely waters of this life; and he wrote:

Lead, kindly light, amid th' encircling gloom  
Lead thou me on;  
The night is dark, and I am far from home,  
Lead thou me on;  
Guide thou my feet; I do not care to see  
The distant scene; one step enough for me.

I was not ever thus, nor prayed that thou  
Shouldst lead me on;  
I loved to choose and see my path; but now  
Lead thou me on;  
I loved the garish day, and spite of fears,  
Pride ruled my will, remember not past years.

So long the power has blest me, sure it still  
Will lead me on,  
O'er moor and fen, o'er crag and torrent, till  
The night is gone,  
And with the moon those angel faces smile  
Which I have loved long since, and lost awhile.

A few years later, Mr. Newman became a Roman Catholic, and since then he has received a large portion of ecclesiastical prizes and honors. But the Christian world will remember him longest, not as the Catholic Cardinal, but as the author of "Lead Kindly Light." *Chris. Standard.*

## The Power of Simplicity.

Spurgeon's church is always full, yet there is seen in him, the house, the service, no worldly display. The hymns are lined out after the old style, and sung without a show of art; the rear part of the congregation chases the fore part in the vain endeavor to keep pace in time. An hour of preaching is preceded by an exposition long enough for a sermon; and yet men never tire of going, for they find there salvation and sanctification. God's Spirit honors the simplicity of the services that aim

only at his glory, and so, after a quarter century, the charm that so many attributed to novelty has not lost its power, the tabernacle would be full if it could hold twenty thousand instead of five.

I went from a morning service there to one in the afternoon at a cathedral. What a vast temple! A colossal organ, whose plaintive whisper or pealing thunder rolled billows of sound along the arches; a choir of surpliced boys sang like larks; then a grand sermon from a great preacher, fitly called a canon, whose velvet sermon-case rested on a brazen spread-eagle—but, with all these worldly charms, there was a handful of people, and they were staring about as though in a museum. I came away, asking myself, When will the church learn that, if she will have the spirit of the world in her courts, she can not have the Spirit of God, unless he comes, not as the shining Shekinah, but as the consuming fire, not as Jesus, with the breathing of the Holy Ghost, but with the lashing scourge and the flashing eye.—*Dr. A. T. Pierson.*

## Random Readings.

Straight on is the nearest way.—*Fraser's Proverb.*

Make life a ministry of love, and it will always be worth living.  
Govern your thoughts when alone and your tongue when in company.—*Thomas a Kempis.*

Within every man's thought is a higher thought—within the character he exhibits today a higher character.—*Emerson.*

Sincerity is like traveling in a plain, beaten road, which commonly brings a man sooner to his journey's end than by-ways in themselves.—*Tillotson.*

You shall be none the worse tomorrow for having been happy today, if the day brings no action to shame it.—*Thackeray.*

Blessed is he who has found his work—let him ask no other blessedness. He has a work—a life purpose. Labor is life.—*Carlyle.*

Faith brings joy and peace, but doubt and unbelief bring only fear and perplexity. "Happy is that man whose God is the Lord."

The issue of every Christian's destiny is wrought with threads of mercy, and mercy impresses her own lovely characters on every trial he is called to bear.—*Dr. Raffles.*

Let your light shine, that is what it is for. So of all gifts and possessions of body, mind and estate, they are for useful purposes and should not be covered and hidden.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything however small of God's making.—*Ruskin.*

The power of that earnestness which comes from a heart full of Christian love and courage never fails to impress all who come within its circle of action but only a Christian appreciates whence it comes.—*Occident.*

Do not look forward to what may happen, tomorrow, the same everlasting Father who cares for you to-day will care for you to-morrow, and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it.—*Francis de Sales.*

The only safe and proper rule with regard to the individual conscience is to let it operate for yourself and no one else. God would never have given a separate individual if he had intended that the same conscience should now and then do moral back-service for two or three. To fall back once more upon a familiar feature for illustration: Consciences are like noses. It is just as unnatural for you to try to do another man's moral pricking with your conscience as it is for you to try to do another man's physical breathing with your nose.—*Zion's Herald.*

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ON and after MONDAY, 9th June, 1890, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.  
Day Express for Halifax and Campbellton..... 11.00  
Accommodation for Point du Chene 11.00  
Fast Express for Halifax..... 12.30  
Fast Express for Quebec & Montreal 12.35  
Express for Halifax..... 22.30

A parlor car runs each way on express trains leaving Halifax at 6.30 and St. John at 7.00 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 10.35 and take sleeping car at Moncton.

Leaving cars are attached to through night express trains between St. John and Halifax.

TRAINS WILL ARRIVE AT ST. JOHN.  
Express from Halifax (Monday excepted)..... 6.10  
Fast Express from Montreal and Quebec (Monday excepted)..... 8.30  
Accommodation from Point du Chene..... 12.55  
Day Express from Halifax and Campbellton..... 18.05  
Express from Halifax, Pictou and Mulgrave..... 22.30

The 6.30 train from Halifax will arrive at St. John at 8.30 Sunday, along with the express from Montreal and Quebec but neither of these trains run on Monday. A train will leave Sussex on Monday at 6.47, arriving at St. John at 8.30. The trains of the Intercolonial Railway to and from Montreal 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.  
6th June, 1890.

## Canadian Pacific Railway, NEW BRUNSWICK DIVISION.

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## Eastern Standard Time.

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6.00 A. M.—Express for St. John, and intermediate points, to Vancouver, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, and points north.  
10.30 A. M.—For Fredericton Junction, St. John and all points east.  
3.15 P. M.—For Fredericton Junction, St. John, etc.

## RETURNING TO FREDERICTON.

From St. John 6.35, 8.45, a. m.; 4.45 p. m.; Fredericton Junction, 8.10, a. m.; 12.00, 6.25 p. m.; McAdam Junction, 10.40 a. m.; 2.15 p. m.; Vancouver, 10.20 a. m.; St. Stephen, 7.50, 11.25 a. m.; St. Andrews, 7.35 a. m.

## ARRIVING IN FREDERICTON.

9.20 a. m., 1.10, 7.20 p. m.

## LEAVE GIBSON.

6.45 A. M.—Mixed for Woodstock and points north.

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