

Crossing the Bar.

Sunset and evening star,
And one clear call for me,
And may there be no meaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark,
And may there be no sadness of farewell
When I embark!

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have cross'd the bar.

—Tennyson.

A True Revival.

BY THE REV. W. S. MCOWAN.

There is a divine and human side in every true revival. It must come from above, but it must also come from below. God's Holy Spirit is alone the great power in this work, and without Him our efforts will utterly fail, but in the economy of grace there is something man can and must do. God has given to man certain powers of mind, and left him to exercise them; he can choose for himself and influence others to lead a Christian life. It has pleased God not only to give the Holy Spirit, but also to employ human instrumentalities in this work. There may be instances in which men have been converted without direct human instrumentality, but they are very rare. Paul is cited as an instance, but he was doubtless impressed by the words and martyrdom of Stephen, and did not receive the Holy Ghost until the Lord sent Ananias to him.

In laboring for a revival we must first seek to engage the attention of the people. Their attention is diverted from spiritual interests by worldly amusements, summer dissipations, political excitement, and the greed of gain. The devil understands this very well, for if the attention of the people is becoming fixed upon religious matters he will seek to stir up trouble in the church, start some kind of worldly amusement, and sometimes even professing Christians cannot resist such attractions. The attention of the people must be fixed upon religious matters. God in the order of His providence and grace employs many ways of arresting the attention of men. The stringency of the times, failure in business, a time of great sickness, or the loss of some dear one, have often led men to think of God who have long forgotten Him. We should wisely improve every dispensation of Providence, every warning lesson of the Word of God, to fix the attention of the people. Men must be awakened before they can be converted.

There must be plain, practical preaching of the Gospel. Ministers are sometimes tempted to preach sermons to please the popular fancy instead of the stirring appeals of truth to the conscience. Sermons upon how God made the world, rather than how he saves the world; sermons upon infidelity instead of the inconsistencies of professing Christians; sermons upon honest poverty, rather than respectable rascality. Emphasis must be given to the first principles of the doctrine of Christ—repentance, faith, and regeneration. There must be a breaking off from the sins of the old life, walking in ways of righteousness, decency as well as devotion, honesty as well as hallelujah and possession as well as profession. Conversion is not an "evolution," but a "new creation;" not only "indoctrination," but the spirit and love of Christ in us, harmonizing and energizing all the faculties and powers of our being. There is no new way of conversion, no substitute for it, though some are trying to find an easier method, but the old way of humiliation, repentance and faith. We talk much about orthodoxy, theological soundness, but what the Church needs is earnest appeals from hearts filled and fired with the love of God. An orthodox conversion, orthodox living.

There must be the putting forth of personal effort and appeal. Labor for the conversion of special cases. Most of the fruit gathered to-day is hand-picked. How little of this kind of work is done. Some people seem to think the Lord has let out the work of saving souls as a sort of contract job to the minister. No wonder, in the multitude of his duties, the work is often slighted, half-done. Our Lord's command is to go after them, even into the "lanes and by-ways;" but somehow to-day we reserve the order: we wait for them to come to us, and wonder why they will not come.

We must be revived ourselves; the work must begin in our own hearts. If we would move the souls of men toward God, our spirits must have felt the touch of His power, seen the light of His presence, and entered into His

rest; men must see and feel that we have something that keeps sweetness and brightens the life which they do not possess. If we would have the song of a holy, happy life, whose clear treble and harmonious bass shall rise strong and sweet above all the discords and sighs of human hearts, causing others to hear and feel, our souls must be raised and tuned to the concert pitch of the "Hallelujah Chorus" of Messiah, and feel the wondrous touch of the Master's hand along all the octaves of our being.

There must be in us the Spirit of an undying love and intense loyalty to Christ. The Roman gladiator entered the arena before the signal for the bloody contest was given, made his obeisance before the imperial presence in the oft-repeated words: "Ave Caesar morituri saluamus!" (Hail, Caesar, before dying we salute thee!) And so we, enlisted in a nobler service, inspired with a holier ambition, should ever repeat our oath of allegiance to the "King immortal, invisible." "Hail Christ, we who shall never die, because Thou hast said it, consecrate ourselves to Thee, not to destroy but to save men, and bring them as trophies out of life's conflict to Thee on the great day of Thy glory and victory."

—Chris. Advocate.

Progressive Salvation.

If the spiritual life teaches us any one lesson more than another, it is that we are being saved; that is to say that we are undergoing a redemptive progress. Salvation is not a single, distinct, complete, arbitrary act of God. If we were to express it with the beautiful and logical discrimination of the Greek language, our verb should not be the truncated aorist, which expresses the completion and conclusion of a past act, but the expanding and growing imperfect, which represents the action as going on progressively toward its completion. One word, one act, one choice, does not save a man. It may indeed be the beginning of his salvation, but in itself it has no magical redemptive power. Only as he lives in that choice, repeats that word, makes that act the habit of his life, does he enter into salvation.

This is a truth which is not fully apprehended by many Christians. There is a prevalent belief—derived largely from false theological interpretation of Scripture—that saving faith implies a single, distinct, intense psychological act, a momentary choice, a determining throw of the soul, which marks the new birth. After that the whole being is changed, the man has been re-created, new-born, baptized with eternal life. In a word, his salvation has been completed. He is a regenerate individual. The seal of the kingdom is on his forehead.

Look for a moment at the unreasonableness of such a belief as this. Notice, first, how the method of it differs from the uniformity of God's dealing with man and nature in other departments of His providence. Everywhere else the laws of growth and progress predominate—evolution works ever toward the end which is highest and best. God never made a perfect flower without process of seasons, nor a perfect human body without gradual development through infancy and youth. A tree does not spring up in a night, and even a thought must be the product of years of observation and experience. Why should God break or suspend a beneficent and universal law, in order to bring a spiritual being to instant perfection? And yet this is what regeneration and conversion mean to many Christians. They are transformed into a regenerate condition, they suppose by a divine fiat in response to an exercise of the will motivated by ecstasy. Henceforth they are saved; they cannot be lost so long as they adhere to that mysterious efficacious choice. This, we say, is something contrary to God's universal method. It abolishes spiritual evolution. It provides the end and aim of the evolutionary process, without the necessity of growth and development toward that end. It is an unreasonable hypothesis of salvation.

Note again, how unreasonable this method of regeneration is, when we view it in the light of Christ's life and teaching. True, it was He who said, "Thy sins are forgiven thee," but He also who added, "Go, and sin no more." It was progressive salvation, on the basis of conditioned clemency for the past, which Christ taught in all His miracles of spiritual healing. And as for His words and doctrine, the very first and foremost lessons which they convey are the duty of repentance and the difficulty of entering into the kingdom. Christ never conditioned immortal blessedness upon a mere spiritual ecstasy culminating in an act of the will.

Unreasonable as it is in the light of God's method and of Christ's teaching and example, why should Christians adhere to the belief that we are saved

by any definite immediate choice or act of our own? We are saved by our own acts and our own choices, but only as they accumulate and culminate in character. No single act and no single choice can save us. If He knew that it could, Christ would never have uttered such a parable as that of the Sower. The whole meaning of this picture-sermon may be condensed in the phrase, the ineffectualness of choice to save the soul of man.

There is no choice that saves a man, except the choices of every hour and every moment. The first choice determines nothing beyond the soul's disposition to choose the right, and its ability to exercise the elective function whenever motives present themselves. We are saved, not alone by choosing to live the divine life, but by living it. And this means daily choice and daily struggle. Our salvation must be progressive. One of the reasons why Christ chose a little child as the type of the kingdom of heaven, was because a child represents the utmost possibility of growth.

False Repentance.

How often do we long to be rid of pain, and yet we are loath to part with the unsound tooth! In this we have a symbol of the way of half-awakened sinners, who would be glad to escape from punishment, but yet would continue in the sin. At last it comes to this with the tooth: we cry, "I will have it out, I cannot bear it any longer, and we go off to the dentist. So do men at last resort to repentance, and pray the Lord to deliver them from the power of sin. But, worst of all, we have gone aching to the dentist's door, and there and then the pain has stopped, and we have gone home again with the rotten tooth in our head. Sad is it to add that thus, when the twinges of conscience are over, and the fear of death is removed, men will go back to their old sin; the fact being that they never truly hated sin, but only wearied of the inconvenience it caused them."—C. H. Spurgeon.

Devoting a Life.

Human sacrifices mean one thing in the religion of paganism, and quite another thing in the religion of Christ. Personal consecration, as taught by the representatives of a cruel and selfish priesthood, who could freely doom all lives but their own, never became a duty to any save the victims who must bleed on the altar. To the Christian understanding self-consecration is a duty universal. Its attitude of lofty faith—of fearlessly facing the worst—appears in Paul's sincere words: "None of these things move me; neither count I my life dear.... so that I might finish my course.... and the ministry which I have received of the Lord Jesus."

An extreme example of spending for others was the wealthy Frenchwoman, the late Duchess of Galliera, who gave away in charity \$92,000,000, most of it while she lived; but it is a higher devotion that costs one's life as well as money. The Rev. Douglass Hope, recently deceased in London, an English nobleman, wore himself out in five years, laboring at the Street Children's Home, on the Harrow Road, to gather and save the young human waifs of the great city. Higher still in the scale of sacrifice is the self-consecration that goes calmly to a duty with the almost certain knowledge that it is fatal. Father Damien, whatever has been said for or against his sainthood, was at least a volunteer. At continual risk he did some service to his fellow-men for sixteen years; and Molokai was his altar. Like him the sisters of mercy who minister in the leper's hospital at Trondheim, N. B., are daily exposing themselves to the contagion of disease most revolting and death most trying to human endurance and Christian grace. In the city of Jerusalem the Moravian Leper's Home, now in charge of Brother Mueller and his wife, and two deaconesses, never lacks volunteers to take the place and the danger of those who sink in the service. When the last two sickened, there were twelve sisters ready to offer themselves and assume the work. On the river Jumna, in Allahabad, the same self-devotion sheds light in a dark place, where the Leper Asylum cared for by Christian missionaries offers healing to the souls of many whose bodily healing and hope are past. The conversion and godly life of Laloo, the Brahman leper, a beneficiary of this asylum, would make an affecting religious story. And there are the brave missionaries Hewlett and John Henry Budden, spending their days in a lonely leper village in the Himalayas, where they have already welcomed more than a hundred into church fellowship. They illustrate the love that shrinks from no peril and from no form of loathsome suffering.

All these whom we have named have wrought and risked from no motive of earthly wages, but for the sake

of relieving others' incurable distress. It is pleasant to look on such self-sacrifice, and know how characteristically Christian it is. It was Jesus' life and death that made it possible. But martyrdom is not more truly the devoting of one's life than is earnest piety and faithful well-doing in any common calling. It is indeed a more illustrious instance—the highest and "last measure of devotion"—but not more truly a devotion. The number of those whom the Lord wants to live for him is legion compared with those whom he asks to die for him. It includes us all. "He died for all that they who live should not henceforth live unto themselves, but unto him." Ambition for martyrdom is out of place, but the truly brave Christian is ready for any trial. If our Saviour means that we shall share his wounds and death, he will soon enough let us know it.—Mora. Star.

Side-Track.

Travelling by rail, one has a strange feeling of ignominy, as well as impatience, when one's train is side-tracked to await the passage of another train. It imparts to one a curious sense of inferiority—even when the train that has the right of way is but a long, unfragrant string of cattle-cars! The side-tracked train may be the through express, with all the splendor of burnished locomotive, parlor coaches and official express car, but for the time being it seems utterly insignificant compared with the thundering cattle-train and its meek-eyed, helpless passengers. Such is the dignity of progress; such is the nobility of going on.

One experiences the same sense of belittlement in being morally, or intellectually, or spiritually, side-tracked. Nothing is noble, nothing is self-satisfying, in this world, save progress of some sort and to some degree. The man who has ceased to develop in some direction speedily becomes contemptible to himself, and reads contempt in the eyes of all who look upon him. How noble, then, seems to him everything that goes on, no matter how humble the enterprise, or how meagre the progress! The school-boy getting primer-knowledge, or the mason laying tiers of bricks, are infinitely more dignified, more honorable, than the wise man or the rich man who is simply resting upon his past achievements. Growth, progress, continued struggle against difficulty and discouragement, is the law of life; and for the soul which is out of harmony with this law there is no joy nor peace.

Friend, are you side-tracked? Do you feel the strange unrest and self-contempt of a soul that has ceased to fulfill the law of its being—the law of progress? Pull out on the main line again! Every resolute soul has the right of way.

Do not yield to discouragement—even the kind of discouragement that seems to say, "You are too insignificant, too poorly equipped, to work in this or that vineyard, alongside the great-souled and broad-shouldered giants of God." Answer bravely, "God is accountable for the measure of my attainments, but I am accountable for the measure of their use. Therefore will I toil unto the end, though the world despise my labor. In God's sight, all accomplishment is a little thing; all doing, a great thing."—Z. Herald.

Someone has well remarked that the sharpest test of a man's character is in his treatment of what is in his power and wholly below him. Motives of self-interest are sufficiently strong and numerous to produce irreproachable conduct towards superiors or equals in strength, or knowledge, or station, or wealth, or intelligence. They have it in their power to defend themselves from our attacks, to bring us to account for our misdoings, to resist injuries, to reward benefits. Much of what renders our lives valuable is in their hands to bestow or to withhold. When, however, we come into relations with those who have no such power, who must accept without appeal what we choose to give them, who have no more substantial reward to bestow than gratitude or affection, and no severer penalty than secret and impotent wrath, we show something of our true selves by the way in which we treat them.

Speak Kind Words.

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy."

The last time they were together she had spoken unkindly to her, and the thoughts of those last unkind words now lay heavy on her heart.

Speak kindly to your father, mother, sister, brother, playmate, teacher, to every one you come in contact with. Cross words are very, very sorrowful to think of.

My Strength.

Be our days many, or be they few, from any burden which God may see fit to lay upon our life may gain not only contentment, but grandeur and nobleness.

My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often which could happen to a man is to be thwarted in his favorite hopes. The old song sings the hope that in time of old age we may find one face at our fireside whom we loved, when we were young; but I would say: Far rather than this, God grant that we may find Him there in the home of our darkened life. Then all else will seem like dross. When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—Archdeacon Farrar.

A WELL meaning brother writes us concerning his troubles of mind because prayer does not seem to be answered in the way he expected. Christians pray for temporal blessings and do not seem to have them; churches pray for revivals, but they do not come, and the dear brother is discouraged. He would be helped out of his difficulty if he should study the philosophy of prayer as it is unfolded in the Scriptures. Sometimes a prayer is not answered because God does not see that it is best for us to have the thing we wish. Sometimes because we do not meet the conditions on which prayer is granted, and sometimes our prayer is answered in divine wisdom in a way so different from what we expected it to be, that we do not recognize the answer. A church sometimes prays for a revival when God has some work to which that church refuses to attend, or prayer is offered without proper humiliation on the part of its members.

Twelve Golden Rules.

- I. When called to rise without delay;
- II. To think before and while I pray;
- III. My tongue and temper well to sway;
- IV. No low or ribald word to say;
- V. To tell the truth come what may;
- VI. To catch "odd moments" ere they stray;
- VII. Without an answer to obey;
- VIII. To sulk no more when friends say nay;
- IX. About no tax to lounge or stray;
- X. To know my lessons ere I play;
- XI. To take my share of giving way;
- XII. And read my Bible every day.

Small sacrifices are the very soul of good manners.

Constant complaints fail to draw compassion. Adversity borrows its sharpest sting from our impatience.—Bishop Home.

If one has met a temptation and conquered it he has a real pleasure, both because he has put down the evil that beset him and because he has proven that grace has been given him.—United Presbyterian.

All beds seem hard to the rheumatic. Then harken ye peevish sufferers! Apply Dr. Thomas' Electric Oil to your aching joints and muscles. Rely on it that you will experience speedy relief. Such, at least, is the testimony of those who have used it. The remedy is likewise successfully resorted to for throat and lung diseases, sprains, bruises, etc.

WORTH TRYING.

Do not be discouraged because other remedies have failed you. Mr. Hugh Ryan says: "For Cold in the Head and Catarrh, Nasal Balm is the best remedy I ever tried, and I have tried many."

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Many people who pride themselves on their blue blood would be far happier with pure blood; but, while we cannot choose our ancestors, fortunately, by the use of Ayer's Sarsaparilla, we can transmit pure blood to our posterity.



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1889. WINTER ARRANGEMENT. 1890.
ON and after MONDAY, 30th December, 1889, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton 7.30
Accommodation for Point du Chene 11.10
Fast Express for Halifax 13.30
Fast Express for Quebec & Montreal 17.00
Express for Sussex 16.30

A parlor car runs each way daily on express trains leaving Halifax at 7.15 and St. John at 7.30 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 17.00 and take sleeping car at Moncton.

The trains leaving St. John for Montreal on Saturday at 16.20, will run to destination on Sunday.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex 8.30
Fast express from Montreal and Quebec 11.10
Fast Express from Halifax 15.50
Day Express from Halifax and Campbellton 19.25
Express from Halifax, Pictou and Muirgrave 23.30

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D. POTTINGER,
Chief Superintendent
Railway Office, Moncton, N. B.
27th December, 1889.

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In Effect April 7th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON.

6.05 A. M. — Express for St. John, and intermediate points, to Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, and points north.
11.20 A. M. — For Fredericton Junction, St. John and points east.
3.20 P. M. — For Fredericton Junction, St. John, connecting at the Junction with Fast Express via Short Line for Montreal and the West, Houlton and Woodstock.

RETURNING TO FREDERICTON.

From St. John 6.15, 8.55 A. M.; 4.45 P. M.; Fredericton Junction 7.45 A. M.; 12.51, 6.25 P. M.; McAdam Junction, 11.05 A. M.; 2.20 P. M.; Vancorbo, 10.45 A. M.; 12.10 P. M.; St. Stephen, 9.10, 11.55 A. M.; St. Andrews, 6.30 A. M.
ARRIVE IN FREDERICTON.
8.55 A. M.; 2.00, 7.20 P. M.

LEAVE GIBSON.

8.00 A. M. — Mixed for Woodstock and points north.
ARRIVE AT GIBSON.
5.55 P. M. — Mixed from Woodstock, and points north.

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