

Rest.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear, without strife,
Fleeing to ocean,
After this life.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest.

The Ministry of Little Things.

In these days we have become accustomed to doing and to seeing things done on a large scale. It is the largest ship that attracts and absorbs attention, the highest building, the heaviest locomotive, the longest bridge, the deepest mine, the greatest corporation; and there is that in the atmosphere which makes it easy and almost natural for men to live, move, and have their being in superlatives that are related to the idea of vastness. To turn aside and devote one's attention to things of a humble sphere, even though of as much importance, and perchance of more, is to be confronted by an impatient spirit and an instinctive unwillingness to perform the less ostentatious part. Most people seem to prefer to stand in the front row and to sit in the chief places, and whether they are worthy to do so or are entitled to the distinction such conspicuousness involves, is a secondary consideration. They forget the reproof administered by our Lord to those who richly deserved it in His day: "Woe unto you, Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets."

But it is not so much a desire to appear other and higher than they are that afflicts so many people, among whom are not a few well-meaning Christians, as it is an unwillingness to devote themselves to the minor ministries of life. It is to be presumed that a Christian, above all men, has a firm purpose in his heart to live the best life—the one yielding the greatest satisfaction to himself and the greatest benefit to his fellowmen. This sort of life is always one of the ministry—service, and follows as closely as possible in the line marked out by the career of Him "who came not to be ministered unto but to minister." Now, it is quite remarkable that the work performed by the Master for the benefit of individuals was usually of a humble sort. He wrought many miracles, and the people were astonished thereat, and these deeds were heralded far and wide; but as He went about from place to place doing good He must have performed a vast number of lesser services, of which only comparatively few persons were cognizant. And this was in accord with His Spirit, for He repeatedly required those whom He had helped to say nothing to any person about it, and more than once He charged the happy one who had been delivered from some physical or spiritual infirmity that He should not make Him known.

The humility of Jesus in this respect is well worthy of imitation on the part of His disciples. Many young converts, in the ardor of their new love for their Saviour, express a willingness to do anything for His sake, but often when an opportunity for some humble and apparently insignificant service presents itself they hesitate, and, as the crucial moment of the opportunity passes, they become indifferent, or try to believe that the chance for service was not, after all, of much importance or value. And this is true of many who have been longer in the way. They are quite ready to do a great thing, or attempt to do it, but are not willing to cast themselves into the performance of the humbler service.

If we did not measure our work by human standards we might see the real relations of things more clearly. With men a single achievement is sometimes so distorted as to fill the whole heavens. They speak of it as great and really come to believe it great, although, according to the standard of God it may be of relatively insignificant value; while a deed which receives no attention from men and for which there is no applause may be sealed with divine approval, and cause the angels to rejoice; and in the outworking of the divine plans for the redemption of men it may become truly great, and even sublime. We are inclined to forget, too, that through the performance of the humbler task we develop the ability required for the performance of the so-called greater. This is a natural law which finds expression on every hand, and in no department of human activity is it more forcibly manifested than in the practical affairs of the Christian life. To him who has en-

ployed his talents faithfully and well in the Master's service, even though they be of an apparently indifferent sort, shall be given the ability and the opportunity for the larger service with the larger talent. But one must be willing to do the smaller and simpler service first. The student can know nothing of the profound scientific problems of astronomy unless he has already mastered the simpler forms of mathematics; nor can one expect to do great things for God and humanity until he has learned to do, and is willing to do, the smaller things.

There is a wonderful potency in the little things of life, since it is these that exercise the determining influences, as a general thing. Not many lives are affected for good or ill by what are usually spoken of as great movements; indeed, most great movements are but the natural development and fruition of things small and humble. A cup of cold water is an insignificant thing, and not worth saying anything about, but it is dignified into greatness when the Master says of it, "Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." To feed the hungry, to relieve the thirsty, to receive the stranger, to clothe the naked, to visit the sick and the prisoner—these are humble services and not much is said of them before the world, but those who engage in them in the Master's name have the supreme satisfaction of knowing that they are doing His work and theirs will be the ineffable joy of hearing the King say unto them, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

If the things we do were related only to this life it might be different but as every act of our lives is related in some mysterious and essential way to the life that is to come, this present life becomes a serious affair. As the majority of people are unable, because of their limitations, to accomplish the great things, but are able, no matter how humble the sphere of their activity to do the little things, it is the duty as it should be the privilege, of everyone who acknowledges himself to be a disciple of Jesus Christ to do with all his heart whatever his hand finds to do; and if the "whatever" should be confined to the little ministries of life, the privileges of this kind of service should be sought after the more eagerly.

"The memory of a kindly word long, long gone by,
The fragrance of a fading flower, sent lovingly,
The gleaming of a sudden smile or sudden tear,
The warmer pressure of the hand, the tone of cheer,
The hush that means 'I cannot speak, but I have heard!'
The note that only bears a verse from God's own word:
Such minor things we hardly count as ministry.
The givers deeming they have shown scant sympathy;
But when the heart is overwrought—
O, who can tell
The power of little things like these to make it well?"
—Chris. Advocate.

Face Toward the Light.

It may well be that in some way, at some time we have all us doubted some of the truths that were once so sure and so precious to us; and so I may say to all of you who are in any stage of skepticism, be sure that your doubt is honest, and not born of a faithless will, an unbelieving life; a result of a struggle to press your life more deeply into God's life, and not to escape from your allegiance to Him with his restrictions. Be hopeful, and try to think that at least the sun may be shining still, even if you cannot see it. Do not insist on staying in your dark cave with your back to the entrance, where the sun, if there were a sun, could never reach you, but be willing to come out into its possible illumination; then throw your thoughts, your investigations, your studies, strongly and conscientiously in the direction of Jesus Christ, asking Him, in whom you do have an underlying faith as a reliable person, whether He be not the Christ, the Saviour of the world.

Study honestly the works and character of Jesus while on earth, and the results that faith in Him has affected in the world and in your own life. See duty done, sin overcome, standards enlarged and enriched, noble living suggested and made possible wherever His wonderful influence has touched the life of man. And if these do not convince you that He is the Christ, hope still for the salvation of mankind trust in the highest possibilities of mankind, be sure that there will be, there must be, some Saviour, struggle to help your fellows to some salvation such as Jesus saw and suffered and

struggled to gain and give them. And we who are so sure of God, so hopeful for man, so certain of the perfection of the relation Christ sustains to God on one side and man on the other; we who have so evident proof of His Christhood in its influence on our own lives can be perfectly sure for you that the Jesus who has proved Himself to us will also manifest Himself to you in all His divine fitness and inspiration, and can pray God for you and ask you to pray for yourselves that you may be honest and open and faithful and hopeful, that God may manifest Himself to you as He has so often and so richly done to us.

Let us all pray that it may be so for others and for ourselves, that even through our doubts, our unbeliefs, our souls may come into deeper and closer union with Christ, who has set us to seek Him who is so ready to manifest Himself unto us.—Phillips Brooks.

How the Church Will Ultimately Conquer.

Ultimately the church is going to conquer the world by conquering the home; and it can only conquer the home by going there more than it does holding the hands of little children. If Christian nurture is ever to take the place of spasmodic evangelism it can only be in this way. The lambs must be fed with tender, individualized solicitude. They must be taught and loved and watched and trained by men and women who see and understand that for them this is the loftiest service which they can render to the human race, and the deepest proof of their own devotion to the Saviour of the world. If all Christian parents, the parents of the average Christian home and of those homes which fall below the average in faith and intelligence, are to be taught to train their children, we all see and know that it cannot be merely through general rebukes and exhortations from the pulpit. Some one must do what the pastors of former days did in Scotland and in New England—some one must go into the homes as the teaching pastor of the children. We know that the general pastor of a large church cannot do this. He must preach his powerful sermons, he must fulfill many public functions, he must supervise the general policy and work of the church; give him as his colleague the man who is trained and has consecrated his life to be the teaching pastor. This is the next step in church organization and method, which has been already taken by some congregations, which omits more than can say for the future nurture of the children of the church.—The Christian Century.

Shame On Us Christians.

After Rev. M. B. Shaw had been in India as missionary for a time he wrote home that hardships and comforts were mixed as in other callings. "If I were here in the British service, I would be congratulated; why pity me then, when out here in Christ's service? Is it not a shame on us that we call it sacrifice to do for Christ what hundreds of men are doing for their King all over the empire? Government agents hasten into the Klondike and no one remarked it. But when the first minister went it was talked of as a sacrifice for Christ. Is it any harder to preach Christ than to attend to official business for the government? Government appointees travel all over Canada—the Indian reserves included; physicians do so, too; yet I have heard people talk of the sacrifice of the missionaries and ministers of the churches in doing the same for Christ. Are we not putting the minister to shame by such talk? Is a servant of Christ to seek ease or endure hardship as a good soldier of Jesus Christ? Are we not leaving the impression on the world that a minister is a man who earns his money easy—"a gentleman of leisure"? Let us have done with this thing. Appreciate to the full all that our brethren do; but raise no cry when a little hardship comes. Every traveler for every firm in Canada has a harder time than the average minister and has nothing. "But he gets ample pay for it" so do you, if you believe what your Lord has promised. "Quit you like men and be strong," brethren.

Don't let the tender-hearted spoil good service.—Northwestern Baptist.

Enthusiasm for Christ.

Every Christian should be filled with enthusiasm for Christ. Actors are enthusiastic in executing their plays Teachers devote their time to their calling. Doctors, with professional skill, apply remedies for the restoring of the health of their patients. Lawyers, with zeal, work day and night for their clients. Soldiers have been

enthusiastic for their generals. Referring to the soldiers under Napoleon a great writer says: "There was a magic about the emperor which swayed his soldiers. They were emptied of themselves, and he lived in them. The great emperor marched in them on long marches endured in great privations, toiled in them over snowy Alps, charged in them in bloody charge, exulted in them in magnificent victories, and when they came to die, in their heart of hearts was enshrined the emperor himself. This was great enthusiasm for a mere man; and should not Christians be filled with more zeal for Christ, the Captain of their salvation? Ought they not have as great zeal as the teacher, doctor, lawyer, actor? Ought they not, at least, to have as great enthusiasm for Christ as the soldiers have for their generals?"

Blessed be God, we have many preachers and laymen in our beloved Zion whose zeal for their Saviour burns within and shines without with a splendid flame, and they are doing all they can in spreading the glad tidings of salvation. Lord, help us to be more zealous in the salvation of souls.—Telescope.

THE HACKING COUGH.

One of the meanest things to get rid of is a hacking cough. There is apparently no cause for it. No soreness, no irritation at first; but the involuntary effort of the muscles of the throat to get rid of something is almost constant. Of course, with many coughs is a habit, but it is a bad habit and should be stopped. When you realize this and try to stop it, you find you can't, for by that time there is an actual irritation, which will never get better without treatment.

It is a curious thing that nearly all treatment for cough actually makes the cough worse. Then, too, most medicines for cough have a bad effect in the stomach. This is especially true of so-called cough remedies that contain a narcotic. The true treatment for cough is one that heals the irritated surfaces. This is what Adamson's Botanic Cough Balsam does. It protects the throat also while the healing process is going on. When the remedy was first compounded our old men were young boys, and all this time it has been doing a steady work of healing throats. The most obstinate hacking cough will quickly show the effect of the Balsam. People who have been trying for years to break up the mean little cough, will find a sure friend in this old-time soothing compound made from the barks and gums of trees. All druggists sell Adamson's Botanic Balsam. 25 cents.

The Value of Struggle.

That ineffectual struggle of yours has seemed at times very futile to you, but in the eyes of God that ineffectual struggling had an infinite value. At least it broke the growth of habit, at least it troubled the surface of the waters, at least it was a glimpse of your best self, at least it showed there was something alive that was resisting. Never mind the failure; trial, attempt, effort, struggle—that shows you are alive. So long as you are fighting you are moving, you are living; so long as you are fighting you are going upward. I believe it that no one can ever fail who goes on trying. Success is only an infinite renewal of fresh endeavors, an infinite number of fresh starts. Go on trying, and in these repeated trials there is at the last for ever the success. Then look away from the clouds, and cease to observe the wind. Let the Word of God speak into your conscience and heart; you are not men to be the slaves of lust or the slaves of your bad temper. You are men to gain the victory over them; you are men to rise to the beauty of kindness and gentleness, and self-restraint, and temperance and purity. That is what you are men for; God sees it in your consciences. You can, by looking away from those miserable clouds, and refusing to feel the severity of the wind, look out of yourself to God, his will, his power, his grace. What God wills is possible. Only try, and try again; never mind the failures, but go on trying, and there is victory, sure and certain victory, at the end of the road.—Canon Charles Gore.

Ability involves responsibility. Power, to its last particle, is duty.—Alexander McLaren, D. D.

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