

I Shall Find Rest.

A little farther on—
There will be time—I shall find rest anon:
Thus do we say, while eager youth invites
Young hope to try her wings in wanton
flights,
And nimble fancy builds the soul a nest.
On some far crag; but soon youth's
flame is gone,—
Burned lightly out,—while we repeat the
jest
With smiling confidence—I shall find rest
A little farther on.

A little farther on,
I shall find rest: half-fiercely we avow
When noon beats on the dusty field, and
care
Threats to unjoint our armor, and the
glare
Throbs with the pulse of battle, while life's
best
Flies with the flitting stars; the frenzied
brow
Pains for the laurel more than for the
breast
Where love, soft nestling, waits. Not
now, not now,
With feverish breath we cry, I shall find
rest
A little farther on.

A little farther on
I shall find rest: half-sad, at last, we say,
When sorrow's settling cloud blurs out the
gleam
Of glory's torch, and to a vanished dream
Love's palace has been turned; then—all
depressed,
Dispairing, sick at heart—we may not
stay
Our weary feet so lonely then do seem
This shadow-haunted world. We, so un-
blest,
Weep not to see the grave which waits its
guest;
And feeling round our feet the cool,
sweet clay,
We speak the fading world farewell, and
say:
Not on this side,—alas!—I shall find rest
A little farther on.

—Robert Burns Wilson.

Consistency in Little Things.

It was once my privilege to have a
dear friend, whose consistent life was
his greatest charm.

In him this consistency developed
into a consecrated Christian living.

It is not in its bearing upon a round
Christian experience that I am writ-
ing now, but rather in its bearings
upon the minute occurrences of every
day life.

Of course the lack of this beautiful
trait comes very frequently from a
habit of thoughtlessness.

It is surprising how many people
think that "lack of thought," as they
term it, is a worthy excuse for failure
in the consistent performance of this
duty or that. They are really hurt or
wounded when brought to task for any
trouble occasioned by their failure to
perform what their words had given
others every reason to believe would
be followed by a corresponding per-
formance. Having given an excuse that
"it had slipped their minds," they
they at once expect, on that account,
to be entirely absolved from blame.

But not so should it be. We have
been led from our youth up to think that
"Consistency was a jewel." Rarely,
I think, do we wear it as a constant
adornment.

We plan, we propose, we intend, to
make ourselves, our actions, correspond
with our words and our profession,
but we often miserably fail, and this
not from any hindrance from circum-
stances, but from our own careless
neglect to order our daily, hourly liv-
ing in such wise as will conform to
our, it may be, oft repeated assertions.

It is in the family that this want
of consistency is often sorely felt by
some members of the home circle, for
oft-times there are very sensitive souls
in our family life, to whom a false
word or an inconsistent deed, causes a
sore wound that will not heal
quickly.

O, the sensitive ones in our midst!
How they suffer, and often from such
little things! They blame themselves
for being weak and foolish, because
they are so easily hurt, and quickly
forgive the one who may have caused
the pain, but nevertheless the blame
lies with those who carelessly gave
the rude thrust, and not with the one
who bears the pain.

Let the dear mothers in our homes
see to it that the lesson they give
their children lose not their force and
power by the inconsistencies of their
own daily lives. Let their days be
spent in the exercise of that continual
patience, that self-control and con-
stant doing for others that their chil-
dren shall see no disparity between
practice and precept but be stimulated
to pattern after the beautiful example
ever before them.

For, dear mothers, the years of the
lives of our children while they are
with us so quickly pass away. What
we do for them must soon be done—
let it be well done. Soon they leave
us for other homes and other scenes,
and only the remembrance of what we
have said remains with them.

The cultivation of accuracy in our

common conversation would be a great
help to consistent living. We speak
hastily and promise often things which
prove to us to be unwise and difficult
to accomplish; then come the inability
to perform, and we are conscious of a
decided inconsistency between our
words and our deeds. How often do
we see careless mothers promise their
little ones gifts which they neglect to
purchase, or opportunities to go here
and there which before the time
comes they find reasons for not grant-
ing. Have you not sometimes—even
you dear, careful mothers, called your
lovely boy as you left for the day and
said, "Be a good child and mamma
will bring you something when she
comes home," and then in your busi-
ness and meeting with friends you
have become so engaged that you have
somehow forgotten your promise little
reminded by the questioning eyes of
the expectant boy as he opened the
door for you as you returned home?

Oh, for a more careful speech! Let
us cultivate ourselves the same habit,
when we teach our children to "think
twice before they speak once." Care-
fulness in our judgment of others is a
great help to consistent living. We
all treasure the lessons of the Golden
Rule, but by hasty judgment express-
ed in words or shown in our treatment,
we admit our lack in this direction.
We teach "judge not that ye be not
judged," but without sufficient evi-
dence, without hearing both sides of a
question, we misjudge our friends and
acquaintances, and by the averted look
or slight conveyed in some way, we
fail to carry out our professions of
friendship. If our knowledge of the
faults of others taught us to avoid the
same in our own life it were well that
those who see the most defects in
another character are the most faulty
themselves. Because another's fail-
ings are different from our own, we
sit in judgment upon them while we
ignore our own faults, and fail to
exercise that charity which thinketh
no evil. Let us strive after a more
consistent daily living, remembering
the secret of such a life is to be what
we profess.—H. T. Conklin, in *Chris-
tian at work*.

A Needed Grace.

Humility is a Christian grace to
which special prominence is given in
the New Testament; but which does
not seem to be eagerly sought after by
the majority of Christians. St. Peter
exhorts the Christians to whom he
writes to be "clothed with humility,"
and he enforces this admonition by
the consideration, that "God resisteth
the proud and giveth grace to the
humble." Humility does not consist
in men thinking themselves worse
than all others, and using the most
extreme language of depreciation with
regard to their work and character.
Men may do this in words and be
proud of their humility. By humility
we understand "not thinking of our-
selves more highly than we ought to
think, but thinking soberly, accord-
ing as God hath dealt to every man
the measure of faith." It is evident
humility does not require us to believe
anything about ourselves that is not
true. St. Paul, in all his epistles,
breathes the spirit of lowly humility,
speaking of himself in terms of deep
self-abasement; but yet when he is
put upon his defence by the unjust
accusation of false brethren, he does
not hesitate to magnify his office and
vindicate his character and work, even
appealing to the Churches as to his
manner of life. He says to the
Thessalonians: "Ye are witnesses how
holily and justly and unblameably we
behaved ourselves among you that
believe." Some indeed think that
the profession of forgiveness and
adoption tends to pride and presump-
tion, inconsistent with humility. But
this depends upon whether what is
professed be true or not. If we are
really saved, it is not presumption to
confess it to the glory of God. True
religion does not puff up. It makes
its possessors lowly of heart, by giv-
ing the right views of themselves.

Humility begins and completes
Christian character. The first step
heavenward is the discovery of his
need and guilt, by which the sinner is
moved to come to Christ for salvation
from sin. And, at every stage of the
Christian's pilgrimage, the grace a
Christian receives will be in propor-
tion to his sense of personal need.
The principle, that they who deem
themselves whole feel not their need
of the physician, but they that are
sick, run through the whole Christian
life. The want of humility makes
lean and weak Christians. It also causes
much of the self-seeking strife and
dissension that disturb many Chris-
tian Churches. The strife among the
disciples as to who was to be the
greatest was sternly rebuked by the
Saviour. Nothing in Christian life is
more beautiful than to see a saintly
soul full of good works and heroic
self-sacrifice, yet meek and lowly in

spirit, ready to be the servant of all.
Christians of to-day greatly need more
humility, such as shall prompt them
to seek a larger measure of grace, and to
be "in honor preferring one another."
—Chris. Guardian.

The Secret of Power.

When Jacob had power with God
he had power with man. When Moses
came down from the mount where he
had communed, the people saw the
brightness which still lingered on his
face. All preachers who would have
power over the people, should seek it
in communion with God. Frivolous
conversation, visiting, and idle talk-
ing, are a poor preparation for an
ambassador of Christ who would pray
men in his stead to be reconciled to
God.

A gentleman in England had
heard so much of the power and excel-
lence of Joseph Benson's preach-
ing that he was induced, one Sab-
bath, to hear him. He sat in the end
gallery fronting the pulpit. Some-
one opened the vestry door behind
the pulpit; there he saw a man lying
flat, with his face to the floor, in prayer.
Soon he entered the pulpit and open-
ed service. His first prayer deeply
affected the stranger. He seemed to
have all the congregation before the
bar of God, and was pleading with
God to have mercy and bear with
them a little longer. The stranger
heard said afterward he never felt so
guilty before in all his life.

The *St. Louis Christian Advocate*,
speaking of John Summerfield says:
"A friend of Mr. Summerfield, who
was often with him in his room just
prior to his entering the pulpit, said
to the writer: 'For an hour Mr.
Summerfield would walk the room,
reading in an undertone some of
Charles Wesley's most rapturous
hymns; then, on his knees, crave the
unction from on high. In that frame
of mind he would enter the pulpit,
and in a few minutes the crowded
assembly would be in tears. The
unction that attended his ministry
was overpowering. What he said was
much like other ministers of his day,
but an unusual power, an unction,
attended it. It was that which made
him so popular with the people.'

"Ye have an unction of the Holy
One," and unless a man has this
divine anointing, what has he to do
with the ministry of the Word of
God?

But he who would speak under this
divine anointing must "quench not
the Spirit," but must "walk in the
Spirit," and "not fulfill the lusts of
the flesh."—*The Christian*.

Must Study.

If a preacher would be permanently
useful, he must study. This is im-
perative. No natural gifts can render
study unnecessary. The most brilliant
speaker will soon lose interest in what
he says, if he keeps on, year after
year, repeating his old discourses.
And if a speaker is not himself inter-
ested in what he says, he will fail to
interest others. Such persons, find-
ing their usefulness gone, themselves
a burden and their ministry a drudg-
ery, are apt to forsake their divine
calling at a time of life when they
should be capable of doing the most
good.

Years ago it was said to the most
original genius I ever knew: "You
ought to study more." "What shall
I study?" was the sublime reply,
with special emphasis on I. For
many years, when the church has
needed his service most, and when
his influence might have been most
widely felt, he has been hid away,
buried out of sight. The ocean keeps
full by being fed by thousands of
rivers; the richest soil maintains its
productiveness by absorbing fertility
from earth and water and air; and so
the mind most richly endowed by
nature must take in new supplies of
mental food, or it will gradually lose
its grasp and power. Timothy was
gifted, and well trained, and deeply
pious, and filled with the spirit; but
Paul wrote to him, "Give attendance
to reading." But, alas, what is the
use of writing? Those who need this
note most, probably will not read it.

The Lord's Table.

Some professedly Christian people
urge that they cannot come to the
table because there are certain per-
sons there who, in their judgment,
should not be allowed to come. Is
the Lord's table to be a judgment-
seat, whereat we are to revise the
verdict of the church? "I cannot,"
said one to me, "join a church, be-
cause I cannot find one that is perfect."
No, I said, and if you do not join a
church till you find a perfect one,
you must wait till you get to heaven;
and, besides, my dear friend, if you
ever find a perfect church they will
not take you in; for I am sure they
would not be perfect any longer if
they did. One sickly sheep would

then have passed into the fold. So it
is idle for you to be looking out for
perfection. "But there is a person
at communion who acted inconsisten-
tly." That is highly probable; and he
may be wearing your coat, and look-
ing out of your eyes. If you know
of any case of open sin, let the elders
of the church be informed, and it will
be dealt with tenderly and firmly. In
so large a church as this there may be
cases of evil living not known to the
overseers of the flock; but we invite
the co-operation of all in maintaining
the purity of the entire body, and we
trust that we have it. But now,
really what have you do with the
faults of others when you are remem-
bering Christ Jesus? Surely this is
the most unseasonable time for harsh
judgments, or indeed for any judg-
ments. I know many a brother with
whom I could not agree in certain
points, but I agree with him in re-
membering the Lord Jesus. I could
not work with him in all things; but
if he wants to remember Jesus, I am
sure I will join him in that. It will
do him good, and it will do me good,
to think of Jesus. That dear name is
so sweet to me that I will remember
Jesus with the poorest, meanest, and
most imperfect of mortals.—Rev. C.
H. Spurgeon.

Random Readings.

Pretension is nothing, power is
everything.

Virtue is the only princely thing
upon earth.—O. Dewey.

There is little influence where there
is not great sympathy.

Life, like the waters of the seas,
freshens only when it ascends up to-
wards heaven.

The highest burst of genius is
always devout, and the truest expres-
sion of devotion is ever full of the
force of genius.

Keep your conduct abreast of your
conscience, and very soon your consci-
ence will be illumined by the radi-
ance of God.—W. M. Taylor.

The thirteenth chapter of First
Corinthians is the inspired hymn of
love. The eleventh chapter of He-
brews is the sublime epic of faith.

When we are most filled with
heavenly love, and only then, are we
best fitted to bear with human in-
firmity, to live above it, and forget its
burden.—Maria Hare.

It does not require great learning to
be a Christian and be convinced of
the truth of the Bible. It requires an
honest heart and a willingness to
obey God.—A. Barnes.

Pry not too curiously into the
secrets of divine providence, nor suffer
your shallow reason arrogantly to
judge or censure its designs. Only
eternity can make everything plain.—
Flavel.

Religion is in its essence an inward
and spiritual holiness. Outward
actions can be considered but two
ways; either as the means and instru-
ment, or else as the fruits and effects
of holiness.—Lucas.

Everything yields before the strong
and earnest will. It grows by exer-
cise. Difficulties before which mere
cleverness fails, and which leave the
irresolute prostrate and helpless,
vanish before it.—Dr. Tulloch.

As well might we expect vegetation
to spring from the earth without the
sunshine or the dew, as the Chris-
tian to unfold his graces and advance
in his course without patient, perse-
vering, ardent prayer.—Abbott.

MIRRORS.

An old lady whose face was covered
with wrinkles, turning away from the
mirror, said, "Mirrors nowadays are
very faulty. They don't make such
mirrors as they used to when I was
young." How often do people attri-
bute all the faults committed, to their
neighbors! If they find themselves
destitute of friends in the community,
it is all other people's fault. If in the
church, everybody seems to think dif-
ferently from themselves, then every
such person is ignorant or willfully
mean. If nobody enjoys their presence
or extends to them the courtesies of
love and friendship, the neighborhood
is denounced and uncivilized. The
wrinkles are in the mirror, of course,
and the fault with the glass. But,
friend, know this, that sweetness,
loveliness, and beauty compel ap-
preciation. Be not wanting, and others
will not seem to be.—Sel.

THY WAVES.—The late Rev.
William Morley Punshon wrote in
his journal in a time of great bereave-
ment: "I grieve, I wonder, but I
do not rebel. I can but say
under the stroke, 'It is the Lord,'
*** Thy waves and Thy billows are
gone over me; but they are Thy
waves, and I must let them sweep,
waiting till Thou shall tell, in the
fulness of a clearer vision, why they
sweep over me."

Test of Piety.

To attain its true end, the salvation
of the soul, the regenerative principle,
implanted in the heart by the Spirit
of God, must needs materialize, be-
come visible and exhibit its inherent
virtue in the external conduct. What
was wrought in by divine grace, is to
be worked out in the life. Here is
where many stumble and fall. The
work began well in the heart. The
traveling out into the external and
material relations brings the complica-
tions and temptations of social, religi-
ous and business connections. Many a
man lives well in his chamber who
fails in the family, in the neighbor-
hood, the church. He can live with
God, but he cannot live with men.
The blame may seem to be in his en-
vironment; possibly the blame is pro-
perly located. However that may be,
he will find the grand lesson for him
to learn is one of adaptation to human
society. To be disjoined from man is
to be out of harmony with God. In
other words, it is a part of our busi-
ness, as religious people, to live in
human society, to be part of it, to act
as a salt in preserving the mass. The
severest test of our religious character
will be found in these delicate and
complicated relations with men.—
Zion's Herald

WHINING.

What is the reason that some people
are always whining and making a poor
mouth, as if they were the most afflicted
under heaven, when they are really
highly favored? Here is a man for
whom nothing ever seems to be right;
if it is not one thing, it is another
thing, and he is a poor, miserable sin-
ner. So he is, but possibly not in the
sense he meant it. Or there is a wo-
man whomever can see the bright side
of any thing; if her husband has
work, then he is overworked; if he is
slightly ill, then he is almost a corpse;
if he has \$100 at free disposal, he has
nothing. And so it goes on. Why do
not men and women who claim to be
Christians, followers of Him who gave
up everything for poor humanity,
stop such silly behaviour and quit
themselves like men and be strong?
Such whining is not only unchristian,
but silly, indicative of mental weak-
ness. Alas! that it so often is accom-
panied by bitterness. Or is it a purely
physical affection, caused by the liver?
Would that it were, for then we could
have more patience with the manifesta-
tions. But it is a sign that the heart
is not right—not the physical heart
which propels the blood through the
veins, but the scriptural heart, "out of
which are the issue of life."

WAITING UPON GOD.—There is no
time that we need so much to go
apart and seek God in prayer as when
we are conscious of restlessness of
spirit and are moved by hasty im-
pulses. In such times we are almost
sure to do the wrong thing unless we
have taken counsel of God, after wait-
ing before him long enough to have
become perfectly quiet. There is no
place where we can sooner attain unto
quietness than on our knees before
God. He will not leave us to dis-
traction if we patiently wait before
him.—*Words and Weapons*.

A missionary on one of the islands
of the Pacific preached on dishonesty,
and the next morning he looked out of
his window and saw his yard full of
goods of all kinds. He wondered, and
asked the cause of it. "Well," said
the natives, "our gods that we have
been worshipping permit us to steal;
but according to what you said
yesterday, the God of heaven and
earth will not allow this;
so we bring back all these goods and
ask you to help us in taking them to
the place where they belong." The
sermon was certainly effective.

REWARD SURE.—The slightest
service will not miss its reward at the
judgment seat of Christ. A cup of
cold water given in his name will not
be passed by unnoticed. But best of
all will it be to hear the Master say,
"Well done, good and faithful servant,
enter thou into the joy of thy Lord."
Reader, do you daily seek to do some
service for the Master? Are you en-
titled to be called a faithful servant?

The three notable prayers mention-
ed in the New Testament are these:
1. The prayer which Jesus taught his
disciples to make, called the Lord's
Prayer. 2. The intercessory prayer
of Jesus for his disciples recorded in
the seventeenth chapter of the Gos-
pel of John. 3. The prayer which
Jesus made for himself in the Garden
of Gethsemane.

There is no room in a prayer-meet-
ing for sermonizing, criticism or dis-
play. A prayer-meeting is for two
things, for worship and for sup-
plication. When one goes to the
place of prayer conscious of
his needs and realizing that a per-
sonal Saviour stands above ready to
hear and to bless no feelings but
those of humility, love and forgiveness
will come into the heart.

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ON and after MONDAY, June 4th,
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TRAINS WILL LEAVE ST. JOHN.
Day Express..... 7.50
Accommodation..... 11.00
Express for Sussex..... 10.30
Express for Halifax and Quebec..... 22.15

A Sleeping Car runs daily on the 22.15
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On Tuesday, Thursday, and Saturday,
a Sleeping Car for Montreal will be at-
tached to the Quebec express, and on
Monday, Wednesday and Friday, a Sleep-
ing Car will be attached at Moncton.

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

All trains are run by Eastern Stand-
ard Time.
D. POTTINGER,
Chief Superintendent
Railway Office, Moncton, N. B.
May 31st, 1888

New Brunswick Railway Co.

ALL RAIL LINE

ARRANGEMENT OF TRAINS

In Effect Oct. 22nd, 1888.

LEAVE FREDERICTON.
(Eastern Standard Time).
6.25 A. M.—Express for St. John, and in-
termediate points, McAdam Junction,
Vanceboro, Bangor, Portland, Bos-
ton, and points West; St. Ste-
phen, St. Andrews, Houlton, Wood-
stock, Presque Isle, Grand Falls, Ed-
mundston, and points North.
12.00 A. M.—For Fredericton Junction, St.
John and points East.
3.15 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.
2.30 P. M.—From Fredericton Junction,
Vanceboro, Bangor, Portland, Bos-
ton, and points West; St. John, St.
Andrews, Houlton, and
Woodstock, and points North.

7.15 P. M.—Express from St. John and
intermediate points; St. Stephen,
Houlton and Woodstock.
LEAVE GIBSON.

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