

The Quiet Hour.

A little rest in the twilight
After my work is done,
A little time with the Master
At setting of the sun.

The day has been one of trial.
Of failure oft and tears;
But Jesus knows all my weakness,
He knows my doubts and fears.

All sordid thoughts I can banish,
And let my spirit fly
Above the earth and its sorrow
To God's white throne on high.

The door of a place of refuge,
A place of quiet rest
Is near, and my soul is longing
To find that portal best.

I come with my heavy burdens,
I come with all my sin,
I knock and the door swings open,
And Jesus lets me in.

My sin departs, and my trouble
Is lost in blissful calm,
This quiet hour with my Saviour
Has smoothed my heart like balm.
—Illustrated Christian Weekly.

Women in Zion.

The highest privileges, the most noble duties, are those that result in doing good. When we consider woman, standing as she does at the head of every great good work, we see this truth more fully exemplified. Moral beauty is the perfection of moral energy. It is true that the virtue which is spontaneous is the most lovely in our eyes. However highly we may honor the struggle to do right, we must admire still more the right-doing that is performed from the love of the right. Yet this conduct, however natural and easy now, is the perfected result of energetic labor and living faith in the past.

The mothers of Israel show us a moral beauty everywhere in history. "As one whom his mother comforteth, so will I comfort you." Mothers have a power in the home circle to mould the character of their children. Their efforts must tell upon the future history of the world. These are souls which none but mothers can reach. Their influence in every department of life is being felt and acknowledged, giving power and strength to man's efforts. The mother's instinct seeks the God of Israel for her children's sake. The mother in Zion, therefore, is a bulwark against infidelity. The strong and meritorious love of mothers for their off-spring's welfare is one of the strongest motives powers in the propagation of truth.

"On my servants and handmaidens will I pour out my Spirit in those days." This language confers upon woman the right, and enjoins upon her the duty, of using her sanctified talents in aid of Christianity. Public sentiment has advanced in regard to the recognition of her rights, but she has not yet reached her proper station. The highest privileges, the most noble duties, have been conferred upon her: that of doing good in Zion—working for the Lord and in the name of the Lord.

We have many instances of her power given in Scripture, both in the Old and New Testaments. Time would fail to mention them all. The rights granted in the early church seem to have been abridged in the modern world, but, thank God, a new era is dawning in which she can claim her rights. Among the heroines we might mention Deborah, Jael and the woman of Thebez. Courage in hers, patience, perseverance, hope and love. She is well equipped and eminently qualified for every good and great work. Would it not be flying in the face of an all-wise Providence to debar what he has so well qualified to take part in the upbuilding of Zion?

In the world she is now doing a great work. Among authors woman occupies a prominent position. In our charitable institutions she is leading the wanderer and the fallen, and is caring for the orphan, giving relief to the fallen and suffering, and cheer and comfort to the sorrowing. In asylums and hospitals, planned and devised by Christian women, a noble work is being done to-day.

In all ages of the world, amid the terrible conflict of war, inspired with the spirit of patriotism, women sent thousands to the field of battle—bade their sons and husbands go forth and conquer in God's name. Now in the great spiritual and moral conflict she is still found sending forth, with her prayers and blessings, those near and dear to her, bidding them conquer in his name and strength. Can the church ever forget this element of strength.

People nowadays can not shut their eyes to the fact that much of the success of the gospel is because of the efforts put forth by the daughters of Zion. A careful study of the New Testament will show what women did in Christ's own day and the time immediately following. Her faith was always alive, always strong. She clung

to him till the last. The reason why womankind suffered all things then and patiently bears all things now is because Christ is in her vision. His spirit dominated, guided and controlled all things with her then as now. Through suffering she arises to a purer and better life. We see only the background of this picture now—it is touched by angels' hands in the other world.

II. Woman's instinct or intuition is of more value than the boasted reason of man in carrying forward great works, and as society advances her position is discovered to be one of vast influence. She controls, by her generous impulses, her tender sympathies, her prayers, her perseverance, her purity and her love. Many a weak church is now kept together because of the faithfulness of some sister or sisters. On many an altar the lamp is kept full because of the zeal of the daughters in Zion. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

The unjust judge who "feared not God, neither regarded man," yielded at last to a woman. "Avenge me of mine enemy." Had Pilate heeded his wife's counsel, things doubtless would have been different with him. "Have thou nothing to do with that just man."

And who can measure a mother's love? Who can measure a mother's anxiety? Mothers, you have a power in Zion to mould the character of your sons. Your efforts must tell upon the future of the church. A mother in Israel! The character of such an one! Who can delineate it worthily? Who can describe that priceless gift of God

to the world in terms which may do it any sort of justice, or afford any degree of satisfaction to his hearers and himself? Modest, disinterested, generous, just, of clean hands and a pure heart, self-denying, and self-sacrificing, seeking nothing for herself, declining self-seeking, forgiving injuries and injustices, with a prudence ever governing her impulses and a wisdom ever guiding her actions—true to her God, true to her friends, true to herself.—What epithet, what attribute, can be added to that consummate character of a true mother in Zion to commend it as an example above all other characters among women!

There are many women in the church, it is true, who appear to think happiness consists in mere outward adornment; who, reading works of fiction, merely live in an imaginary world, and are thus unfitted for the actual duties of life. But the mothers of Israel and the daughters of Zion are not to be classed with them. "But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion; for I will make thee horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

The woman who makes a brave, honest, determined effort to succeed in this great work; whose motives are pure and whose actions are guided by a just and decent regard for the rights and interests of others; whose soul is compassed by a liberalism so cosmopolitan as to shrink from the performance of nothing that tends to elevate and instruct, to purify and make better all classes and all kinds of beings that make up the warp and woof of human society will achieve the victory and gain the reward. Her lips have been touched with a live coal from off the altar, and she is ready for the work. Willing to go willing to do, the true woman of Zion is filled with the love of humanity. Her faith in universal brotherhood is not an abstraction, but a reality in her loving heart. She believes in the divinity of her own mission. She believes that immortality is the soul's birthright—the necessity of her spiritual nature—and she acts accordingly. Her ministry is to the world. She recognizes a lost sheep of the house of Israel in every one out of Christ. She makes the personal religion of Jesus Christ her own. She reverently claims a mission from God, that he has given her a work to do, and that mission must be fulfilled. What that work may be is of comparatively no importance to her. "Here, Lord, what wilt thou have me to do?"

Thus, with her heart full of the faith which Jesus the Christ himself exemplified, she labors for him and with him and for her own salvation, and for the reformation of the world until the appointed time comes, so that, whether in youth, mature age, or old age, she can faithfully say, "I have finished the work which thou gavest me to do."—*Christ. Standard.*

Youth.

Israel, the renowned premier of England of recent date and so distinguished as a writer, penned this significant sentence: "Almost everything that is great has been done by youth." Then he takes a kaleidoscopic glance at history to confirm his statement. He shows that the greatest captains of ancient and modern times conquered Italy at five-and-twenty. It was a youth, "an extreme youth," that overthrew the marvelous Persian empire. "John of Austria won Lepanto at twenty-five—the greatest battle of modern times." Gustavus Adolphus died at thirty-eight, the Duke of Weimar at thirty-six. Cortes was thirty when he gazed rapturously upon the golden city of Mexico, and Maurice of Saxony died at thirty-two. John De Medici was a cardinal at fifteen, and then a marvel in the wisdom of state-craft. Luther did his bravest and most revolutionary work comparatively in his younger years. Ignatius Loyola, John Wesley and Gilbert Haven commenced in early life "to live for the future." Pascal wrote a great work when sixteen years of age, and died at thirty seven. Raphael, unrivaled forever as a painter, made himself immortal when young, and died at thirty-seven. "The history of heroes," says Beaconsfield, "is the history of youth."

It is gratefully significant, then, that God is laying hold so strongly of the youth and leading out into Christian serviceableness such a potent factor. Is not our denomination just needing the impulse of youthful buoyancy, courage, daring and enthusiasm?—*Z. Herald.*

In Time of Need.

Yes, you may do without your Bibles in the heyday of prosperity; when the sun shines, and the birds sing, and not a breath ruffles the surface of your summer sea. You may then, possibly, afford to rest satisfied with barren theologic views, or the chill of skeptic creed—to regard the Sacred Oracles as the effete record of a by-gone economy—antiquated sophistries—some writings of Palestine peasants and fishermen, which the superstition of an after age has palmed upon a too credulous world. But wait till the sky is clouded, and the wind moans, and the hurricane of trial is let loose; and where are you without these discredited pages then? No poetry, no philosophy, can hush the sorrow, and satisfy the yearnings of the crushed and broken spirit, as that Book of books has done. When no other panacea is of any avail, it has put courage into fainting hearts, and peace into troubled hearts, and hope into despairing hearts. Greece and Rome! Socrates, Cicero, and Plato! You have, we allow, served us heirs to many golden maxims—beautiful fantasies, which read pleasingly in the sunshine, lulled by the ripples of the brook and the music of the grove—lull, all ecstasy and rapture.

But for the soul which, in its hour of bitter desolation, craves for realities, commend me to the Psalms of David and the promises of Isaiah—above all, to the living, loving balm-words of Him who said, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest." Every other world oracle is a Delphic one. It is either dumb, or its utterances are perplexing, dubious, misleading. But "Thy testimonies are very sure." "The word of the Lord is tried." "This is my comfort in mine affliction, for Thy word hath quickened me." "Read, read the Bible," said William Wiberforce on his death-bed. "Through all my perplexities and distresses I never read any other book, and I never felt the want of any other."—*J. R. Meehoff, D. D.*

The Angel of Little Sacrifices.

Have you ever seen her work? Have you never, at least, felt her influence? In every Christian family God has placed the angel of little sacrifices, trying to remove all the thorns, to lighten all the burdens, to share all the fatigues. We feel that she is with us, because we no longer experience that misunderstanding of heretofore, those deliberate coolnesses which spoil family life, because we no longer hear those sharp, rude words which wound so deeply, and life is sweeter.

The angel of little sacrifices has received from heaven the mission of those angels of whom the prophet speaks, who remove the stones from the road, lest they should bruise the feet of travelers.

There is a place less commodious than another—she chooses it saying, with a sweet smile, "How comfortable I am here!"

There is some work to be done, and she presents herself for it, simply, with the joyous manner of one who finds her happiness in so doing.

How many oversights, repaid by this one unknown hand? How many little joys produced for another, without her ever having mentioned to any one the happiness which they would give her.

Does a dispute arise? She knows how to settle it by a pleasant word that wounds no one, and falls upon the slight disturbance like a ray of sunlight upon a cloud.

Should she hear of two hearts estranged, she has always new means of reuniting them, without their being able to show her any gratitude, so sweet, simple and natural is what she does. But who will tell the thorns that have torn her hand, the pain her heart has endured? And yet she is always smiling.

Have you never seen her at work the angel of little sacrifices?

On earth she is called a mother, a friend, a sister, a wife. In heaven, she is called a saint.—*French Writer.*

Tell the Truth.

There are too many persons who sometimes find it convenient to lie a little. The following incident in the life of General Grant is a severe rebuke to such persons.

An important conference was being held in the executive mansion in Washington. A caller had sent in his card, but either the caller was unwelcome or the time was quite unsuitable for his admission. One of the persons present turned to a servant and said:

Tell the person who sent up the card that the President is not in.

No, said General Grant, tell him no such thing. Then turning to his friends the General remarked:

I don't lie myself, and I don't want my servants to lie for me.

That was noble. If our boys want to copy the example of great men, let them pick out such things as this and follow them. Great men, as well as others, make mistakes. The mistakes they make are not any better or nearer right because they were made by great and leading men. We are not to be excused for following great men into wrong-doing. We should follow only their examples when they do right. The example of General Grant in reference to telling the truth is worthy of copying. His words, with a little change, are worthy of being used as a motto: I don't lie for myself, and I don't want anyone else to lie for me.

Temperance in all Things.

A correspondent of the *Woman's Journal*, writing upon the relation of food to liquor-drinking, offers the following suggestive thoughts:

Do we realize as we ought that much of the food placed upon our tables tends to the dominion of appetite?

Would that temperance advocates were temperate in all things. We draw the line at wine, beer, and distilled liquor; and inside that line, we lay the reins on the neck of appetite, and let it carry us whither it will.

Suppose I were to say, I'm not well today. I was out last night, and we got to drinking brandy; and I suppose I took too much, and I am all down today. Wouldn't you be shocked? But suppose I said, I have a fearful headache, I ate cake and ice cream at the social last night, and knew at the same time I'd pay for it. Or I dined with Mrs. A. yesterday and ate some of her spiced pickles, delicious mince pie they always make me sick, but I am so fond of them I can't let them alone.

Did you ever hear temperance men and women say anything like that?

I have,—and without a tinge of shame at the confession.

True, such indulgence does not so greatly benumb the higher faculties, and deprave the nature as does indulgence in strong drink. Yet while appetite sways,—in all that is true, and pure, and noble, we live far below our possibilities.

How a Great Preacher Discovered Himself.

The *Churchman* tells of a now famous preacher who did routine work for twenty years, and suddenly became an orator.

"When, after twenty years in this manner of clerical life, the preaching movement began to gather power, Dr. Hole was drawn into it, and felt himself impelled to work for the church in quite another fashion than heretofore. He discovered his powers as a preacher in rather a striking way. When preaching in a strange country church on a dark Sunday afternoon, the light failed, and compelled him to discard his manuscript.

"From that time his fame as a preacher spread, and he is found to be the most attractive to men, especially to all grades of the middle class. Alone of any preacher he has been able to fill St. Nicholas, Liverpool, during the week in which he preached daily to business-men."

RANDOM READINGS.

No life is so safe as to avoid all slips and defection; but the really good one has a quick and certain power of recuperation.

You may set it down as a truth, which admits of few exceptions, that those who ask your opinion really want your praise, *Dr. Holmes.*

In daily life what distinguishes the master is the using those materials he has, instead of looking about for what are more renowned, what others have used well.

Do not despair if, in the backward glance over the year past, you see that your life has been very imperfect, or almost a failure. Lift up your head and your eyes in hope toward the future and to God. Redeem the time that is left you, "forgetting the things that are behind."—*Evangelical.*

Oh, the grace of God! I am overwhelmed when I come to think of it. Let the line run out with the anchor until all the cables of earth are exhausted, that we may touch the depth. Let the archangel fly in circuit of eternal ages in trying to sweep around this theme.—*Talmage.*

John Wesley, referring to his mother's death, says, "We stood around her bed and fulfilled her last request, uttered a little before she lost her speech: 'Children, as soon as I am released, sing a psalm of praise to God.' The hymn which they sang was one composed by Charles Wesley.

The great failing and doubt in the hearts of God's people is that they are always speaking of the things that concern God. They say, Am I happy? Am I feeling as I ought? Am I as loving as I ought? They look too much at their love to God instead of what God says, of what God thinks and delights in.

BUSINESS AND RELIGION work together admirably when both are pursued in the right spirit. When a profession of religion is put on as a cloak to hide the heart of a hypocrite, it discounts religion among business men. And when business men resort to dishonest tricks in order to make money, they make wretched progress in Christian life and work. But one of the best recommendations a young man contemplating a business career can have is a well-established Christian character. No business man will trust his employee solely because he goes to church, but no employer respects an employee less because he is a Christian. No young man should seek membership in a Christian church as a help in business pursuits, but every man who becomes a true Christian will find that, in addition to the richest fruits of Christianity, he has also found the very best qualification for a business career. "Seek first the kingdom of God, and His righteousness, and all these things shall be added unto you."

A Good Man.

There, said a neighbor, pointing to village carpenter, there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth \$2,000, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him. I believe he and his wife keep house plants in winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He has a genius for helping folks and it does me good to meet him in the streets.

THE PROOF of discipleship is love. By this shall all men know that ye are my disciples, if ye have love one to another. There are those whose Christianity we cannot deny, but whom it seems impossible to love. Their bearing is, perhaps, imperious and proud, their actions mean and dishonest, and we shrink from association with them, while love seems out of the question. But Christ told his disciples to love one another, as he has loved them. Certainly he did not love them for the excellences they possessed. They were ignorant, self-willed, envious and unreliable. Nevertheless, he loved them. So it becomes us to love others for his sake.—*Inquirer.*

SPURGEON says: You may trust some men as far as you can see them, but no further, for new company makes them new men. Like water, they boil or freeze according to the temperature. They are of the weather-cock persuasion, and turn with the wind. This is sometimes the result of perverseness. Some men have not the moral firmness to assert their convictions, and others, from sinister motives conceal their true sentiments. Neither of these can be trusted. The one lacks firmness, and the other sincerity.

NOTICE.

NOTICE is hereby given that there will be introduced at the next Session of the Legislature of the Province of New Brunswick, a Bill providing for the amending of the several Acts of Assembly relating to the Saint John Valley and Riviere du Loup Railway. W. VANWART, Secretary.

Fredericton, Feb. 3rd, 1889.—51

NOTICE OF SALE.

TO JOHN KITCHEN formerly of the City of Fredericton in the County of York and Province of New Brunswick, and all others whom it may in any wise concern:

NOTICE is hereby given that under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage, bearing date the twentieth day of May, in the year of our Lord one thousand eight hundred and eighty-seven and Registered in Book E of the York County Records, pages 57, 58, 59, 60 and 61, made between John Kitchen therein described as of the City of Fredericton in the County of York, and Province of New Brunswick, Merchant, of the one part, and Hiram B. White and Frederick K. Titus, both of the City and County of St. John, Province aforesaid, merchants, of the second part, there was, for the purpose of satisfying the moneys secured by said mortgage, default having been made in the payment thereof, be sold at Public Auction, at Fredericton, on Friday, the Fifteenth day of March next, at twelve o'clock, noon, the Leasehold Lands and Premises mentioned and described in said Indenture of Mortgage, as follows:—The Easterly undivided half of that piece or parcel of Land "situate, lying and being, known as part of Block No. Three, granted to the Rev. Mr. Church Wardens and Vestry of 'Christ's Church by Letters Patent bearing date the First day of December in the year one thousand eight hundred and 'eighty-one, fronting on Brunswick and 'Northumberland Street, and bounded as follows: Beginning at the South Easterly angle of Brunswick and Northumberland Streets, and South Corner of Block No. Three, thence running along said Brunswick Street West Eighty-nine feet, thence North fifty-nine feet six inches, from thence East one hundred and three feet to Northumberland Street, and thence along said street eighty feet more or less to the place of beginning," also the Lease thereof, and the term of years thereby granted yet to come and unexpired, together with the buildings and improvements thereon and rights, privileges and appurtenances to same belonging or appertaining

Dated this eleventh day of February, A. D., 1889.
HIRAM B. WHITE, { Mortgagees.
FREDERICK K. TITUS, {
J. A. & W. VANWART,
Sols. for Mortgagees.

New Brunswick Railway Co.

ALL RAIL LINE

ARRANGEMENT OF TRAINS

In Effect Jan. 7th, 1889.

LEAVE FREDERICTON.
(Eastern Standard Time).
7.00 A. M.—Express for St. John, and intermediate points.
8.45 A. M.—Express for Fredericton Junction, Vanceboro, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North.
12.50 P. M.—For Fredericton Junction, St. John, and points East.

ARRIVE AT FREDERICTON.

11.35 A. M.—From Fredericton Junction, St. John, and points East.
3.10 P. M.—From Fredericton Junction, Vanceboro, Bangor, Portland, Boston, and points West; St. Andrews, St. Stephen, Houlton, Woodstock, and points North.
6.30 P. M.—Express from St. John and intermediate points.
LEAVE GIBSON.
6.50 A. M.—Mixed for Woodstock and points north.
ARRIVE AT GIBSON.
4.45 P. M.—Mixed from Woodstock, and points north.
H. D. McLEOD, General Manager.
Supt. Southern Division.
A. J. HEATH, Gen'l Pass. and Ticket Agent.
St. John, N. B., March 29th, 1888.

INTERCOLONIAL RAILWAY

1888. WINTER ARRANGEMENT. 1889.

ON and after MONDAY, November 26th, 1888, the Trains of this Railway will run daily (Sunday excepted), follows:—

TRAINS WILL LEAVE ST. JOHN.
Day Express..... 7.39
Accommodation..... 11.20
Express for Sussex..... 16.35
Express for Halifax and Quebec..... 18.00

A Sleeping Car runs daily on the 13.10 train to Hall

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..... 7.00
Express from Sussex..... 8.35
Accommodation..... 13.30
Day Express..... 19.20

All trains are run by Eastern Standard Time.

D. POTTINGER, Chief Superintendent,
Railway Office, Moncton, N. B.

HAY for SALE.

A Lot of PRESSED HAY

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ELY PERKINS'S,
Fredericton, Aug. 22.

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