

Burdens.
 We all must bear them. Vain regret,
 Love's longing for some dear lost face
 Which even sleep cannot forget,
 Or yet the coming years replace;
 The disappointment all must know,
 When hope's mirage proves but a dream,
 The finding Marah's waters flow
 Where tempting wayside fountains gleam.

We all must bear them. Some may smile,
 And hide their burden in a song;
 And others may be silent, while
 They learn to suffer and grow strong.
 We find no balm in Gilead's vale,
 No recompense for pain and loss,
 And oft our weary efforts fail
 To lift the pressure of the cross.

We all must bear them. Why despair?
 The wine-press is not trod alone,
 The promise is, that He will care,
 As doth a father, for his own.
 Our burdens may become our wings,
 For underneath, His arms will be;
 And through our sighing sweetly ring,
 "Sufficient is my grace for thee."
 —Selected.

Parental Affections and Influences.
 BY REV. ROBERT H. WILLIAMS.

When mothers are mentioned in the brief record of the early life of some distinguished character in God's word, we have reason to think that they had a great influence in forming the character of their children. Joseph had the counsel and training of his mother twelve or fifteen years. In the remarkable events in the infancy of Moses, he was sent to his mother to have her shaping influence in the formation of a character that has been admired by God's people from his day down to the present time. The power of the mother in the case of Samuel and of Timothy, is distinctly related in the Bible.

Throughout the history of the Christian Church there are beautiful examples of the faithfulness of mothers in training their children for God. Nonna, mother of Gregory of Nazianzen; Anthusa, mother of Chrysostom; and Monica, mother of Augustine, have secured a prominent place in ecclesiastical history, namely because of their devotion to their children. Indeed, we have no instances of godly mothers, neglecting the religious training of their children. The Church in all branches holds that to be important, and enjoins attention to it. Baxter gave it as his opinion, that if every parent would faithfully perform his duty in bringing up his children in the nurture and admonition of the Lord, it would almost render unnecessary the living ministry. Shairp says: "College learning is good, but all the learning of all the universities of Europe cannot compensate for the loss of that which the youth, reared in a religious home, has learned in childhood at his mother's knee."

Since the power of the Christian mother is recognized to be so great, it is a wonder that more mothers do not use it with greater effect. We fancy that Rev. Dr. Payson, in writing to his mother when a young man, found one defect, when he says, "Why cannot other parents learn your art of mixing the friend with the parent." A little more of the unrestrained fellowship of the friend, with the authority of the parent, would add immensely to the power of the parent. The reading of the letters of his mother to President Adams, led a stranger to say to him one day, "I have found out what made you the man you are." Those letters revealed the anxiety and the tenderness of the mother's heart, which desired that her son should be a good man.

John Ashworth at early dawn heard the voice of his mother, as she prayed, "Lord bless John! Keep him from bad company, and make him a good and useful man." "Her words went to my young heart," said he, "and they are ringing in my ears to this hour."
 "Home influence, directed by a pious mother," Washington declared, was the source of his success. When his mother heard of his success, she said "It is nothing more than I expected, as George was always a good boy."

When well advanced in life, Thomas Benton said: "My mother asked me never to use tobacco, and I never touched it from that time to the present day. She asked me not to game, and I have not. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence."

President Lincoln's mother died when he was ten years of age, and even at that early age he was well instructed in the Bible, and he said of his mother, "All that I am or hope to be, I owe to my mother."

Said Rev. Dr. Bushnell of his mother: "Long years ago she vanished; but God stays by me still, embracing me in my grey hairs as tenderly and as carefully as she did in my infancy."
 When the parents' training and solicitude are appreciated and acknowledged before their removal from the world, then their care must come with

great satisfaction to their remembrance. Guizot once wrote to his mother in the following words, "If I ever do any real good, the consolation it may afford you will be my sweetest recompense."

To please his father was one great thought in the early life of Dr. Thos. Guthrie, and he wrote at his death, "I was anxious to please him by success in my studies, and when he died I felt as if one great motive to exertion was gone."

Dr. Payson wrote to his parents: "Thanks be to God, that you are loved and blessed by many who never saw you, on account of your children."

When the praises of the people were many, just after the writing of the missionary hymn "From Greenland's icy mountain," Heber was found "on his knees, thanking God, not so much for the talents which brought him so much honor, as for the happiness which they had enabled him to give his parents."

On the other hand, how keen are the reproaches of memory, when a man is led to cry out, as did Charles Lamb, when he said, "What would I give to call my dear mother back to earth for a single day, to ask her pardon upon my knees for all those acts by which I grieved her gentle spirit?"

How the memories of parental affection and influence comes to us as the end of life approaches. It is said of Senator Hill, that when too feeble to walk into the parlor to view his mother's portrait, he would have himself carried in, and after gazing for a time, would say "I shall soon be with her again."

When on his death bed, Rev. Dr. Adams of New York, remarked: "I owe everything to the judicious training of my parents."

Serious, earnest in their own religious life, they never made religion repulsive. My mother's influence was specially gentle and wise."

After referring to his attention to his mother's grave, Thaddeus Stevens remarked in his will: "I do this out of respect to the memory of my mother, to whom I owe whatever little of prosperity I have had on earth, which, small as it is, I desire emphatically to acknowledge."

John B. Gough said in reference to his mother, before a large audience, "I stand before you to-night, to declare that if I ever accomplish anything in the world, if I have ever done aught of good, what I am and what I have done of the grace of God, has been through the influence of that mother."

A Forgiving Spirit.

Many Christian people have a good deal to learn yet with respect to the proper exercise of a forgiving spirit. The great trouble with them is, they often think the one with whom they have had some sort of difficulty ought to come to them first, and make some confession and reparation, rather than that they themselves shall go to the aggrieved one and confess. It is very natural for us to think that we are more nearly right than are those with whom we have had some trouble. We may own to ourselves, at least, that we have not done right toward a certain one; and yet, at the same time, we often try to convince ourselves, and others too, that the other person is the more guilty. But if we possess, in full measure, a forgiving spirit, we will not stand on the precise order in which a settlement is to be effected between an injured person and ourselves. Mrs. W. E. Boardman, in a book written by her, tells how she went to a certain steward of a Methodist church, in Edinburgh, Scotland, to inform him of the necessitous condition of his pastor. The steward was a rich man, and Mrs. Boardman tried to convince him of his reprehensible slackness, with relation to his pastor's needs. This made him quite indignant, and he replied to her in this style: "You had better go home and attend to your own affairs. You do not belong to our church, and have no right to meddle with us. I think it is a great pity that you cannot find something better to do than to run around and find fault with your neighbors." This was a crusher to Mrs. Boardman. She had felt that it was her duty to remind that steward of his obligation to his pastor, and she asked the Lord to show her wherein she had done wrong. She was soon impressed with the truth; that she had not spoken to the man in the true spirit, and that she ought to go to him and confess her error. She had not spoken to him in a loving, Christ-like spirit. But she did not, at first, wish to ask forgiveness of a man who had treated her so roughly. She thought that she was the abused one, and that, therefore, the man ought to ask her to forgive him. But, finally, it became clear to her that she ought to ask his forgiveness. So she went to him and said: "Mr. M., I am very sorry that I hurt your feelings, and I have come to ask you to forgive me."

The man in astonishment replied,

"Forgive you! Why, Mrs. Boardman, I have felt as if I was the meanest man living, to treat you as I did; and you make me feel so ashamed of myself."

As he said this, the tears of sorrow ran down his cheeks, and then he continued to say: "I know what a proud woman you have been; and now I see what the Lord has done, in enabling you to do this thing. . . I own I have been neglectful of my minister, so that I felt every word you said to be true, and it cut me to the quick; but it shall not occur again. Do let us have prayer together, for I feel all broken up and weak as a baby."

This is the true way to manifest a forgiving spirit. Had Mrs. Boardman acted on the principle that she had certain reserved rights, one of which was to wait until that man had confessed to her that he had abused her, it is quite likely that no such beautiful and blessed adjustment of differences would have been consummated. Besides this, she got the decided advantage of the situation, by making a Christian advance in the matter, and showing a spirit which greatly commended her to the man and to us. This is a lesson which is highly exemplary, and most profitable for us to improve.—*Watchman.*

The Duty of Protestants.

At the present juncture, when the question of Jesuitism in Canada is attracting such absorbing interest, a few thoughts on the proper attitude and duty of Protestants towards Roman Catholics and the Roman Catholic religion may not be untimely. We hope to do this without any offensive bitterness towards members of that faith. First of all, it must not be forgotten that as Protestantism claims to be Bible Christianity, our conduct towards Roman Catholics, as towards every class of human beings, must be inspired and determined by the spirit and teaching of the Christian religion. It is only in so far as Protestantism embodies in its teaching and in the life of its adherents true scriptural godliness that it can claim our loyal support and adherence. What answer then does our religion teach us to give to the question, What is the duty of Protestants and Protestant Churches towards Romanism and its adherents?

1. The first duty of Protestants towards Romanism is the full and faithful proclamation of those truths of our holy religion which counteract the errors of Romanism. The dissemination of the light of truth by the preaching of the Gospel is the Divine method to scatter the darkness of error, and to bring sinful men to a saving knowledge of the truth. We do not mean by this, engaging in public religious controversy, but "rightly dividing the word of truth." Without any "pre-emptive disputings" prominence may be given to such truths as the one Mediatorship of Christ, the responsibility and privileges of the individual soul, justification by faith in Christ alone, the privilege of direct personal access to God, the scriptural idea of the Church, and the priesthood of believers. When Roman Catholics are converted and led to unite with Protestant Churches, this is almost in every case through "speaking the truth in love," and never by fierce denunciation. No other agency or method can take the place of the teaching of "the truth as it is in Jesus." And just so far as we lose faith in this and adopt other methods, we shall fail. Under this head we may also place the intelligent instruction of our young people in the true principles of Protestantism. There is often more heat than light, more declamation than instruction, in the pulpit treatment of Romanism. A large proportion of our youth is allowed to grow up without being trained to answer the subtle and plausible objections of Roman Catholics against the Protestant faith.

2. It is the supreme duty of Protestants to present in their spirit and life such an illustration of the power of religion as shall be a practical vindication of Protestantism. Living examples are mightier than precept or argument. If the influence of a godly life has been one of the mightiest forces in leading unconverted Protestants to Christ, there is no reason to doubt that it will be equally potent in the case of Roman Catholics. There is reason to believe that many Roman Catholics cherish false and mistaken views of Protestants and Protestantism. In no way can these prejudices be so successfully removed as by the manifestation by Protestants of truthfulness, honesty, kindness and unselfish charity in the common intercourse of life. The general verdict of humanity will be, that the man or woman who lives the purest and noblest life has the best kind of religion. "So is the will of God that ye should do good, that ye should put to silence the ignorance of foolish men."

3. We should carefully watch over

our belief and conduct, lest we practice, in another form, the things we condemn in the Roman Catholic Church and people. When we speak of "the popery of Protestantism," this commonly suggests the ritualism and semi-Romanism of High Churchmen, who imitate Romish practices and hold sacramentarian views of the Church and the ministry. But there is another sense in which Protestants sometimes practice what they condemn in Romanism. Many who condemn the exclusiveness and intolerance of the Church of Rome, display a similar spirit of intolerance towards those who hold different views of truth from what they deem right. Many Protestants who justly repudiate the Pope's claim to infallibility have such a comfortable sense of their own infallibility that they regard the rejection of their particular interpretation of Scripture as a rejection of the very truth of God. Some who strongly condemn the Romish exaltation of formal ritual and priestly agencies, lean upon, and unduly exalt the religious forms and ordinances of their own Church, as if they were essential things. Protestants who condemn the illiberal, self-seeking zeal of Roman Catholics are often intensely narrow and sectarian in spirit, and can see no good outside of their own denomination. Nor is it difficult to find many who rightly condemn the Church of Rome for teaching for doctrines the commandments of men, but who are ready to impose uncommanded beliefs and ordinances upon others. There is certainly great need to guard against such manifestations of the characteristic spirit of popery in our Protestant Churches.

4. Knowing what we know of the past history and unwarranted assumptions of the Church of Rome, it is our duty as patriots to resist all movements to confer upon that Church special privileges and advantages, or to maintain that Governments and Legislatures are bound to accept as true the pretentious claims of that denomination, and act accordingly. We desire no strife of creeds, nor war of ecclesiastical bodies. But so long as the Roman Catholic Church claims exceptional privileges, Protestants must firmly contend for equal rights. We feel no alarm for the future of Protestantism in this country. Its numbers and aggressive vitality give undoubted assurance of its power and progress. The rights of Roman Catholics to teach and worship according to their conscience no one questions. But when that Church speaks as if "canon law" or Papal decrees and theories made it a matter of conscience with her people to demand special concessions, we must insist that the civil powers are not bound by any such "conscience" claims. All bitter attacks and appeals to prejudice and passion should be avoided; but there should be a definite policy of practical resistance to every form of encroachment or aggression, whether by the Church itself or by its orders or societies.—*Chris. Guardian.*

Praying to the Point.

Preaching to the point is essential to effectiveness in the pulpit. But it is still more important that we should all pray to the point. Many smoothly-worded "addresses at the throne of grace" are mere addresses without definite aim or purpose. They embody no deeply felt want; they are not burning with desire. However orthodox and scriptural in phraseology, they are pointless prayers. *Qui bono?*

A good test to be applied to ourselves at the close of every prayer would be this: "What have we been saying to God? What have we been asking for? Was there any definite sin we confessed, or any definite mercy we thanked God for, or any definite desire that we laid before God?" A genuine petition is the asking for some appreciated, desired, and needed thing. When we enter a neighbor's house to borrow a certain book, we have no difficulty in making him understand what is the particular book we are after. We want that, and not any thing at random, out of his library. If our child is dangerously ill, we know just where to go for the physician, and just what to tell him; nor do we leave him before we have ascertained whether he can come to us. Here is both precision of point and also pertinacity of purpose. Faith in the doctor and his medicines sends us to his office; directness of request leaves him in no doubt as to our errand. Now, in every rightly conceived and rightly presented prayer to the King of heaven there ought to be the same confidence when approaching Him, and the same definite statement of the heart's desire when we have come there. In homely phrase we ought to "pray at a mark," and not at random.

If prayer is born of our inmost heart, and has a clearly defined object to plead for, it never will be a pointless drudgery or a dreary formality. We

would say to ourselves, "How shall we best bring our burden of desire before our loving Father? How shall we present our request with as little of self in it as possible, and with a sincere submissiveness to the divine will?" O that we might come near enough to touch the hem of Christ's garment! Then would we entreat Him to intercede for us; then would we pray as blind Bartimeus cried out for recovery of sight, as the heart-wung Jairus begged for the restoration of his dying daughter, and as the conscience smitten publican implored mercy on him, the sinner. Then we would not so often be guilty of falsehoods told in pious language to the heart-searching and truth-loving God. Then we should not so often starve our souls by a hollow, pointless mockery of prayer. Peter's cry to his Master when he felt himself sinking in the boisterous waves is a model for us. The disciple put his eye on his Master, and cried, "Lord, save me!" Here was faith, brevity, earnestness, and praying to the point. There must have been a great deal of such praying in that "upper room" at Jerusalem when the mighty blessing came. If there were more such in all our prayer meetings, there would be no lack of spiritual power; the drought would be followed by abundance of rain.—*T. L. Cuyler, D. D.*

Don't Hear Everything.

The art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much time and money are expended. There are so many things which it is painful to hear, many we ought not to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness, and every one should be educated to take in and shut out sounds according to his pleasure. If a man falls into a violent passion and calls us all manner of names, at the first word we should shut our ears and hear no more. If, in our quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ear as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If, as has been remarked, all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin cushion, stuck full of sharp remarks. If we would be happy, when among good men, we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs. The art of not hearing, though untaught in our schools, is by no means unpracticed in society. We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little connivance in dishonorable conversation.—*Treasure Trove.*

Random Readings.

Do what you can, and God will cooperate with your good endeavors.—*Thomas a Kempis.*
 He can hardly be said to have the inspiration of a Christian who does not aspire to like Christ.
 No man ever did a designed injury to another without doing a greater to himself.—*Henry Home.*
 Love is the great instrument of nature; the bond and cement of society, the spirit and spring of the universe.—*South.*
 Every man is a missionary, now and forever, for good, or for evil, whether he intends or designs it, or not.—*Dr. T. Chalmers.*
 The sum and substance of all the preparation needed for eternity is to believe what the Bible tells us, and do what the Bible bids us.—*Chalmers.*
 We are commanded to so live that men will see our "good deeds"—it is taken for granted that they will see our bad ones. But what if we have no deeds worth looking at?
 The days come and go like muffled and veiled figures sent from a distant friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.—*Emerson.*
 All the sin that has darkened human life and saddened human history began in believing a falsehood; all the power of Christianity to make men holy is associated with believing truth.—*Dr. J. A. Broadus.*
 No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—*S. F. Nicolls.*

NOTICE OF SALE

To John H. Fleming and Clara Fleming his wife, 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 seventh day of April in the year of our Lord one thousand eight hundred and eighty-four, Registered in Book V of the York County Records, pages 656, 657, 658 and 659, and made between the said John H. Fleming, thereina described as of the Parish of Bright in the County of York and Province of New Brunswick, Farmer, and Clara his wife of the first part; and Oulder M. Hartt, of Terraville, in the State of New York, in the United States of America, Foreman in a Shoe Factory, of the second part, there will for the purpose of satisfying the moneys secured thereby, default having been made in the payment thereof, be sold at Public Auction at Phoenix Square in the City of Fredericton, at twelve o'clock in the noon on Saturday, the First day of June next, the Lands and Premises mentioned and described in said Indenture as follows: "That certain lot, piece or parcel of land, situate, lying and being in the Parish of Bright, County of York and Province of New Brunswick, and bounded as follows, to wit: Beginning in the northerly angle of Lot number Four of the South side of the Howland Ridge Settlement Road (aerofore decreed to one John A. McLean) these running by the Magnet of A. D. 1863, South 40 deg. East eighty chains of four poles each to the general rear line of the Settlement Road, thence along said rear line North 50 deg. East twelve chains and fifty links to Lot number six (located to Thomas W. Boyd) thence along the side-line of said Lot number six North 40 deg. West, eighty chains to the Settlement Road, above-named, and thence along the same South 50 deg. West twelve chains and fifty links to the place of beginning, being known as Lot number five, North Range, South-east Howland Ridge Settlement, and containing one hundred acres and conveyed to the said John H. Fleming, by the New Brunswick and Nova Scotia Land Company, limited, by deed bearing date the seventh day of September, A. D. 1882, together with the buildings and improvements thereon, and appurtenances to same belonging."
 Dated this thirty-first day of January, A. D. 1889.
 OULDER M. HARTT, Mortgagor.
 J. A. & W. VANWALT, Sols. for Mortgagee.

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. 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.

F. W. CRAM, General Manager.
 H. D. McLEOD, 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..... 7.30
 Accommodation..... 11.20
 Express for Sussex..... 15.25
 Express for Halifax and Quebec..... 15.00

A Sleeping Car runs daily on the 18.10 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..... 8.25
 Accommodation..... 13.30
 Day Express..... 15.20

All trains are run by Eastern Standard Time.
 D. POTTINGER, Chief Superintendent, Railway Office, Moncton, N. B.

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