

REST.

What rest is there for him who knows no labor!
Hands idly folded all the livelong day,
Never a thought to give a friend or neighbor,
No toil to share, no load to lift away.

How can rest come to him who has no sorrow!
Life drifting smoothly and serenely by,
Each bright day followed by a bright tomorrow,
And not a cloud within his sun-lit sky.

What rest for sinners that are never weary!
For life that falters not beneath the strain
For eyes that weep not in the darkness dreary,
Heart that goes not alone in smothered pain.

But rest, at length, how sweet to them who under
The heavy burden, tremulous and faint
Can neither pause nor turn, and yet who wonder
If ever peace will soften sorrow's plaint.

And rest, how passing sweet, when to love's waiting,
Weary and sore, forevermore is given,
Love's fair fond treasure, its long pain abating,
Once and eternally, in the glad heaven.

When toil worn feet, the last lone reaches making,
Up to the Father's door of life have come;
And out of lips the fairest, dearest, breaking,
Welcome forever greets the weary home.

Then, nevermore can sin or sorrow seize us;
Hath He not promised: "I will give you rest?"
At rest at home, in Paradise with Jesus,
Could weary heart be more supremely blest?

"Sunday-school Times."

Overflowing Love.

God holds in His heart, not only a supply but an overflowing abundance, of love for every soul. He is supremely gracious at all times, and under all circumstances; even when His ways toward the children of men would seem to indicate the opposite. The human mind is so limited in its capacities that it fails either to apprehend the fact or to measure the extent of divine love toward men. The fullness of this grace ever dwelling in His thoughts of love does not depend upon the good or evil character of any soul; neither does it depend upon a corresponding recognition of it on the part of the individual. The Scriptures plainly reveal this, and it is in harmony therewith that we may assure every lost sinner that there is hope in his case.

It may be said that a scriptural view of God's judicial administration ought to modify our statements concerning God's love; that there is peril in declaring the fullness of that love as actually existing even for the rebellious. We cannot think that our heavenly Father would wish the suppression or modification of this revealed truth any more than that He would have us suppress or modify the declarations of His regal character and of His hatred of sinful conduct. There is no danger in holding fast to the Scriptures; indeed, there is no safety when we turn away from their inspired utterances. We believe that we are justified in considering lost sinners as objects of overflowing love, and at the same time as under condemnation through God's holy law because of their wilful transgressions.

While we daily meet with wickedness in its manifold forms, are we not liable to forget the great fact of God's continued love for the world? We may readily say, "God so loved the world," etc., but that He loved bears the same love for every individual soul as of old, is not always so easy to believe. Are they not rejectors of His grace, sinners against light, crucifiers of the Lord of glory, deceivers and self-deceived? "How," we ask, "can God continue to yearn over these with the same tenderness and love?"

Ah, here is our mistake. We have never yet known what is the divine patience of the Father. Our nature is not without its human limitations, our souls weary under prolonged resistance on the part of sinners. We do not know how to say with infinite pity, "How can I give thee up?" Even an earthly parent may become so utterly hopeless as to say, "My son, my daughter go thy way." Not so with our Father in heaven. See in the words of His Son, in His unwearied oils when upon earth, in His patience taxed to the utmost but never exhausted, in His dying plea for His enemies, "Father forgive them," the overflowing of God's love. Here is at once our pattern and our rebuke.

But if the abundance of this love is shown to sinners, how much more to the saints? God's children live in Him, walk with Him, and are recipients of love's special manifestations. They are His portion to feed, nourish and bless. Jesus said: "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that

loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him." To all these He says: "Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." The "windows of heaven" are over the entire race; love presses continually against the windows, seeking channels of communication to every needy soul. God will open when His children hearken to His voice. He has an overflowing blessing for each one: "I will open rivers in high places, and fountains in the midst of the valleys; I will make [for thee] the wilderness a pool of water, and the dry lands springs of water."

Stephen Allen's Pocket-piece.

The Hon. Stephen Allen, who had been Mayor of New York, was drowned from on board the *Henry Clay*. In his pocket-book was found a printed slip, apparently clipped from a newspaper, a copy of which we give below. It is worthy to be engraved on the heart of every young man:

"Keep good company or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always tell the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to get rich if you would prosper. Small and steady gains give competency with a tranquil mind. Never play any game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of anyone. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young, to spend when you are old. Read over the above maxims at least once a week."

A Dry Book.

"The Bible is such a dry book," it is said. Well, perhaps it is. There was old Bill Jones, who used to be such a terrible drunkard. A medical man was once heard to remark that he was a good subject for spontaneous combustion, and he was so constantly in liquor that the neighbors used to call him a walking whiskey-barrel. Through some kind friend he was led to read the Bible, and became a follower of its teachings; and the result was that he became terribly dry. For days he fought against a thirst which seemed consuming him, and even now he is not free from occasional struggles; but they grow less frequent and severe, so that he hopes the alcohol is getting dried out of his blood.

And there is his wife, who used to sit up nights and drop her hot tears on the worn garments which she mended, as she thought with dread of the midnight home-coming. Since Mr. Jones (that is what they call him now) took to reading the Bible the fountain of her tears has dried up; and her face, once so care-worn and sad, looks like sunshine after rain.

And those children who used to come home from school with their gaping shoes on rainy days, and sit down to shiver with their wet feet in the fireless home—since father has taken to the Bible instead of his cups, they are dry and well-clad and warm.

Even the old house has felt a change. The snow and rain used to find easy access through the leaky roof and the broken window panes; but all that is stopped now, and the house is dry as well as its master.

Then there used to be a little silver stream flowing at fiftal but frequent intervals from Bill Jones' pocket into the rum-seller's till, but since the Bible has been put in authority that stream has dried up. Yes, the Bible does seem to be rather a dry book. It dries up a good many things. —Rev. B. Merrill.

A Good Name.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find, in the long run, that it is far easier for him to make his way among men without any or all of these advantages, than to make substantial progress in the world without the reputation of a good character,

even though he has all these other possessions. Character stands for something everywhere, in spite of frequent slights. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer. The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth and family position, and a host of friends; but if he is without character, he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it, he finds that his way upward is a hard one—a good deal harder, in spite of all other helps, than it would have been if he had made a right start with out these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches"—even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when first surrendered, every young man who has that possession ought to count it above price, and to have a care lest he lose it. —Sunday-school Times.

True Holiness.

Another class claims to be entirely sanctified by reason of having once received a precious experience, and some of these profess those blessed changes while they get mad and do other ugly things. Profession without possession is hypocrisy. It is absurd to claim entire sanctification when bitter words and a covetous spirit and selfishness are manifest in the life. Prejudice and neglect to pay debts and bad temper are not the fruits of sanctification. Great harm is done by some, who go about professing holiness when it is known that they are uncharitable, selfish, jealous of others, backbiters, and will not pay what they owe or make an earnest effort to do it. This sort of thing injures the cause of holiness more than anything else. It disgusts many, has a repelling influence, and reacts dreadfully upon a precious doctrine. True holiness people are modest, unassuming, gentle, meek, loving, humble, unselfish, ready to help others, and full of trust in Christ. They are winning in their manner, attractive in their conversation, brightly hopeful in their outlook, tenderly sympathetic and charitable toward others, and timid about putting themselves forward. Such are to be found here and there, living under the shadow of the cross, keeping close to Jesus in daily companionship, and they are God's saints indeed—the truly sanctified. —Florida Christian Advocate.

Good Advice.

Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstances are known will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion, and not taking a religious newspaper? A member of the visible church, and voluntarily without the means of information as to what is going on in the Church? A follower of Christ, praying daily, as his Master, "Thy kingdom come," and yet not knowing or caring to know, what progress that kingdom is making? But I must not fail to ask if this person takes a secular paper? Oh! certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the Church; and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favor of the world? How defend himself against the charges it involves?

The Revival Flame.

It is with a revival of religion as it is with fire. It is useless to attempt to start a fire in a grate or on the hearth by applying a match to a promiscuous heap of tough wood. The flame will not catch, but when one puts two or three pine sticks above the shavings, and applies the flame, he finds that the sticks catch fire; more are added, and we are soon ready for authentic or hickory logs. Fire sometimes falls from heaven upon our churches as upon Elijah's altar at Carmel, but usually the commencement of a revival may be traced to an earnest desire for spiritual blessing in one or two hearts. They get together and the flame is kindled. They fire other souls, and so the flame spreads and ignites the whole mass of the church.

If your church seems to be without spiritual power, the best way to change all that, is not for the pastor to scold the church of a Sunday morning, or for the good deacons to lament too much in the prayer-meetings over the ruins of Zion, but for the pastor and the deacons to get together in earnest prayer, calling in those who are like-minded. They will find that while it is hard to build the fire with one stick, a few pieces of kindling, rightly placed, will encourage and spread the flame. A fire can be started in any church where the zealous and spiritually-minded members come together. Such a union of desires will generate heat enough to fire the hearts of the most worldly-minded and neglectful. United waiting upon God, upon the part of those who are in spiritual agreement, is the best receipt for a true revival of religion that the Bible tells us about. —The Watchman.

A Good Example.

A good example is the property of a community, and most valuable property it is. Let an industrious, thrifty man move into a community, one more given to deeds than words, and let him set to work faithfully to build up a place, whether a farm, or only a garden spot, and his influence will be felt by every one who passes by. A painstaking man is almost sure to be a successful one, and his success is a powerful stimulus to others, especially to youth. When tempted to despond, that noble example cheers and encourages them on, to feel that they too may succeed by like effort. It is a constant rebuke to laziness, to see a neighbor "diligent in business." One can never tell where a good example may fall nor what fruit it may bring forth. A young physician used often to see a light in an upper window of a house, at a late hour of the night, when returning to his home. One day he mentioned this fact to a patient who lived just opposite, and inquired who occupied the room. He was told that two sisters lived there who were in very reduced circumstances, but who toiled all day and late into the night at their business as dressmakers, to support themselves and their father also. The young physician was in a very despondent state at this time, but the thought of these two toiling girls came to him over and over again, and as often as he thought of that midnight lamp in their window he was encouraged to fresh exertion. Probably they never knew or thought of him, yet their example was a help to him in his hour of sorest need.

Homely Advice.

A wife must learn how to form her husband's happiness by seeking to know in what direction the secret of his comfort lies. She must not cherish his weaknesses by working upon them; she must not rashly run counter to his prejudices; her motto must be, never to irritate. She must study never to draw largely upon the small stock of patience in man's nature, nor increase his obstinacy by trying to drive him; never, if possible, to have "scenes." I doubt much if a real quarrel, even if made up, does not loosen the bond between man and wife, and sometimes (unless the affections of both be very sincere) lastingly. If irritation should occur, a woman must expect to hear from most men a strength and vehemence of language far more than the occasion requires. Mild and stern men are prone to this exaggeration of language. Let not a woman be tempted ever to say anything sarcastic or violent in retaliation; the bitterest repentance must needs follow such an indulgence if she do. Men frequently forget what they have themselves said, but seldom what is uttered by their wives. They are grateful, too, for forbearance in such cases; for whilst asserting most loudly that they are right, they are often conscious that they are wrong. Give a little time to the irritated feelings of your husband.

The Diamond Character.

The beauty of character is to reflect God; and just so far as we color this reflection of God with anything of self, so far do we fail of that clarification of inward thought and outward life which makes us like Him.

The diamond is the perfect type of character. Every other precious stone reflects the light colored by its own texture. Only the diamond reflects light in its essential purity. This is the secret of its superiority among gems. Other gems may be beautiful, but the diamond is transcendently beautiful.

Young Christians, be diamond characters! Catch the divine light, and give it forth again uncolored by selfishness of any sort. Be so simple and so sincere, that all the beauty and all the truth coming to you out of the God-life and the Christ-life shall shine through you into the lives of others, and help

to make them also transmitters of light.

It is self-consciousness that spoils the beauty of character. The secret of true living is to lose the intermediate sense of self, and think only of that wider relationship of God and neighbor. "Keep thou thy soul translucent, that thou mayest never see its shadow." —Herald.

Parental Prayers.

Surely, among all prayers that go up to God, none are dearer or more prevailing than the intercessions of parents for their children. They are the hallowed breathings of the purest, tenderest love. Such prayers, if persistent, believing and importunate, may we not say that God always answers in some way in the end? Monica, the mother of Augustine, prays for her son. For a time he goes deeper and deeper into sin, and it seems that the mother's supplications are unheard or unavailing. But she faints not; she will not give him up; she refuses to be disheartened. For many years her son wanders far from God, farther and farther; but she stays at her altar, undismayed, believing still, and pleading with renewed earnestness. At last, all her intercessions are answered in one hour, when Augustine falls down at Jesus' feet in submission, and instantly turns all the wealth of his splendid life into the service of his new Master. —Presbyterian Observer.

BESETTING SIN.—A man's besetting sin is the one that jumps with his inclinations. Does he love mirthfulness? Then he must be careful lest he run into excessive levity and play the harlequin. He will be tempted to make jests of sacred things. A minister ought not to be a monk; but neither should he be a social comedian. Does a man love ease? Then he always interprets those providences in his own favor which allow him to shirk hard work and swing in his hammock. Does he love flattery and eclat? Then he is tempted to seek applause, and to imagine that he is serving God when he is only burning incense on the altar of self-worship. The worst enemy is the one which wears an honest disguise. Look out for selfishness. It is the "old Adam" lurking behind every hedge. It will always keep pace with you if you give it the upper hand. Keep no league with it, for Christ will never abide in the same heart with the subtle and greedy tyrant. A Christian is never safe, never strong, never true to Christ, unless he is constantly "collaring" every sinful passion, and forcing it into unconditional surrender. —Dr. T. L. Cuyler.

Random Readings.

Properly there is no knowledge but that which is got by working. —Carlyle.

If we had it in our power to gratify every wish, we should soon feel the effects of the surfeit.

A man may be doing much who is successfully overcoming adverse influences. —Spurgeon.

Dost thou love life? Then do not squander time; for that is the stuff life is made of. —Franklin.

It is conscience asserting her majesty that will cause every man to give an account of himself in the day of judgment.

Some men spend more time on their pleasures than on their duties. Their is no surer sign of an ungodly mind.

A clean heart will choose clean company and clean ways, and delight in clean subjects and clean employments.

Dark seasons are never pleasant to us, but are always good for us. A cloudless sky could never produce a good harvest. —Jackson.

Conquer thyself. Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.

The seeds of things are very small; the hours that lie between the sunrise and the gloom of midnight are travelled by the tiniest workings of the clock.

It is not by change of circumstances but by fitting our spirits to the circumstances, in which God has placed us, that we can be reconciled to life and duty. —Robertson.

John Ruskin has nobly said: "There are a great many things that God will put up with in a human heart; there is one thing he will not put up with—a second place, he who gives God a second place gives him no place.

Death to every man is a great reality which he cannot escape. Happy is he who so lives that he can meet this event without alarm, and anticipate for himself a better life when called to retire from this earthly scene.

The older saints, who deplored the church conditions amongst which they lived, did that which was natural in their circumstances; but they let their fears run away with their judgment. They had moan, but little else.



INTERCOLONIAL RAILWAY

1889. WINTER ARRANGEMENT. 1890.

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

TRAINS WILL LEAVE ST. JOHN.

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

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

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

TRAINS WILL ARRIVE AT ST. JOHN.

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

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

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

New Brunswick Railway Co.

All Rail Line to Boston, &c. The Short Line to Montreal, &c.

ARRANGEMENT OF TRAINS

In Effect Dec. 30th, 1889.

Eastern Standard Time.

LEAVE FREDERICTON.

7.00 A. M.—Express for Fredericton Junction, St. John, and intermediate points.

10.00 A. M.—For Fredericton Junction, St. John and points east, Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton and Woodstock.

2.55 P. M.—For Fredericton Junction, St. John, connecting at the Junction with Fast Express via Short Line for Montreal and the West.

RETURNING TO FREDERICTON.

From St. John 9.40, 11.20 a. m.; 4.10 p. m.; Fredericton Junction 11.35 a. m.; 1.17, 5.57 p. m.; McAdam Junction, 11.10 a. m.; 2.00 p. m.; Vancorbo, 10.45 a. m.; 12.25 p. m.; St. Stephen, 8.50 a. m.; St. Andrews, 8.05 a. m.

ARRIVE IN FREDERICTON.

12.45, 2.10, 6.40 p. m.

LEAVE GIBSON.

7.15 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON.

5.15 P. M.—Mixed from Woodstock, and points north.

A. J. HEATH, F. W. CRAM, Gen. Pass. & Ticket Agent. Gen. Man.



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Fine Cotton, Lisle and Silk Hosiery, in Fast Black, Colored and Balbriggan Hose;

Cotton Merino and Cashmere Half-Hose; Ladies' Jerseys—latest styles; Hosiery, Silk and Kid Gloves; Lace Mitts; Handkerchiefs of all kinds; Braces;

Gents' Collars and Cuffs; Corsets; Buttons in endless variety; Trimmings, Braids and Bindings.

Small Wares and Notions.

All the standard lines, as well as the leading novelties of the season.

In this department especially, we keep our stock fully assorted all the year round. In ordering Dress Goods, Prints or Cloths customers can always have them correctly matched with Buttons, Trimmings, Braids, etc., or whatever is necessary to make up the goods.

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