

Rest. My feet are wearied, and my hands are tired, My soul oppressed— And I desire, what I have longed desired— Rest—only rest.

'Tis hard to toil—when toil is almost vain, In barren ways; 'Tis hard to sow—and never garner grain In harvest days.

The burden of my days is hard to bear, But God knows best; And I have prayed—but vain has been my prayer For rest, sweet rest.

'Tis hard to plant in spring and never reap The autumn yield; 'Tis hard to till, and 'tis tilled to weep O'er fruitless field.

And so I cry, a weak and human cry, So heart oppressed; And so I sigh, a weak and human sigh, For rest—for rest.

My way has wound across the desert fears, And cares infest My path, and through the flowing of hot tears, I pine for rest.

'Twas always so; when but a child I laid On mother's breast, My wearied little head; when then I prayed As now—for rest.

And I am restless still; 'twill soon be o'er; For, down the west Life's sun is setting, and I see the shore Where I shall rest.

The Minister's Eternal Life.

The preacher must impress the world outside of his pulpit with a sense of his manhood. The world at large, as well as Christian people, must be made to feel, when a minister passes, "There goes a man." The degree to which a minister can impress the world apart from his professional work will decide, in very large measure, the extent of the good he will do.

The minister ought to be a model man—an example to the flock. And yet no man has a right to say that he is under less obligation to live correctly than the preacher.

"Saved!" "I wish my son to be educated;" "I want his character developed;" "I desire him to be trained;" "I am striving for his reform;" "I want to keep him from bad ways;" "I am aiming at the right moulding of my daughter's life;" "I wish my children rightly started in life"—such aspirations we often hear, uttered more or less articulately by parents and friends concerning others, or by the aspirants themselves.

To be saved is to be freed from an accusing conscience, the dominion of sin, its ill consequences and the fear of them; to be content, at peace, even full of hope as to the great unknown future. It is to have the day of judgment divested of terror. It is to have positive gain and peace of conscience, freedom from the mastery of the world, an abiding, elevating, purifying motive toward well-doing, which acts within, and is not dependent on human observations, and a hope which offsets present limitations like grief, poverty, and pain, and actually converts them into benefits.

The ordinary mind can see how much this heart-believing implies. "I was sinful, guilty; God's law was broken by me, and I was under its penalty. Christ bore it, and brought in righteousness. It is a free gift to me. I love God, who pitied me. I love Jesus, who saved me. I know his work is enough; for God raised him from the dead. I will be grateful as long as I live. I will try to please him, to honor him. I can never repay him; but in every way that he desires and shows me, I will try to please him."

Now, one of the ways in which he can be pleased and honored is the owning of him before men. When the Bulgarian intriguer got Prince Alexander out of the way, the soldiers and subjects who were loyal to him felt bound to acknowledge him, stand up for him, call him their prince, and respect his government. What else

Faith is, perhaps, harder to practise than to preach, but the minister's external life must be a living monument of faith. A minister, some years ago, lost his wife by death, and gave himself up to grief and despondency to such an extent as to obscure the faith that in him; and the effect of his former beautiful sermons on trust and Divine Providence was almost entirely obliterated from the minds and hearts of his congregation. In his darkest hour he ought to look up and say, "Lead thou me on."

Purity of life is essential to the character of men in any walk of life; but in certain classes many irregularities are allowed without the loss, and, in some cases, even the impairment of the reputation. By no class, however, is impurity in a minister of the Gospel condoned. His weight is as light as a feather, if there is even the general suspicion of the lack of purity. In order to strict purity in outward conduct, there must be purity of inward thought. At home his life should be such as to keep him in close sympathy with the many homes into which his influence must penetrate; and on the other hand such as to furnish repose for his body and spirit, and to give him new strength and courage for his arduous work. He should love and cherish his home, and abide there, not satisfied with being a transient guest. The destiny of millions is decided by their home life. He should, therefore, be a power there.

In society the minister ought to find and fill his place. His social power is one of his greatest and most important means of accomplishing good. It brings him into close contact with the thought, feeling the life of the people; and he can use it to follow up the work done in the pulpit, and again in drawing men to his pulpit. Some one may say that many pay too much attention to society. True, but do not most ministers pay too little attention to it? Some go to hurtful extremes in society, it is true, but do not many ministers go to the other hurtful extreme of remaining out? An eminent divine recently said, "Society is rotten to the core." Through much truth may be in this statement, it does not justify any one in neglecting social duties which have nothing to do with the pernicious extremes sometimes resorted to. Shall all of our good men get out of the world because it is bad, or rather try to reform it? Christ came into the world and mingled with men that were sinners in order to help them.—Western Recorder.

"I wish my son to be educated;" "I want his character developed;" "I desire him to be trained;" "I am striving for his reform;" "I want to keep him from bad ways;" "I am aiming at the right moulding of my daughter's life;" "I wish my children rightly started in life"—such aspirations we often hear, uttered more or less articulately by parents and friends concerning others, or by the aspirants themselves. They are all laudable; but they are all included as to their essence in one word not so often employed. That word is "saved!"—in the Bible sense, not merely from ignorance, bad habits, failure in life and the like, but "saved," body and spirit, for time and eternity. To be saved is to be freed from an accusing conscience, the dominion of sin, its ill consequences and the fear of them; to be content, at peace, even full of hope as to the great unknown future. It is to have the day of judgment divested of terror. It is to have positive gain and peace of conscience, freedom from the mastery of the world, an abiding, elevating, purifying motive toward well-doing, which acts within, and is not dependent on human observations, and a hope which offsets present limitations like grief, poverty, and pain, and actually converts them into benefits. It is to have a hope, realized in due time, of that which is involved—and how much that is eternity alone can disclose—in "eternal life."

The ordinary mind can see how much this heart-believing implies. "I was sinful, guilty; God's law was broken by me, and I was under its penalty. Christ bore it, and brought in righteousness. It is a free gift to me. I love God, who pitied me. I love Jesus, who saved me. I know his work is enough; for God raised him from the dead. I will be grateful as long as I live. I will try to please him, to honor him. I can never repay him; but in every way that he desires and shows me, I will try to please him."

Now, one of the ways in which he can be pleased and honored is the owning of him before men. When the Bulgarian intriguer got Prince Alexander out of the way, the soldiers and subjects who were loyal to him felt bound to acknowledge him, stand up for him, call him their prince, and respect his government. What else

could they do and be honest, manly, and true to their convictions? When the Son of man is cast out, rejected, disowned, by men in this world, and rivals are set up in his place, what should, what could his friends do but confess him? The believing with the heart is the privilege grace gives; the open confession is the duty inseparable from it. The two are put together. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Having accepted the grace, he assumes the duty. The doing of the duty is the evidence that the heart has accepted the grace. They are together in the prescription, but on different grounds. No special genius is necessary to the understanding of this. "Here," says the doctor to a patient shaking in disease, "is the specific for your malady. Take it, and keep as quiet as possible." The quiet may not be perfect, is not specific; but it is necessary in its place. So it is with the confession. Hence the strong language of the Master: "Whoever shall confess me before men, him will I confess also before my Father which is in heaven."

Reader, are you doing these two things—believing and confessing? He who can not lie says that they who do these things—two and yet one—do them "unto salvation." The means never fail of the end. The remedy is never without the hoped-for relief. The being saved is not, therefore, a mere sentiment, hope, or line of religious conduct; it carries the very man along, and makes right with God, and it brings, therefore, in its train the present well-doing.—Rev. John Hall, D. D.

Privileges Of Christ's Friends.

No word is capable of larger or more precious truth than the word friends; never did it convey larger or more precious significance than when Christ lingered lovingly upon it in His last recorded conversation: "Ye are My friends;" "I have called you friends;" "I have chosen you." And the proof of the largeness of His meaning is found in the privileges which He accords them—privileges which none than the royal Christ could grant. First is the privilege of fellowship. "All things I have made known unto you." He has taken them into His council. Blessed fellowship had been theirs during the years of their discipleship. But for the future? It shall be even better. Christ is to be separated in the flesh that He may come closer in spirit. "I will come to you," he said. "Lo, I am with you always." And that privilege, hinted but not yet understood by the disciples. He realized to them after His resurrection, and especially at Pentecost. The fellowship in the flesh had been a sort of childhood fellowship, loving but limited. Now in spirit there is a maturer and deeper union. Then again, there was the privilege of immortal achievement. "That ye should bring forth fruit, and that your fruit should remain." How vain have been the efforts of men to perpetuate their memory! But allied in closest friendship with Christ their fruit, the product of their toil in Christ, shall abide. Just as the gift of the woman has made her known wherever the Gospel has been or shall yet be preached, so every work wrought in the living union with the Master shall be known forever, if not on earth, yet in the larger life above. And still another privilege our great Friend granted His disciples, the power of His name. "Whoever ye shall ask of the Father in My name, He will give it you." What more could the disciples want? A merchant goes away but gives the power of his name to his clerk. He whose name the business world neither knows nor cares for administers the affairs of his employer's business with all the authority of his master's presence. So Christ gives to His disciple friends the power of His name. The Acts of the Apostles show a few specimen results of this privilege in exercise.

But if the privileges of Christ's friends are great, the responsibility of that friendship is equally so. What stress so great as that of a lofty friendship? It compels us to our best that we may not be found unworthy. When Lincoln put his hands on the shoulders of a condemned sentinel whom he was about to pardon, he said: "Can you pay the bill?" The young man tremblingly replied: "I think I can if I live." But Lincoln meant to put him in debt for a life worthy of the friendship which he had shown for him. And the constraint of that obligation has ever impelled that forgiven culprit to his best. "The love of Christ, of Christ for me, constraineth me," is Paul's declaration of the impulsive power of the divine friendship.—Advocate.

What can I do to promote a revival? Ask that question earnestly.

The Courteous Christian.

Some good men are blunt in their feelings, and rough in their manners; and they apologize for their coarseness by calling it honesty, downrightness, plainness of speech. They quote in self-defence the sharp words and shaggy mien of Elijah and John the Baptist, and, as affectation, they sneer at the soft address and mild manners of gentler men. Now, it is very true that there is a certain strength of character, an impetuosity of feeling, and a sturdy vehemence of principle to which it is more difficult to prescribe the rules of Christian courtesy than to more meek and pliant natures. It is very possible that Latimer in his bluntness, and Knox in his erect and iron severity, and Luther in the magnificent explosions of far-resounding indignation, may have been nobler natures and fuller of the grace of God than the supple courtiers whose sensibilities they so rudely shattered; but it does not follow that men who have not got their warfare to wage are entitled to use their weapons. Nor does it even follow that their warfare would have been less successful had they wielded no such weapons.

The question, however, is not between two rival graces—between integrity on one side, and affability on the other—but the question is, Are these two graces compatible? Can they co-exist? Is it possible for a man to be explicit, and open, and honest, and, withal, courteous and considerate of the feelings of others? Is it possible to add to fervor and fidelity suavity and urbanity and brotherly-kindness? The question has already been answered, for the actual union of these things has already been exhibited. Without referring to Nathan's interview with David, where truth and tenderness triumph together, or Paul's remonstrances to his brethren, in which a melting heart is the vehicle of each needful reproof, we need only revert to the Great Example himself. In the epistles to the Asiatic Churches, each begins with commendation, wherever there was anything that could be commended. With the magnanimity which remembers past services in the midst of the present injury, and which would rather notice good than complain of evil, each message, so far as there was material for it, is ushered in by a word of eulogy, and weight is added to the subsequent admonition by the preface of kindness. And it was the same while the Lord Jesus was on earth. His tender tone was the keen edge of his reproofs, and his unquestionable love infused solemnity into every warning. There never was one more faithful than the Son of God, but there never was one more considerate.

And just as rudeness is not essential to honesty, so neither is roughness essential to strength of character. The Christian should have a strong character; he should be a man of remarkable decision; he should start back from temptation as from a bursting bomb. And he should be a man of inflexible purpose. When once he knows his Lord's will, he should go through with it, ay, through fire and water with it, but this he may do without renouncing the meekness and gentleness which were in Christ. He may have zeal without pugnacity, determination without obstinacy. He should distinguish between the ferocity of the animal and the courage of the Christian. And whether he makes the distinction or not, the world will make it. The world looks for the serene benevolence of conscious strength in the follower of the Lamb of God; and, however rude its own conduct, it expects that the Christian himself will be courteous.—James Hamilton, D. D.

Be Ready.—When one day in 1870 Count Von Moltke was told in his office that war between France and Germany was declared, he quietly touched an electric button, and taking a speaking tube into his hand, spoke into it one word, "Mobile!" (move). That one word set in motion a million men perfectly equipped and armed. An hour later the great strategist was taking his usual stroll, when a diplomatist came up to him, and shaking him hurriedly by the hand, muttered something about not trespassing on his time at such a crisis. He was about to withdraw, when Moltke said in his quiet manner, "I have really nothing to do." It was, for the time, the simple truth. All preparations had been made years ago in accordance with his favourite motto, "To be ready is everything." This motto should be engraved upon the soul of every eternity bound creature. Soon we must all stand face to face with death. Then to be ready will truly be everything. But now is the time to get ready. The world's Redeemer is now to be sought, and his grace and pardon secured. Without this no one is ready for death. With his pardon secured and his peace in the soul, man can meet death and judgment as calmly as Moltke received the news of the declaration of war between France and Germany.—Tele-scope.

A VOICE FROM SCOTLAND. DEAR SIRS,—I can highly recommend Hagyard's Pectoral Balsam. It cured my daughter of a cough she had been troubled with since childhood. She is now twelve years old. MRS. M. FAIRCHILD, Scotland, Ont.

The great demand for a pleasant safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is a palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits. A man's wife should always be the same, especially to her husband, but if she is weak and nervous, and uses Carter's Iron Pills, she cannot be, for they make her "feel like a different person," so they all say, and their husbands say so!

LITTLE ANNOYANCES.—Flies get into the ointment. A too hot fire burns the cake in the oven. A heavy rain falls when we want to go on a picnic. We reach the train a minute too late, and see it moving down the track. How miserable these little annoyances! How frequently we meet them! And how do we receive them? Often with peevish complaint. We think of them as wholly bad, and as simply hindrances to our pleasure. But hold! Are they not part of the providence of God? We believe it. The thorn on the rose of life is placed there for our good. It is a part of our discipline. If we take these annoyances in the proper spirit they will cultivate our self-control, strengthen our patience, and ripen our character. If our wills were not sometimes opposed, and if things did not occasionally turn out contrary to our hopes, we would become selfish and conceited. All these things are really helps, and the person who learns to look upon them so has learned one of the valuable secrets of life.

A GREAT NEED.—The great need of the ministers of all denominations is an abiding, overpowering hunger to save men. If the ministry were overpowered with such a hunger, they would soon be in possession of the divine endowment so much needed to make them efficient in soul-saving. The trouble is, so few, comparatively, are overpowered with this hunger. So few are burdened with a sense of the awful loss of a lost soul. So few seem to realize that Christ has especially commissioned them to rescue immortal souls from the yawning gulf of an awful hell—that that is the aim and the end for which they are sent forth to preach the word, and that daily, hourly, souls are perishing all around them. Brother, go to your people with this great burden on your soul, and with all your might strive to "Rescue the perishing, Care for the dying, Snatch them in pity from sin, death, and hell."

Random Readings.

Character is a perfectly educated will.—Nevalis. Are you ready for the autumn campaign? It is to be glorious. The best way to train and edify souls is to set them at work to win other souls. Want of goods is easily repaired, but poverty of soul is irreparable.—Montaigne. I came down from heaven, not to do mine own will, but the will of him that sent me.—John vi. 38. Make no promises that are not clearly right, and break no such promises when they are made. The strength and opportunities of youth do not come again. Use them in a way to honor God and insure peace hereafter. Sin has brought many a believer into suffering, and suffering has been the instrument that has kept a believer out of sin. Conscientious convictions should be held firmly, and acted upon faithfully, but they should also be held charitably towards others, and be expressed with modesty. Christ did not spend his life in trying not to do wrong. He was too full of the earnest love and longing to do right—to do his Father's will.—Philips Brooks. Minard's Liniment for Rheumatism. FOR IMPROVING and preserving the health of your Horses and Cattle, use "Maud S." Condition Powders. A POPULAR PHYSICIAN. THE popular physician is unassuming, pleasant and successful in treating disease. Such an one is Burdock Blood Bitters—unassuming—only a dollar a bottle—pleasant, agreeable in taste—successful in nine cases out of ten. In truth it may be said B. B. is the popular physician to the people, a tried and trusted family friend in all diseases of the stomach, liver bowels and blood.

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INTERCOLONIAL RAILWAY

1891. WINTER ARRANGEMENT. 1891. On and after MONDAY, 19th October, 1891, the trains of this Railway will run daily (Sunday excepted), as follows:—

Table with 2 columns: Train Name and Time. Includes Day Express for Halifax and Campbellton, Accommodation for Point du Chene, Fast Express for Halifax, Express for Sussex, and Fast Express for Quebec and Montreal.

A parlor car runs each way on express trains leaving St. John at 7.45 o'clock, and Halifax at 7.15. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 o'clock, and take Sleeping Car at Moncton. The train leaving St. John for Quebec and Montreal at 16.55 o'clock will run to destination, arriving at Montreal at 8.45 o'clock Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN.

Table with 2 columns: Train Name and Time. Includes Express from Sussex, Fast Express from Quebec and Montreal, Accommodation from Point du Chene, Day Express from Halifax, and Fast Express from Halifax.

The trains of the Intercolonial Railway to and from Montreal and Quebec, are lighted by electricity and heated by steam from the locomotive. All trains are run by Eastern Standard Time. D. POTTINGER, Chief Superintendent, Railway Office, Moncton, N. B., October 15th, 1891.

Canadian Pacific Railway

NEW BRUNSWICK DIVISION. All Rail Line to Boston, &c. The Short Line to Montreal, &c. ARRANGEMENT OF TRAINS In Effect June 1st, 1891.

Eastern Standard Time.

LEAVE FREDERICTON. 7.10 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancorbo, Bangor, Port Land, Boston, and points West; St. Woodstock and points north. 10.40 A. M.—For Fredericton Junction, St. John and points east. 4.20 P. M.—For Fredericton Junction, St. John, St. Stephen, Houlton and Woodstock. No connection with St. John on Monday by this train.

RETURNING TO FREDERICTON.

From St. John 6.25, 8.30, a. m.; 4.30 p. m. Fredericton Junction, 8.15, 9.15, 12.10, 5.35 p. m.; McAdam Junction, 7.00, 10.50, a. m.; Vancorbo, 10.25 a. m.; St. Stephen, 5.45, 7.45 a. m.; St. Andrews, 7.20 a. m. except Mondays and Wednesdays at 5.15 a. m. ARRIVING IN FREDERICTON. 9.15 a. m., 1.20, 6.40 p. m. LEAVE GIBSON. 6.55 a. m.—Mixed for Woodstock and points north. ARRIVE AT GIBSON. 4.45 p. m.—Mixed from Woodstock and points north.

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