

To-Day.

Give us our daily bread,
Not less nor more;
We may not claim this niche of time,
Though much is past, or lies before.

Give us the promised strength
For this day's life;
Our yesterday is gone, and not for us
May be the morrow's strife.

Give us a daily faith
In which to stand;
Nor looking back or forth, content,
Our times are in thy hand.

—Lucy Randolph Fleming.

Getting Hold of Young Men.

BY THEODORE L. CUYLER, D. D.

A church that attracts no youthful blood into it is doomed to decay and death. A church that neglects that portion of the community on which rests the future of both the State and the kingdom of Christ, deserves to die. The duty of the churches toward young men nobody denies; but how to get hold of young men—a permanent hold—is a question that requires several answers.

1. The pulpit must do its part. Every minister of Jesus Christ, who understands his business, aims to make himself and his ministry attractive. He that is wise winneth souls. Jesus said "I, if I be lifted up will draw all men unto me." The ambassador of Christ must so present Christ, sin, salvation and the life that leads to it as to draw souls and not to drive them off. Young men are especially attracted by earnest, fervid, manly and rousing preaching. It may be preaching of the brilliant and intellectual type like Phillips Brooks or Dr. Parkhurst's and that will lay hold of a certain type of minds. It may be warm, impassioned appeal—preaching that goes from the heart and straight to the heart. Whatever the intellectual measurement of the discourses may be, no man but a *live* man will get hold of the young men. He must preach living truth for everyday use—truth that will teach young men how to live. His discourses need not very often be specifically prepared and announced as "sermons to young men"; but they ought to be such sermons as will interest and get a grip on any average boy of fifteen years old. Go farther back and aim at the boys and girls; get hold of them before the Devil has got them. Put into every sermon more or less matter and then present it in such a manner as will nail a boy's ears to your pulpit and make an impression on a boy's heart. If the truth were known, a very large majority of grown-up people relish dry, cold, elaborate or abstract sermons no better than their children do. The fact that before certain pulpits large numbers of the youth gather every Sabbath is a proof that in those pulpits stand messengers of Jesus Christ who having something to say, say it, and in a tone of loving sympathy. Out of the pulpit the minister must have his eyes open to recognize the young men and the boys; he must get acquainted with them, interest himself in each one of them and have a cordial, helpful word for them whenever he meets them. The secret of popularity in this world is to take an interest in everybody you meet—a very simple principle; and yet scores of ministers ignore it! They don't seem to remember that they can do very little good to people who do not like them, and no good at all to those who will not come to hear them. The easiest class in the community to reach is the young men and the boys—by any minister who has common-sense, a warm heart, and the love of Christ and of souls burning in his bones. Unless persons are led to Jesus Christ before they reach forty years, the chances are, four out of five, that they never will be. Those who are converted late in life, commonly have to spend so much time in pulling down that they are not able to do much building up, either of themselves or of others. Brethren, strike for the young!

2. The churches must do their part in getting hold of the young people, as well as the pastor. However attractive and useful the Y. M. C. A. may be in your town, yet it is but a single agency, and its best work cannot cover the whole field of a young man's spiritual necessities. It is the helpful ally of God's Church, but was never intended to be a substitute for the Church. Each individual church should have a Young People's Association of its own. It may be called a society of "Christian Endeavor," or by any other appropriate name; but it ought to embrace both sexes. Many a young man will be attracted to a devotional meeting, or a social gathering in which he will meet young ladies, when he would not otherwise come at all. The church that I am permitted to serve, has an Association of over eight hundred members—about equally divided as to sex. All

the meetings and all the committees are constructed on this gregarious principle. Don't the young people sometimes fall in love with each other there, and get married? Yes, of course they do. I have officiated at forty or more marriages which grew out of the friendships formed in that Association. It is far better that a young man should get acquainted with his future wife at a prayer-meeting than in a ball-room or a theater.

The social instinct is appealed to and employed continually in the service of Satan; why should it not be used as constantly in the service of Christ? Therefore the young people of every congregation should be banded together in a social, devotional, spiritual association for promoting friendships, for attracting the unconverted, for supplying wholesome entertainment for developing piety and for practical christian work. Its meetings—held every week—should be training-schools for new converts in which they can learn how to speak and to pray in public. Unless a convert is called out into some such spiritual activity during the first year, he is very apt to be a tongue-tied "silent partner" all his life; unless he is set to work early he will lapse into a drone. In such Associations there is use for committees on devotional meetings, on social entertainments, on tract-distribution, temperance work, on mission-schools and visitation of the sick, and kindred good objects. (The Association in my church own and manage a mission-school entirely.) It comes next to the Sabbath-school—and very close to it—as a practical agency for getting hold of young men and bringing them to the Saviour and training them for a strong, useful life.

Now, here are two answers, among others, to the burning question of "how to reach the young." Let us thank God for "Young Men's Christian Associations," and do our utmost to sustain and extend them. But the Christian Church is the divinely appointed agent for making the Gospel of salvation visible, audible, legible, and efficacious for every age and in every condition of life. Every pastor should begin—where the Temperer begins—with the young. Every church should keep open doors and open hearts for young men. Failure at that point is fatal. Success at that point will insure victory to this world's only Saviour.

The House or the Home?

"Why did you bring them in here, John? Mrs. Markham of all people in the world! You know what a perfect housekeeper she is. What must she have thought of this room?" said Mrs. Wood to her husband, as the door closed on the neighbors who had been making an evening call. Mr. Wood smiled in his happiest manner as he answered, "It was just because it was the Markhams that I brought them into this cozy sitting-room. I wanted them to see what a home was like. I don't care a fig whether their house is always in order or not; I know there isn't a corner in it that compares with this room." And with loving eyes he looked around the cheery living room in which books, magazines, papers, games, toys and the work basket gave evidence of the occupations of the inmates. "I wanted," he continued, "for Markham to have a good time once in his life; for I don't believe he's ever happy in that great house where he never dares to move for fear of putting something out of order. Didn't you see how he enjoyed it? I knew he wanted to help Jack with his kite, he could hardly keep his eyes off the boy. Poor Tom! to think their only boy should have run away! I don't wonder they both look old and worn."

Mr. Wood sighed and his wife hastened to say, "Oh, I didn't really care; only I thought it would seem like dreadful confusion to them, the children get so many things around."

"But they don't run away," rejoined the husband. "You know they seldom wish to go out evenings, and I know that you are a perfect house-maker, and that's worth far more than mere house-keeping."

Oh, that all mothers realized this! I thought, as my mind followed the Markhams to their perfectly ordered but dreary house, unworthy the name of home. Nowadays almost every newspaper has a household department, filled with rules and directions concerning all kinds of work, from dish-washing to the furnishing and care of the guest-chamber. But is there enough said about home-making?

There is no doubt of the importance of good housekeeping; no doubt, too, that many American women have sadly neglected their duties in this line, and that some have been moved to reform by the popular agitation of the subject. But do we not know "perfect housekeepers" who make their

husband's lives a burden, and sour the dispositions of children not yet in their teens?

The majority of American women are not rich; many add to their myriad housekeeping duties the care and training of children, with only a "general housework" girl to help along. Let such women attempt to keep house in accordance with the strict rules laid down by the writers on housekeeping, and who will blame them if they never get beyond the daily routine?

I have read of a woman, with a husband and five children, who did all her own work, kept her house always in perfect order from garret to cellar, never neglected her children's manners, morals or clothes, excelled as a cook, was always informed as to the contents of newspapers, magazines and the latest book, and was never known to appear cross or discouraged. There may be such women, I never saw one. Certainly they are not and never can be numerous. For the vast majority there is a limit to time and strength. Some things must be neglected.

The question then is, Which shall suffer, the house or the home?

Surely no true woman would decide in favor of the former. And what man does not enjoy a bright, cheerful, happy home, with wife not too tired to show her interest in all that concerns him and the children, even if some sweeping and dusting have been neglected, and the table lacks elaborately prepared dishes?

"Is not the life more than meat, and the body than raiment?"—*Christian at Work.*

Notoriety.

The ease with which notoriety may be gained is thus described by Obadiah Old-school:

The men and women who have been discontented with the common lot, who have scorned the idea of being nobodies, have often mistaken notoriety for fame. If they could get the world to talk about them they imagine that they would be happy. And, finding that the world cared more for what is startling than for what is useful—that it preferred to be astonished, they even perpetrated crimes in order to make for themselves a name in the earth. Dr. Joseph Parker says, "It is wonderful how oddly and whimsically fame is gained; Methuselah is famed because he was the oldest man, and Samson because he was the strongest man; another is known because he can walk on a tight rope; another because he can swim across a channel. If it were in my power to preach the most splendid sermon ever uttered by mortal lips, not a newspaper in the world would take the slightest notice of it; but if I put an umbrella in the pulpit or tore the pulpit Bible in two, many a paragraph would report the eccentricity. A splendid sermon would be thought of as only interesting to a few, but an act of folly would be regarded as of universal interest. Thus it is (though it may not seem so) that things get into history. Any man living can have a world-wide notoriety to-morrow can have his name telegraphed throughout the whole range of civilization and be the subject of editorial comment throughout Christendom. Shoot any member of the royal family and see if this be not so. . . . No preacher has a world-wide reputation, known in slums and garrets, backwoods and steamboat thoroughfares and palaces, who did not in some way get it through some contemptible speech. Every reader can test this matter for himself. Let him make out a list of the people outside of the circle of his daily intercourse that he knows by name—that he has read about in the newspaper, and write opposite to each why he is known, and it will be found that three-quarters of them are cranks and scoundrels. They have pushed themselves into notoriety by some glaring absurdity or some startling crime. The honest, plodding cashier, whose accounts balance to a penny will not be on your list. There are thousands of such in banks and counting-houses all over the land. But they toil and die, unnoticed and unknown, just because they are honest; while the half-dozen embezzlers and defrauders of the year have their names paraded in headlines, and the great world is supposed to be intensely interested in them."

"Affliction Worketh For Us."

BY THE REV. E. E. REYNOLDS.

Paul declares: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." What contradictions appear at the first glance! How can that heavy cloud of sorrow be called light? An only son, the staff of declining years, is taken with scarcely a warning; an active, beautiful, and ambitious young lady becomes a cripple for life; the smoldering fires of intemperance or concealed profligacy

break forth in a family of good reputation—how shall these things be called light? The empty chair, a well-worn garment, a glance at the maimed limb, the phantoms of sorrow that darken our hearts and disturb our sleep, are constant reminders of our affliction; how, then, can it be but for a moment? Only by comparison. Paul seemed to stand over against eternity, as he goes on to mention the results that may come. "Light affliction" is counter-balanced by "weight of glory." The former is "but for a moment" as compared to the latter, which is "eternal."

Paul's double hyperbole, or really, "from or by hyperbole to hyperbole," is hard to express in English; we render it "far more exceeding." St. Chrysostom calls it "a magnitude excessively exceeding." This is to be the fruitage of our grief. But how does it work? Is it not a mistaken idea that trouble of itself has a refining power? Is it not very possible that much sorrow may harden our hearts? Perhaps Paul's expression, in another place, of "godly sorrow" may give us some light. The clay must lie passive in the hands of the potter. The spirit in which we receive these various dispensations is of much importance. The hour of severe trial is a momentous one. The depths are stirred, our whole being is the throes of anguish; with David we can say: "My sorrow was stirred, my heart was not within me, while I was musing the fire burned." We are withdrawn from the world as never before; pleasures and business for an instant lose their grasp; what shall be the result? Shall a soul thus converted sink again to its old level and its accustomed manner of life? Who does not love to watch the ever-varying patterns of the kaleidoscope? We look with eager interest, as we turn the cylinder, to displace the objects, to see what the next combination shall produce. Surely, a mechanism so delicate and sensitive as that of the human being, when wrought upon by such effective forces as the dispensations of Providence, ought to assume some new and more exalted condition, and not be content with the past. Thus it may come about that "affliction worketh for us," and we are brought nearer to God.

Making The Truth Lie.

One of the meanest modes of lying is by making the truth lie; by saying that which is true as far as it goes, but which intimates that which is utterly false. And while this mode of lying is a favorite mode with the willful slanderer and backbiter, it is not altogether abjured by thoughtless persons who are without malice in its using. It is strictly true, for example, of any woman, that "she is no better than she should be." Yet when that truth is uttered concerning any woman of ordinarily good character, it is equivalent to a foul falsehood against her. Explicit details of truth in a narrative may be given in such a way as to amount to a cruel and baseless lie. If a man were to say of another, that he saw him in the surf when a companion was drowning, yet, although he was a strong swimmer, that man never moved a hand to help his drowning companion, it would be equivalent to a charge of cold-blooded heartlessness, if not of practical murder. The concealed fact, however, being that the strong swimmer was just then struggling to save his own child from drowning—the truth, so far as it was told, was made to lie.

There is a good deal of this kind of lying by truth-telling, in social comments on acquaintances and neighbors, and in incidental references to a preacher's or a teacher's utterances. "I never heard her say a hearty, enthusiastic word of anybody else;" or, "She never praises another woman's dress," may be a literal truth while practically a lie; if, indeed, it is spoken by one woman of another, whose characteristic is a peculiar quietness of manner and of speech on every subject or is an exceptional disregard of dress for herself or for any one else. So, again, a hearer may practically lie, by saying truly, concerning a preacher or a teacher, "I never heard him say one word against gambling;" or, "In all the sermons I have heard from him, there has never been a single citation of a Bible text in explicit proof of the doctrine of the divinity of Jesus Christ." It is not enough that we guard our lips lest we speak that which is false; we must also guard our minds and hearts lest we make the very truth to lie, by our lack of a spirit of Christian love in all our utterances.—*S. S. Times.*

Every day remember that to-day you have a God to glorify, a Saviour to imitate, a soul to save, your body to mortify, virtue to acquire, heaven to seek, eternity to meditate upon, temptations to resist, the world to guard against, and perhaps death to meet.

Bible Study.

"Thy word is a lamp unto my feet," said the psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick; you wash, dry and polish the glass chimney, you keep the shade clean. Let the dust gather and the smoke make its sooty deposit, and the wick becomes crisp and hard and black, and the light upon the open page is flickering and weak. The lamp is your friend, but you must take good care of it. It will treat you as you treat it. The figure may be homely, but it is true. What the Bible brings to you will depend in large measure upon what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose. There is gold on its surface, there are jewels in its mines, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient, loving study, and no labors will bring a surer or a richer reward.—*Dr. A. J. F. Behrends.*

Unseemingly Jestings.

It is said that among the high Alps, at certain seasons, the traveler is told to proceed quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium, and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our own way there may be a soul in the very crisis of its moral history trembling between life and death, and a mere touch or shadow may determine its destiny. A young lady, who was deeply impressed with the truth, and was ready, under conviction of sin, to ask: "What must I do to be saved?" had all her solemn impressions dissipated by the unseemingly jesting of a member of the church by her side as she passed out of the sanctuary. Her irreverent and worldly spirit cast a repellent shadow on the young lady not far from the kingdom of God. How important that we should always and everywhere walk worthy of our high calling as Christians.—*T. Sterk.*

RANDOM READINGS.

If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—*Spurgeon.*

A spiritual mind has something of the nature of the sensitive plant. There is a holy shrinking away from evil.

There are three sources of temptation, and only three—namely, the world, the flesh, and the devil. Provision is made in the scheme of redemption for our overcoming each of these three great enemies.

In vain do they talk of happiness who have never sacrificed an impulse to a principle. He who never sacrificed a personal to a general good can speak of happiness only as the blind speak of color.

The silence of the Scriptures may be quoted as an evidence of its inspiration. It is silent by design. The subjects upon which scripture is silent are precisely those which irreverent curiosity would fain probe to the uttermost.—*Dr. Pausan.*

The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is earnestness, invincible determination—a purpose once fixed, and then death or victory.—*Buxton.*

All you have to do to propagate Christianity is to send saved men out broad-cast among their fellows. And this was the whole plan of Christ. He saw the leaven in the bread. We only have to associate with them, and they are infected. Christ built no church, wrote no book, left no money, and erected no monuments. A man said to me once, "Show me ten square miles on the whole earth without Christianity where the life of man and the purity of woman are respected, and I will give up Christianity." Christians are the salt of the earth, and the world would break up if it were not for Christianity. Every man here is on parole, and we have signed no bond. We are here to carry out the purpose of an unseen and infinite God. We are on the winning side. It may be dark on your side; but take it all in all, the world is growing better. We should take our part in saying, "Thy kingdom come."—*Professor Drummond.*

DON'T

let that cold of yours run on. You think it is a light thing. But it may run into catarrh. Or into pneumonia. Or consumption.

Catarrh is disgusting. Pneumonia is dangerous. Consumption is death itself.

The breathing apparatus must be kept healthy and clear of all obstructions and offensive matter. Otherwise there is trouble ahead. All the diseases of these parts, head, nose, throat, bronchial tubes and lungs, can be delightfully and entirely cured by the use of Boschee's German Syrup. If you don't know this already, thousands and thousands of people can tell you. They have been cured by it, and "know how it is, themselves." Bottle only 75 cents; Ask any druggist.

Ayer's Sarsaparilla.
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.
I was, during many months, a sufferer from chronic Rheumatism. The disease manifested itself in the form of a swelling of the joints, and was attended by great pain. I tried many remedies, but without success. I then procured Ayer's Sarsaparilla, and commenced its use. I could not give the names of the physicians I consulted, as they all pronounced the disease incurable. I had, however, heard of the efficacy of this medicine, and I determined to try it. I commenced its use, and in a few days the swelling of the joints subsided, and the pain was greatly relieved. I continued its use, and in a few weeks I was completely cured. I am now as well as ever, and I am able to perform all my usual duties. I am very much indebted to Dr. J. C. Ayer & Co. for the cure of my disease. I have no hesitation in recommending Ayer's Sarsaparilla to all who are afflicted with Rheumatism, or any other disease of the blood. It is a most valuable medicine, and I have no doubt that it will cure many more cases of this disease than I have been able to mention. I have no doubt that it will cure many more cases of this disease than I have been able to mention. I have no doubt that it will cure many more cases of this disease than I have been able to mention.

Working Order.
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6.00 A. M.—Express for St. John, and intermediate point, and for McAdam Junction and Vancorbo, Bangor, Portland, Boston, and all points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and all points North.

11.30 A. M.—For Fredericton Junction and for St. John and all points East.

3.25 P. M.—For Fredericton Junction and for St. John, and all points East.

ARRIVE AT FREDERICTON.

8.55 A. M.—From Fredericton Junction and from St. John and all points East.

2.15 P. M.—From Fredericton Junction, and from Vancorbo, Bangor, Portland, Boston, and all points West, St. Andrews, St. Stephen, Houlton, and Woodstock.

7.25 P. M.—Express from St. John and intermediate points.

LEAVE GIBSON.

8.00 A. M.—Express for Woodstock and points north.

ARRIVE AT GIBSON.

5.55 P. M.—Express from Woodstock, and points north.

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