

Sometime, Somewhere.

Un answered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain these falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair,
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun;
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amidst the wildest storms she stands undaunted,
Nor quails beneath the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—Interior.

Public Prayer.

BY PROF. L. T. TOWNSEND.

COMPLAINTS AND COMPLIMENTS.

A preacher, whose name is well known in New England, used his public prayer on a certain occasion as the channel for flings at his official members. "Where," he asked, "are the members of the official board, O Lord, that they do not stand by the minister? Are they all dead?" Would it not have been equally fitting had some member of the church at the next prayer-meeting prayed thus: "Where is the common sense of our pastor, O Lord, that it does not prevent him from making a buffoon of himself in the pulpit?"

At a Sunday service, after the choir at Oberlin had sung without distinctly pronouncing the words, President Finney prayed thus: "O Lord, we have sung an anthem to thy praise. Thou knowest the words, but we do not. We do pray thee that those who have led may open their mouths that we may know what they say, that we may join in thy praise. May they not sing to be heard of men. May they not mock thee and offend thy people, or the house of God, by making a display of themselves." Every word of the reproof, doubtless, was deserved; nor is the Oberlin choir the only one guilty of such offence; but what possible justification is there in degrading public prayer into a channel for scolding? If one has reproof to offer, why not offer it in a manly fashion, on one's feet, eyes opened and turned upon the people, and not toward heaven? We hope the good doctor never but once prayed thus.

A preacher who usually had small congregations, offered this prayer at a funeral service, the church being well filled: "O God, we thank thee that there is something that can bring this people out, even if it is a funeral." And a prominent Boston clergyman had been criticised, no doubt justly, by some women of the church. His reproof was administered in his pulpit prayer thus: "Lord, may it please thee to bless the single sisters of this church, and especially those who are pretty well advanced in years." Is such praying thought to be smart? A man who has no more sense of the propriety of things than to perpetrate a low order of wit in prayer is ministerially doomed, and shortly other employment will be found more fitting for him than preaching. And monstrous is it when such misuse of prayer is carried a step farther, and is made an avenue for personal abuse; or when, during seasons of political controversy, public prayer is used, as has more than once been the case, as a means of traducing candidates for office, and for electioneering purposes. Personal compliments betray a different disposition from that which prompts personal criticism and abuse, but in public prayer are quite as much out of place. The prayers of several court preachers, and even some of the prayers of a man so distinguished as Robert Hall, are confessedly of this complimentary character. The reader will smile, if the matter is not too serious to cause a smile, in reading this prayer, offered during the administration of Mr. Hayes, by one who wished to let his hearers know that the President's wife was a Methodist: "O Lord, bless our country, our Congress, the President, and Sister Hayes."

The following is the prayer of a New Hampshire preacher: "O Lord, thou seest that our members are few; but, then, thou knowest that our people are well-connected and highly respectable." And yet is this any worse than that which is often heard at the close of a sermon, when, in the prayer that follows, the Lord is informed that an able and eloquent discourse has just been delivered "by our brother;" or when, before the sermon of some distinguished minister, the Lord is told what great things the man who is to preach has done, and how honored a person he really is? If it is needful that the people should really have such information, why this circuitous method? Rather, let all such words, when deemed necessary, be spoken directly to those for whom they are intended. One may well trust—though nothing of the sort is said—that the Lord will not fail in due appreciation of either the eloquent sermon or the distinguished preacher.

But sometimes prayer is prostituted to a still lower purpose, that of flattering men who chance to be rich or distinguished, but who are known to be wicked. Commendations of such persons are spoken in the praying attitude which one would hardly have the effrontery to speak with the eyes opened upon the upturned faces in the pews.

Professor Porter's words are wise, though his caution may to some seem extreme: "Considering how liable those of whom I speak are to catch at every shadow of hope, the wisest ministers have avoided using the common appellations, 'thy servants, thy handmaids,' lest the individuals concerned should ignorantly draw from it a favorable opinion of their state."

Another misuse of prayer is making it the channel of communicating to the people certain undevotional and personal matters. It is bad enough for human ears to listen to those who have recently returned from Europe. But what shall be thought of inflicting such information upon the attention of heaven! Recently in a public prayer there is said to have been heard these words: "O Lord, thou knowest we saw in Europe much distress." This kind of praying often takes the form of ostentatious humility, and sometimes the self-praise by much overshadowed the praise ostensibly, but only incidentally, offered to Jehovah.

Again, since prayer is an address to the Divine being, it would seem that exhortation to the people should be excluded. Exhortation has its place, and that place is in direct address to sinners or saints. Hence, instead of closing the eyes, falling upon the knees, and addressing the ears of the One who is infinite in all his perfections, one when exhorting should appeal directly to those for whom the address is intended.

There are certain other things that ought to be excluded from public prayers which properly may be grouped under the word 'idiotcy.' A church meeting at Thetford, Vt., was called to seek God's direction in the selection of a new minister. A minister used the following words: "O Lord, send us a minister—a man of thine own heart, not an old man in his dotage, nor a young man in his gossamerhood, but a man with all [the modern improvements]."

Eccentric Father Moody administered thus his celebrated rebuke to his tardy parishioner, a stately Englishman, who walked up the broad aisle in prayer time: "And O, good Lord, among thy other kind dispensations, cure thy servant, who has just entered thy house of that ungodly strut." The sad life of his son, 'Handkerchief Moody,' suggested Hawthorne's pathetic story, 'The Minister's Black Veil.'

Another example of idiotic praying is that of a minister in Bath, Me., who prayed earnestly at a funeral in behalf of the bereaved husband and the one to come who shall fill the place made vacant by the death of our deceased sister.

In a word, exclude from public prayer every thought that is the least inconsistent with what is humble, elevating, and inspiring, admitting only that which aims both to draw all souls into the presence of the Infinite One, and to turn all eyes to the world's glorious Redeemer.

The Wrong Kind Of Religion.

Some unbelievers habitually disparage religion. Those who neglect the claims of religion and live without an experience of its power are compelled in self-defence to condemn and disparage what they slight. To acknowledge the importance of religious faith, while living without it, would be condemning themselves. But there are different kinds of religion, as well as different creeds; and the value of religion depends upon its quality. Probably the most disparaging things ever said about religion are true of some kinds of nominal religion. The

Christian religion is designed to supply the wants and heal the maladies with which sinful beings are afflicted in their guilt and alienation from God. A religion that does not do this is a failure, and leaves the soul exposed to the powers of evil.

Are not many of the faults and failures that disfigure the lives of nominal Christians the result of their not having the right kind of religion? They have a form of godliness, but deny the power thereof. True religion gives peace to the guilty conscience and puts joy into the heart. The peace of God that passeth understanding keepeth the heart. The hope of eternal life gladdens the soul and brightens the darkest scenes of earth. Communion with God makes solitude sweet and glad. When we see those who name the name of Christ intensely pursuing the frivolous follies and pleasures of the world, we are forced to conclude that their religion does not yield them pleasure and peace. They have not the right kind of religion. Earthly and selfish delights have power over them because the joy of salvation does not fill the heart.

The religion of Christ is designed to deliver from the slavery of selfishness, the root sin of humanity. It teaches men to deny themselves ungodliness and worldly lusts; and the love of Christ overcomes the love of the world and impels the redeemed and emancipated soul to set its affections on things above. "They that are Christ's have crucified the flesh with the affections and lusts." The Christian no longer lives to himself. The very essence of religion is the bringing of heart and life under the controlling power of Christ's unselfish benevolence. When, therefore, we see those who profess to be Christ's disciples and servants making sordid gain the supreme object of their pursuit, closing their hearts against appeals on behalf of the benevolent enterprises of the Church, and selfishly asking, "Am I my brother's keeper?" it is evident, whatever their professions may be, that they have not the right kind of religion. A religion that does not broaden its possessor's views of life's duties, break the ruling power of covetousness, and bring him into generous, practical sympathy with benevolent Christian work, is a poor and defective religion. It is wanting in saving power, and when tried in the balances of death and judgment will be found wanting. The religion that fails in life and time will fail in death and eternity.

So in all other cases, the religion that does not give power over sin and yield the fruits of righteousness in the life is not true religion. It may be pretentious and exclusive. It may magnify external ritualistic displays. It may be distinguished by manifestations of feeling and professions of enjoyment. But, if it has not transformed and renewed the soul if it has not made the life a new life, if the old taskmasters still hold in thrall, there is reason to fear that the faith of such is a broken reed. If professed Christians are uncharitable, not strictly truthful, impatient and censorious, and in the business of life display no loftier principle or higher moral courage than their irreligious neighbors, there is reason to fear that their religion is only a form or a name. They need to search and try their ways and return to the Lord for the grace they need. All whose religion is nominal and not real are false witnesses; for their experience does not qualify them to testify to the real saving power of true religion. Over this class the theories of heresy and skepticism frequently prevail, because they are not rooted and grounded in the love of Christ. The existence of signs of the wide prevalence of a defective and powerless type of religion gives special point to the apostolic injunction: "Examine yourselves whether ye be in the faith; prove your own selves."—Guardian.

Practical Help.

About ten years ago a Quaker lady in one of our large cities, while buying some trifle in a retail shop, noticed that the young girl who waited upon her was thin and pale, and had the faded appearance of one who has nothing to look forward to in life. On questioning her, she found that she was from the country, and had not a single friend in the city. With thousands of others, she worked ten hours each day for four dollars a week, slept in a garret with three other women, and ate such scanty food as she could buy.

"What does thee do in the evening?" asked the interested lady.

"Sleep, generally, or look out of the window. I have no books. Some of the girls go to the ten-cent theatres; but I have not done that yet."

The Friend went home and con-

sidered how she should supply a home, friends and all the protecting influences which surrounded her own daughters to this girl who was tottering on the verge of ruin.

With the help of a few friends, she rented a room, with an open fire, near the large shops, furnished it with comfortable chairs, growing plants, two or three hundred books and magazines, and then invited the saleswoman and her colleagues to join a club, which should have the use of this room at all times. Payment of one dollar annually was expected, to give them the feeling of independence.

They came eagerly, brought their lunches at noon, gathered in the evenings to talk, read, sew, play draughts or chess, or to sing.

As the club grew, the interest in it increased. Saleswomen, seamstresses, artists, every class of homeless working women, joined it. It now numbers over seven hundred members. They occupy a large house, which they have fitted up and decorated with their own hands. It is their "home," in which each one feels herself a hostess.

They have a piano, an organ, sewing-machines, a gymnasium and bath-rooms. Night classes have been formed in cookery, music, embroidery, drawing, French, literature and history, for which the fees are but five to ten cents. The members form intimacies among themselves, and make for each other a society, cheerful, active, and friendly.

During the last year they have been zealously combining in "circles" for different benevolent purposes, such as visiting the hospitals, or contriving Christmas surprises for poor children.

The humble beginning of the quiet friend has grown into a strong organization, in which these friendless, homeless girls are surrounded by the purest influences.

Two questions suggest themselves, as we read this true story:

How many of us, noticing that a stranger was ill and weary, would have set to work to discover her ailment, and to cure it?

How many of us would have been content to make so humble a beginning, and, having made it, would have had faith to persevere—to success?—Youth's Companion.

"I Can't Afford It"

"Indeed, I can't afford it," was the frequent reply of a merchant, when asked for a contribution to religious or missionary objects. He was doing an extensive and apparently lucrative business, and professed to be warm in his devotion to Christ. Yet his givings were very meager, when he gave at all; and generally his ready excuse was at hand, "I can't afford it," as his apology for refusing even a trifle.

A well-known gentleman, who lived in the same city, and sometimes acted as an unpaid collector for a very important missionary society, called one day at the merchant's dwelling house to solicit a contribution. Often had he been denied at the office with the words, "I can't afford it," and in the grand residence, as his eyes rested on the magnificence which several open doors unveiled, he began to discern that there was some truth in the apology after all.

The owner of the house shortly appeared. His visitor explained the reason of his call, but immediately added; "I see, sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure, as I see indicated by everything around me, can indeed leave you little, if anything, for the cause of Christ. I must look elsewhere for support to our operations. Good morning, sir."

The well-meant reproof did its intended work. The merchant, ere long, sought an interview with his faithful monitor, and thanked him warmly for his straightforward but brotherly remarks. Handing him a check for £200 as a donation to the missionary society for which he was collecting, he said that henceforth he meant to act as a steward for God, and that never again would his style of living prove a hindrance to the exercise of ardent piety and practical love.

There are too many Christians, among both the richer and the poorer classes of society, who, like the merchant, cannot afford to give for the advancement of the Gospel, simply because they spend so much upon themselves and their families. We were not created, we are not upheld and prospered from day to day, merely that we may eat, and drink, and dress, and glorify ourselves by dazzling the eyes of our neighbors. The proper object and the true enjoyment of existence are to be found, not in self-display, but in self-sacrifice, under the constraining love of Jesus living for the glory of God, and the temporal and eternal welfare of our fellow-

creatures. It is a hopeful symptom when professing Christians begin to inquire, as this merchant did, "Why am I spending so much on myself, and giving so little to my Father in heaven?"—Presbyterian Messenger.

A Word To Young Christians.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and he hears your prayer.—Heb. 11: 6.

2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules.—John 4: 39.

3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him for Christ's sake to forgive you what you are and make you what you ought to be.—John 4: 24.

4. Never let a day pass without trying to do something. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for him?"—Matt. 5: 13-16.

5. If ever you are in doubt as to a thing being right or wrong, go to your room and ask God's blessings upon it.—Col. 3: 17. If you can not do this it is wrong.—Rom. 14: 23.

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may.—2 Cor. 10: 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him.—John 10: 27.

7. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true, if God's word is true?" and if both can not be true, believe God, and make your own heart the liar.—Rom. 3: 4; 1 John 5: 10, 11.

Courage.

The Roman Emperor threatened Chrysostom with banishment if he remained a Christian; but he replied: "Thou canst not, for the world is my Father's house; thou canst not banish me."

"I will slay thee," rejoined the emperor.

"Nay, thou canst not, for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not, for, in the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay," said Chrysostom, "and that thou canst not, for I have a friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."—The Worker.

Opportunity.

There is an old story of a beggar to whom one day there appeared by the wayside a beautiful being, with her hands outstretched, laden with treasures. As he gazed at her in stupid surprise, she glided past him; but she returned with her treasures still held out to him; and once more, with beseeching eyes, as if she would compel him to take what she offered, she passed slowly by and disappeared. She had no sooner gone than, as if waking from a dream, he hurried eagerly in the direction she had taken. He met a traveler, and said, "Have you seen a beautiful stranger, with her hands full of the things that I want, going along this road?" "Yes," replied the traveler; "her name is Opportunity. But, once offered, and once refused, she never returns."—Congregationalist.

The sure preventive of cholera is cleanliness. Consent to common custom, but not to common folly.

Bath rooms should not open into sleeping apartments. Pine pillows are used on library lounges as inciting slumber.

Keep a separate saucepan for boiling potatoes if possible. The oftener flour is sifted for sponge cake, the lighter the cake will be.

Happiness lies concealed in our duties which, when fulfilled, give it forth as the opening rose give forth fragrance.

A good deed is never lost; he who sows courtesy reaps friendship; and he who plants kindness gathers love.—Basil.

Sin is to be overcome, not so much by maintaining a direct opposition to it as by cultivating opposite principles.—Fuller.

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thoughts.—John Wesley.

Your Children

Are constantly exposed to danger from Colds, Whooping Cough, Croup, and diseases peculiar to the throat and lungs. For such ailments, Ayer's Cherry Pectoral, promptly administered, affords speedy relief and cure.

As a remedy for Whooping Cough, with which many of our children were afflicted, we used, during the past winter, with much satisfaction, Ayer's Cherry Pectoral. For this affection, we consider this preparation the most efficacious of all the medicines which have come to our knowledge.—Mary Parkhurst, Freeport, Me. Home for Little Wanderers, Doncaster, Md.

My children have been peculiarly subject to attacks of Croup, and I failed to find any effective remedy until I commenced administering Ayer's Cherry Pectoral. This preparation relieves the difficulty of breathing and invariably cures the complaint.—David G. Starks, Chatham, Columbia Co., N. Y.

I have used Ayer's Cherry Pectoral in my family for many years, and have found it especially valuable in Whooping Cough. This medicine allays all irritation, prevents inflammation from extending to the lungs, and quickly subdues any tendency to Lung Complaint.—J. B. Wellington, Plainville, Mich.

I find no medicine so effective, for Croup and Whooping Cough, as Ayer's Cherry Pectoral. It was the means of saving the life of my little boy, only six months old, carrying him safely through the worst case of Whooping Cough I ever saw.—Jane Malone, Piney Flats, Tenn.

Ayer's Cherry Pectoral,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.

THOS. W. SMITH

Is now receiving his new and fashionable spring stock of

ENGLISH, FRENCH, GERMAN, AND CANADIAN CLOTHS,

and as he leads the mill in fine fittings and stylish suits, call early to examine stock and leave your orders.

His fine stock of the celebrated

CHRISTIE HATS

has arrived direct from London. They are the best hats made and are selling fast.

STRAW HATS to arrive of every price and quality.

CENTS' FURNISHING GOODS

in all their novelties.

Wool taken in exchange for cloth and highest prices given.

THOS. W. SMITH.

April 25, 1888,

New Brunswick Railway Co.

ALL RAIL LINE

ARRANGEMENT OF TRAINS

In Effect April 2nd, 1888.

LEAVE FREDERICTON.
(Eastern Standard Time).

6.00 A. M.—Express for St. John, and intermediate points, and for Macdonald Junction and Vancouver, 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 Vancouver, 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.

F. W. CRAM,
General Manager.
Supt. Southern Division.
J. F. LEAVITT,
Gen'l Pass. and Ticket Agent.
St. John, N. B., March 29, 1888.

WHOLESALE MILLINERY.

First Opening Spring Millinery

We are now making our show of

SPRING MILLINERY,

Our Stock is unusually large, embracing many decided novelties in better grades of goods than we have ever submitted.

We solicit an inspection of our stock and comparison of prices.

Plain and Fancy Straw Goods; Silks; Satins; Novelties in Gauzes, Artificial Flowers, Fancy Feathers, Laces, Crapes, Velvets and Plushes, Ribbons and Ornaments.

DANIEL & BOYD.

ST. JOHN, N. B.