

## New Every Morning.

BY SUSAN COOLIDGE.

Every day is a fresh beginning,  
Every morn is the world made new;  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you.

All the past things are past and over,  
The tasks are done and tears are shed;  
Yesterday's errors let yesterday cover;  
Yesterday's wounds, which smarted and bled,  
Are healed with the healing which night has shed.

Yesterday is a part of forever,  
Bound up in a sheaf, which God holds tight  
With glad days, and sad days and bad days which never  
Shall visit them more with their bloom and their blight,  
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,  
Cannot undo and cannot atone;  
God in his mercy receive, forgive them!  
Only the new days are our own,  
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,  
Here is the spent earth all reborn;  
Here are the tired limbs springing lightly  
To face the sun, and to share with the morn  
In the chime of dew and the cool of dawn.

Every day is a fresh beginning;  
Listen, my soul, to the glad refrain,  
And, spite of old sorrow and older sinning,  
And puzzle forecasted, and possible pain,  
Take heart with the day, and begin again!  
—Selected.

## A Unique Address To The Minister, With A Little Postscript.

BY KNOXIAN.

Dr. Wallace Radcliffe, of Detroit, was appointed by his Presbytery to give the address to the minister at an induction which took place in his city a few weeks ago. A local paper says the address caused "frequent rustling" and "moderate laughter" in the congregation. Whether it is a good thing or not to make people laugh in church, it is a good thing to make them rustle a little at times. In the hope that it will make other congregations rustle and be helpful to ministers as well, we give the address in this column, merely rounding it off with a little postscript. Like all good preachers, Dr. Radcliffe arranged his matter well, putting what he had to say under these three headings—"In your home," "In the pulpit," "In the church courts."

## IN YOUR HOME.

Don't surrender your selfism to any one but God.  
Don't let the congregation tell you how you shall spend your money, where you shall find your companions, what time you shall get up in the morning, whom you shall vote for, or how much you shall pay for your washing.

Don't put yourself into the hands of your friends.  
IN THE PULPIT.  
Don't study without prayer.  
Don't pray without study.  
Don't feed people with unbaked dough.  
Don't tell all you know in one sermon.

Don't put the hay too high in the racks.  
Don't offer them sentimental confessions or intellectual shavings.

Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.

Don't use a denominational pulpit for un-denominational doctrine.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't wear blue spectacles all the time, but own a pair, and always have them in the pulpit with you.

Don't scold.  
Don't wear the cap and bells.  
Don't mistake length for profundity, nor brevity for wit.

Don't lash the back of the sinner instead of the back of his sins.

Don't offer to other people manna which you have not tasted yourself.

Don't imagine your sermon to be a revelation, or anything but the text to have "Thus saith the Lord" written across it.

Don't let your harp have only one string.

Don't be a vendor of nostrums.  
Don't try to make bricks without straw.

Don't be anybody but yourself.

IN THE CONGREGATION.  
Don't forget that you belong, first to Christ, second to the Church, and third to the congregation.

Don't be a sectarian.  
Don't be afraid to be a denominationalist.  
Don't let any religious hobby ride you.  
Don't live in the third century.

Don't live in the twentieth century.  
Don't live in the clouds.  
Don't follow everybody's advice.  
Don't be afraid of any man.  
Don't be afraid of the devil.  
Don't be afraid of yourself.  
Don't depend too much upon the gospel of shoe leather.

Don't become a peripatetic gossip or a persistent tea drinker, nor on the other hand a solemn clam.

Don't hold yourself too cheap.  
Do not try to do anybody's duty but your own.

Don't let a few, and especially the same few, do the work of the many.

Don't spare the people's pockets, for therein lie their hearts.

Don't be too confiding.

Don't despair.

Don't expect the sun to shine through all the twenty-four hours of the day.

Don't expect that all your geese will be swans, or all your believers saints.

Don't expect Rome to be built in a day, or the Lord to be in as big a hurry as you are.

Don't spread your congregation over every scheme that is presented, lest it suddenly grow thin and vanish.

Don't restrain too much; it is well often that steam escape.

Don't let the young people run away with you, nor the bald-headed put too many brakes on.

Don't drive, but lead.

Don't ask any to work harder than you do yourself.

Don't be disappointed when harvests do not come in a day, and oats do not spring up like Jonah's gourd.

Don't see everything that is wrong in the congregation.

Don't hear everything that is said in the congregation.

Don't carry your ecclesiastical eggs in the one basket.

Don't despise the rich nor dishonour the poor, nor esteem yourself wiser than your brethren.

Don't feel yourself responsible for the universe, nor try to spread yourself over creation.

Don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.

Don't fail to appreciate your predecessor.

Don't fail to prepare for your successor.

And now we add our little postscript.

## IN THE CHURCH COURTS.

Don't pose as an ecclesiastical leader—nature may not have constructed you for that class of work.

Don't rise to a point of order when there is no point.

Don't speak unless you have something to say worth listening to.

Don't speak on every question.

Don't speak on questions already threshed out.

Don't speak long on any question.

Don't make or second motions merely to get your name into the minutes.

Don't begin a speech by saying you have nothing to say and then take half an hour to prove the truth of your statement. The court may accept your bare statement without any proof.

Don't degenerate into an ecclesiastical pettifogger.

Don't suppose that a spiritual court is a police or division court in which pettifoggers practise without paying costs.

Don't mistake a quibbling, technical ecclesiastical for a Gospel minister.

Don't assume that all the members of a church court are as wise as they look.

Don't suppose that all the men who push themselves in church courts can preach the Gospel or have good Sabbath schools or good prayer meetings at home.

Don't grumble because you are not put on every committee.

Don't say a word if you are not put on any committee.

Don't assume that referring matters to a committee necessarily means anything in particular.

Don't imagine that passing resolutions asking the people to do or not to do certain things makes it certain that the people will pay any attention to the resolutions. The people have minds and consciences of their own.—*Con. Presbyterian.*

THE WASP.—The wasp stinging is provided with a barb, and when he feels particularly vicious and drives the sting deep into the flesh, it becomes so firmly imbedded that the only way for him to escape is to leave the sting behind. This, however, is sure to cause his death. He receives himself such a wound that he cannot recover. We sometimes forget that when we hurt others by stinging words and treacherous acts we ourselves, in the long run, are generally the greatest sufferers.

## The Hindu Widow.

Christianity teaches us to be kind to the widows; it tells us she has one who cares for her, and who supplies the place of a husband. Not so with Hinduism—it crushes widowhood and teaches others to look upon it as a curse.

In almost every Hindu family there are two or three widows, some old and feeble, others young and active. They are to be pitied; they have more of the bitterness than the joys of life. As soon as a widow in the Hindu Zenanas is widowed, her troubles begin. The once beloved wife is now the servant of the household. She looks upon herself as accursed of God, and her sufferings as a just punishment from her gods for unknown heinous sins. No hand is put out to help; all accuse, none pity, but all curse her fate; and she, too, feels bound to do the same.

In reply to her agonizing entreaties and wail of woe, no answer of comfort is given. What wonder that she cries, "Why did the cruel English Government do away with the suttee, for had it not done so, I might here end my life of misery and be with my husband once more." God help such widows! When we tell them of a God of Love they smile scornfully and say, "Where is he and why does he not avenge us?" To them the words of comfort our Bible gives to the widow, is a tale. Many, many have wept and told me that the God of the Christians is not the same as the cruel, hard-hearted God of the Hindus.

The life of a widow is a monotonous round of work, for which she gets little thanks and lots of scoldings. As she wakes in the morning she has to do her poojahs (worship), then sets to household duties; the cooking, washing, mending, nursing, and general household work is hers, and what are her wages? Stripped of her jewels which she has so prided in, and robed in coarse white garments, in place of the fine white robes, her lovely raven hair cut off and given to her gods, and her head kept shaved, one course of meal a day, and two fasts in the month, excluded from marriage ceremonies, because she is considered unlucky, nights of prayer and fasting to appease the wrath of her angry gods—these are the poor returns made to her.

Widow's fasts are cruel. Every eleventh day is a thorough fast; she is not allowed a drop of water, not even in the hottest weather. And when she comes to die, she is hurried out of the house while life is fast ebbing, and borne to the Burning Ghat to be burnt. What wonder that many put an end to their miserable lives, or else do worse. They are not allowed to remarry, and therefore fall into grievous sin sometimes.

Widow re-marriage is a question which is being very warmly discussed in India now. I have known many widows of four, five, six and ten years of age. May the day soon come when the lives of such will be happy and free of slavish fear. The dawn is fast brightening into day, and many who could have no hope in this world or in the next are living good, useful Christian lives, surrounded by children, husband, and home comforts. The iron chain of custom is giving way to the liberty which the Gospel offers.—*Mrs. Ella G. Plomer, in Gospel in All Lands.*

## A Great Answer.

If the question of the scribe was a good one the answer which it elicited was a great one: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. The second is this: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these." How many lessons are taught in this one comprehensible answer!

(1) True religion can be no disjointed, fragmentary affair. We cannot compound for certain sins by exalting certain virtues. As the forest tree is one tree, though it have a myriad branches and twigs and leaves, because it has one root, so the true religious life must be one, because it can have but one root—supreme love to God.

(2) True religion engages the whole man; mind and soul and affections, while the strength and power to carry out its behests are not wanting. The intellect and the emotions, the spiritual nature, and the will and force to make the spirit effective, are all drawn upon.

(3) Philanthropy is not religion, but there can be no true religion without philanthropy. It embraces love to man as well as love to God. We love God, whom we have not seen, because we have learned to love our fellow-men, whom we have seen, and our love to our fellow-men is intense and pure and active in proportion to the strength of our devotion to the Lord our God.

(4) True religion does not demand the hermit's cell or the monk's cloister. It is an active influence leading us to do as well as to think, to act as well as to feel.

(5) While true religion demands our all, it demands no more than any one can give. "With all thy heart and soul and mind and strength." No experience that is beyond us is demanded; no angel's love; no seraph's might; not the devotion of the ripened saint, unless his years and experience have been attained, but with all thy heart and soul and mind and strength and thy neighbor as thyself. All that, but only that. Only that, but all that is involved in Christ's great answer to the scribe's good question.—*The Golden Rule.*

## What will People Think.

Many persons have been led into doing something foolish or wrong by the fear of what others would think if they should refuse to do it.

Be brave enough to do anything you know you ought to do, and never mind what people think. Only those whose opinion is not worth caring for will think the worse of you for doing what you believe to be right.

And yet there is another way of looking at this question. It is well to ask ourselves frequently, "What will people think?" for we are responsible for our influence. Our conduct is seen by others, and may result in either good or harm to them.

"Providing for honest things, not only in the sight of the Lord, but also in the sight of men," is just as good a motto for us as it was for St. Paul. And you remember Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." So it is right to care about what people think when it makes us more careful to let them see nothing wrong in our actions.

## Christians Would Be Left.

Some one inquires who would be left in our churches if the following classes were taken out: "All who will not pay just debts. All who are hypocritical. All who are deceitful, and talk about others behind their backs. All who get into debt without a prospect of paying the same. All who are proud and scornful, holding themselves above their fellow-men and shunning those less fortunate than themselves. All who worship money more than they do their Creator. All who speculate on the ignorance of others. All who are tattlers. All who think more of a wicked rich man than they do of a pious poor one. All who oppress the poor. All who make long prayers for the sake of being heard and seen of men. All who are vain and self-conceited."

But if all these were taken out of "our churches," the Lord would still have his church left—founded upon a rock, and composed of living stones, which are built together for a spiritual house, an habitation of God through the Spirit.—*The Christian.*

## Taking Inventory.

Occasional retirement, self-inquiry, meditation, and secret communion with God are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, and working public works is unquestionably a sign of zeal not according to knowledge. It often leads to untoward consequences. We must take time for sitting down and calmly looking within, and examining how matters stand between our soul and Christ. The omission of this practice is the true account of many a backsliding which shocks the Church and gives occasion to the world to blaspheme. Many could say: "They made me a keeper of the vineyards, but my own vineyard have I not kept."—*J. C. Ryle.*

KEEP AT YOUR WORK.—Has God given you work to do? Then keep at it. Others may disapprove and criticize you. Keep at your work. Obstacles may be cast in your way. Keep at your work. Men may ask you to surrender your work to other hands. Keep at your work. Persons may wish to co-operate everything out of your hands and into their own. Keep at your work. Men may threaten to hinder if you do not come under their rule—let them hinder, you keep at your work. If God has given you a work to do he will give you strength to do it, and will bless you in the doing of it. Many a good man has allowed his work to be taken from his hands, and wrecked by incompetent men who never could or would begin such work themselves, but seem on the watch to capture and control what others have begun.

## RANDOM READINGS.

The law of heaven is love.—*Hannah More.*

It is not the amount, but the spirit which gives value to doing.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

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

As the salt preserves the seas from corruption so Christianity preserves human nature in its depravity from consuming itself.

Shall not the Judge of all the earth do right? Yes; then let us trust him where we cannot see the reasons for his providences.

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful I feel toward those who impress its importance on the community.—*Webster.*

All is of God! If he but wave his hand, The mists collect, the rain falls thick and loud.

Till, with a smile of light on sea and land, Lo! he looks back from the departing cloud.

Life is valuable in proportion to its fruits. If it be wholly barren there is nothing to prove that it is entitled to any credit.

The soul of a man is audible, not visible. A sound alone betrays the flowing of the eternal fountain, invisible to man.—*Longfellow.*

RELIGION ON STILTS.—That is a poor kind of religion; none of it for me, if you please, and if I had my way there would be none of it for you. The idea of putting the promises and the power and the preciousness of Christ, and the comforts of the Comforter, up so high above the walks of every-day life, that there is no sweetness nor utility in them for this world.

No, no. Christ walks with the humble over dusty roads. He will as soon help a washerwoman at the tub as a preacher in the study. The Holy Ghost will lead ploughmen as well as philosophers. A Monday religion is much better than a Sunday profession. The coal digger and the capitalist stand on a par when it comes to the benefits of the Gospel. There is oftentimes more piety in the kitchen than in the parlor. For power in prayer do not look always to the middle seat in the centre aisle. Let the preacher take a glance in the amen corner, or gallery, or back by the door, and he will find religion on its knees.

Some people have lots of religion and no Christ, and these folks always own stilts. I am getting into that mood when I want less and less to do with a mere formal religion any way. Give me Christ. That is better than all else; for He is precious and walks on the same level with poor tempted me.—*REV. C. H. YATMAN, in New York Observer.*

A DEAD CHURCH.—How did it come to die? There are churches which have been dead so long that no man living can tell when they ceased to breathe, or why. It may have died from too much respectability, or too little; from starvation, or over-indulgence; but this may be laid down as a general axiom—that no one dies of overwork. There are dead churches in every denomination, God help them! They are churches with too little soul to animate their body; they are monuments of luxurious selfishness, hollow formality, and vain pretence. They may have fat pew rents, pulpit gongs, an automatic choir of larks and nightingales, and a well oiled sexton; but mechanical mummery cannot take the place of life. There are churches which not even the trump of Gabriel could rouse from the grip of death. For them there is no resurrection. It is chiseled on a tablet over the door when they were founded, but not when they died.—*Christian Register.*

## WHAT AM I TO DO?

The symptoms of Biliousness are unhappily too well known. They differ in different individuals to some extent. A Bilious man is seldom a breakfast eater. Too frequently, alas, he has an excellent appetite for liquids but no solids of a morning. His tongue will hardly bear inspection at any time; if it is not white and furred, it is rough, at all events.

The digestive system is wholly out of order and Diarrhoea or Constipation may be a symptom or the two may alternate. There are often Hemorrhoids or even loss of blood. There may be giddiness and often headache and acidity or flatulence and tenderness in the pit of the stomach. To correct all this if not effect a cure try *Green's August Flower*, it costs but a trifle and thousands attest its efficacy.

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Ayer's Pills are a superior family medicine. They strengthen and invigorate the digestive organs, create an appetite, and remove the horrible depression and despondency resulting from Liver Complaint. I have used these Pills, in my family, for years, and they never fail to give entire satisfaction.—*Otto Montgomery, Oshkosh, Wis.*

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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.

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