

## En Voyage.

Whichever way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it east, or blow it west,  
The wind that blows,—that wind is best.

"My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
What blows for one a favoring breeze,  
Might dash another with a shock  
Of doom, upon some hidden rock.

And so I do not dare to pray  
For winds to wait on my way;  
But leave it to a higher will  
To stay or speed me, trusting still

"That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm and will not fail,  
Whate'er breezes may prevail,  
To land me, every peril past,  
Within the haven safe at last.

"Then whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east, or blow it west,  
The wind that blows,—that wind is best."

—Selected.

## TALKS TO YOUNG MEN.

## The Useful Young Man.

One of the most blessed things about human life is that all its highest thoughts and deepest joys and best character are open to every one. Riches, learning, and what men call social position, have but little to do with the best things in manhood.

"A man's a man for a' that." Nowhere is this more so than in usefulness. People are apt to say, "If I were wealthy or educated or had more time or ability, I could be useful." Such remarks are frequently honest but they are not true; for, as a rule, the more people increase in wealth and talent and time, the less useful they are. All these things foster selfishness and are an increasing temptation to inactivity. Very few men give in proportion as their means increase, or work in proportion as spare time is given to them. The majority or the most useful people in the benevolent work of life are the otherwise most busy.

1. The useful spirit is the missionary spirit. Not that it necessarily leads one to go to China, but it is constantly asking, What can I do to help those about me? Usefulness only requires a disposition and a determination. All any one's life is good for is the help it is to the world. Some visitors to your home are a burden because they may not work and seem to expect to be waited upon; others are a delight because, though they are visitors, they do so many helpful things that your tired mother would rather have them remain than go. Some boys in the family never seem to think of assisting about the house, but must be told over and over before any work can be drawn out of them. Other boys seem to anticipate what you want and are offering to do it before you have time to ask them. They are constantly volunteering their aid and seeing little things they can do for mother or sister or father. One of the finest compliments a lad can receive from his mother is that "he is as good as a girl about the house."

But most boys in that "betwixt and between" period, when one is neither boy nor man, neither polliwog nor frog, seem to think it is unmanly to help about house. A young man can be useful by taking care of his own clothes, not leaving his hat and slippers and coat and pants scattered here and there for his mother to pick up, but looking after them himself. A little thoughtfulness makes one useful. A young man can be useful by being as willing to hold yarn for his own sister to wind as for some other person's sister.

This usefulness in the home reaches to young married men. Were young husbands as thoughtful to assist their wives in little things as they were before marriage, the honeymoon would never cease. Thoughtful attention in little things is the secret of perpetual usefulness and increasing happiness. It is not so much the deed as the spirit which helps. When one is constantly asking, How can I help you to-day? the very disposition is a constant sunbeam, bringing gladness and strength to the life.

2. A useful young man in the commercial relations is one who is constantly putting himself in his employer's place and taking the same interest in his work as he would have another take for him. Said a merchant to me "I can not do without Charles. If he owned the whole store, he would not take more interest in every little thing. I would rather double his pay than have him go." He did not do only what he was told to do, but exercised his thoughtfulness and kept his brains ahead of his hands and his heart ahead of both. Usefulness does not simply ask, How little can I do for the money I receive? but, How much more? It is watching for opportunities. It is an unselfish disposition.

3. We see this illustrated in

social and public life. There are but few useful members of any organization, society or church, who will do the little things, the "anythings," who volunteer. You must invite most people, coax them, and then they are late. Young men like to be on committees, but would rather some one else should do the work. They are dead-wood members. They are in favor of the Sunday-school picnic, or the Christmas gathering, and they will be there to eat and cheer, but somehow they can never find time to help. There are ornamental, priggish young men in the church, who can loose their wages or spend money for some entertainment of mere pleasure, but who never find time for the prayer-meeting, who can shout like mad men and talk like wind-mills in a caucus, but who are too modest to testify for Christ. The useful young man in the church takes the church into his heart and plans, and is constantly asking, What can I do for it?

But, in a broader sense, the useful man is the one who is constantly seeking to help somebody. Alselfishness is a waste. No matter how wealthy or learned or brilliant one may be, unless his life has made the world better, it is a failure. Selfish ambition has done the world little good. The greatest work of the greatest men have been unselfish attempts to bless humanity. The great song which live in men's heart and comfort God's people were not written for money, but as an overflow of the heart in doing good. The great sermons have not been the special ones prepared for a particular occasion, but the outbursts of some consecrated man's soul in seeking to reach lost men. The great inventions have not been made for money, but first brought out by some honest man seeking to bless his fellowmen. Webster's greatest speeches were not his most carefully prepared orations, but the overflow of his heart and brain in the defence of his country. Charles Sumner's greatest efforts were not his classic orations prepared for college commencements, but the outbursts of his indignant nature against wrong. Wendell Phillips's greatest eloquence was in his unselfish, unpaid protests against evil. Mrs. Stowe's greatest work, upon which her fame rests, was not born for money, but was the boiling over of her sympathetic nature against slavery. Thus, everywhere, the best work man does is that done with an overflowing heart of helpfulness to his fellow-men.

Nowhere else does skill develop so fast as here. The more one seeks to be useful, the more useful he can become with the same means. Power to perceive, power to judge, and power to do for others, comes by practice. In all communities, the useful men are these, who have learned to help their fellow-men by little deeds and kind words as they pass along.

## A Well-Spent Life.

To live well is the great object of living. At the beginning of a new year, it is fitting that attention be given to the way in which there may be a well-spent life, so that the best end of living may be attained. Among other characteristics of such a life as ought to be lived, it may be remarked that it reviews well. Life is constantly being lived over again, especially by those who have reached its most advanced periods, and see the most of it in its different aspects. With all, whether old or young, there is more or less of this re-living what has been lived. Life's various scenes are re-enacted as they are recalled to mind, and its divers events seem to occur again, as they are remembered in after years, or months, or weeks, or days, or even hours.

In the deplorable effects of former mistakes and misdeeds, there are frequent reminders of those portions of life which would gladly be forgotten, if it were possible to consign them to forgetfulness. The lamentable results of misimproved opportunities and abused privileges inevitably lead to reflection upon losses sustained and evils encountered, by not seizing the blessings which were once within the reach of the unblest. On the other hand, there are remembered actions and occurrences of a better description, in connection with which the demands of duty were honored, and the paths of rectitude pursued, while possible good was secured, and imminent evil escaped. We often review the past seasons of life, and bring before us again the events with which they were crowded, as identified with ourselves, and that retrospect is pleasant, or unpleasant, according as life has been well-spent or otherwise.

Many painful recollections might be prevented by living better lives. In the same way, many agreeable and pleasurable memories might be insured. It is an almost unequalled source of enjoyment to recall that which is commendable, and not liable to awaken feelings of self-reproach. Very delightful is it to look back over the past of life, if there is a good degree of assurance, or at least of hope, that the great object of life has been obtained, in peace made with God, and treasure laid up in heaven. The experience which dates from a true consecration to God is the most precious that can be recalled by the pilgrim in the heavenly way. He who is pressing forward in this holy pilgrimage, needs not the command, "Thou shalt remember all the way in which the Lord thy God has led thee," for he cannot but remember it with gratitude and joy.

It may have been, in many respects, a painful way to him, yet it has certainly been a blissful way. The more he has suffered therein, the more he has enjoyed. Afflictions have been blessings in disguise. The wilderness has had its bread from heaven, and its water from the smitten rock; its pillar of cloud by day, and its pillar of fire by night. Jehovah's providential and gracious goodness affords truly precious recollections to all whose God is the Lord. A godly life reviews well, and is, indeed, the best description of a well-spent life; yea, it is the only life that can be regarded as well-spent. No one lives well who does not love and serve God. The life that is right Godward, will also be right manward. He who best serves God will best serve his fellowmen. Accordingly, no other life than one devoted to God can review well.

Review our lives, we shall, whether pleasantly or unpleasantly. In this world and in the world to come, there will be joyful or sorrowful reviewing of the way in which we live, whether we live well or not well. Our happiness, hereafter, in time and in eternity, will be greatly affected by our reviewing of life, and hence we should be greatly concerned to live such lives as will not fail to review well. The real character of our lives, as ultimately estimated, will be, in an important sense, determined by the retrospect which they afford. If they do not review well, they will not end well. As the years go by, and one by one come to an end, the review which they can bear may be significant as to how an ended life may finally review. None of all the living need concern themselves about the length of their lives, if they are careful to live well while life continues, whether for a longer or shorter period. All may live so well as to make a short life long. Some really live more in a few years than others do in many years. Very pertinent-ly has Horatius Bonar said:

"He liveth long who liveth well!  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.  
"He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day."

—The Watchman.

## A Reminiscence.

Some years ago the Rev. Dr. —, an able and honored preacher from a neighboring town, supplied the pulpit of one of the churches in Philadelphia whose pastor was absent recruiting his health in Europe. Before entering upon the regular service of the morning the doctor spoke somewhat after these words: I want to say to you this morning how much I appreciate your kindness to your pastor, and the good deed you have done him by sending him abroad to rest; he needs it, and you have done well to tell him so, and cheerfully give him a vacation. He knows you love him, and he has had many tokens of your regard, and this is another tangible proof of your love; it will not only do him good in the recovery of his physical strength, but he will be of much more worth to you.

I could tell you of an excellent man, a true and faithful pastor, who loves his work and his people, and they love him, would be sorely grieved to have him think of leaving them, would not suffer it were it in their power to keep him, and yet that good man is aching for some hearty word of approval from his dear people. He feels that he is doing the best he can for them and his Master, but—if some one would only tell him how much comfort or instruction he gets from his preaching, or how clear and precious was the unfolding of some passage of Scripture, or how specially adapted to his or her case was that tender and earnest utterance of his prayer in the public or social service, what a joy it would be to him! how much more easy it would be for him to serve them. But they seem to fear lest, being a man, he should "be puffed up beyond measure" if they should say a word in his praise, and they must rather help to keep him

humble. And so he has labored for more than ten long years; they have treated him kindly, paid him promptly but no word of approval of his preaching. This was not the way with Paul—he did not fear to commend his brethren to write of him "whose praise is in all the churches"; to tell them how he thanked God in their behalf, for their liberality, their Christian growth, their love of the brethren and all their good qualities. Almost every epistle of his begins with commendation. So it ought to be with us as churches and pastors: a word of cheer and of approval is a source of strengthening and a help to him, and the lack of it is often a source of weakness.

In just the same way, a kind word of appreciation, a little honest praise brings joy to the home circle. How often a fond and loving wife has said a hasty word of reproach when her wearied, worried husband has returned, late perhaps, from an anxious day's work, to find rest and peace in the scenes of home and the glad smiles of her he loves most, and these words have added to his burdens and darkened his spirit many fold; And the devoted husband too, unmeaningly, has put a load upon the heart of his loving and trusting wife, by a thoughtless criticism of her dress, or table; a failure to notice some special preparation she has made for his return, or magnifying some trivial omission, or some unsuccessful effort to do, when the failure has already tried her. How much happier would the home be, were each to look for points of kind mention and praise, and notice less, apparent or real short comings.

The preacher spoke of a lesson in his own experience: recently his son, not more roguish or delinquent than other boys, had done something not to his liking, and he said to him, "Just like you, all the time blundering, something going wrong," when his boy, who had a tender side too, replied, "Father, don't I ever do right? you never have a word of praise for me." Then said the doctor, "I felt condemned, it was just so, I could see his failings, but took little notice of his good ways; and I promised the Lord I would do differently; I will notice with pleasure his well doing, find occasion to encourage him and take less notice of his mistakes. Brethren, do we not all err in this regard? with less notice of what may be amiss, and more kindly notice of what is well meant, we would save many a pang, hide many a fault, and find to our personal and family joy, that there is much more good in mankind and in our own circle of friends than we have been wont to give credit for, and realize to an easy way to make others and ourselves happier and better. Let us try it a little."

—The Watchman.

## Avoid Danger.

A thoughtful gentleman, once speaking to an old tutor of ours of an impure poem, written by one of England's geniuses, said: "I would freely give \$500 to-day if I could erase from my mind the recollection of that poem." A young gentleman was one day riding in a steamer down one of the world's broad rivers, when he fell into a conversation with a pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I became a pilot." "Then," the young gentleman said, "I think you should know every rock and every sand-bank in the river." The old man smiled at his friend's simplicity, and replied, "Oh, no! I don't; but I know where the deep water is. It is not necessary for young men to have intimate and experimental knowledge of every sand-bank of moral danger, and every rock where character and hopes may be shattered. It is enough to know where the deep waters are, the waters of purity, health, noble mindedness, and righteousness; and with the Pilot of Galilee on board, the vessel will be kept in the deep waters.

"The thief on the cross was saved at the eleventh hour, you know." This is often said to us by those who are "putting off." It is quite true that one thief was saved at the eleventh hour; but it is equally true that the other thief was lost at the same hour. People do not take account of this. But even keeping the lost thief out of sight, we see nothing in the case of the one who was saved to encourage procrastination. He was late, certainly; but there is no evidence to show that he had ever put off salvation. On the other hand, the probability, is, from the circumstance of his wild life, that he had never before had the chance of rejecting Christ. That marks a mighty difference between him and so many in our very midst who are from day to day shutting the Son of God out of their hearts.

SICK HEADACHES and Dyspepsia are quickly dispelled by Campbell's Cathartic Compound.

## JOHNSON'S FOR INTERNAL AND EXTERNAL USE

**ANODYNE LINIMENT**  
Cures Diphtheria, Croup, Asthma, Bronchitis, Neuralgia, Pneumonia, Rheumatism, Bleeding at the Lungs, Hoarseness, Influenza, Hacking Cough, Whooping Cough, Catarrh, Cholera Morbus, Dysentery, Chronic Diarrhoea, Kidney Troubles, and Optic Diseases. We will send free, postpaid, to all who send their names, an Illustrated Pamphlet. All who buy or order direct from us, and request it, shall receive a certificate that the money shall be refunded if not abundantly satisfied. Retail price, 25 cts.; 6 bottles, \$1.50. Express prepaid, any part of the United States or Canada. I. S. JOHNSON & CO., P. O. Box 2118, Boston, Mass.

THE MOST WONDERFUL FAMILY REMEDY EVER KNOWN.

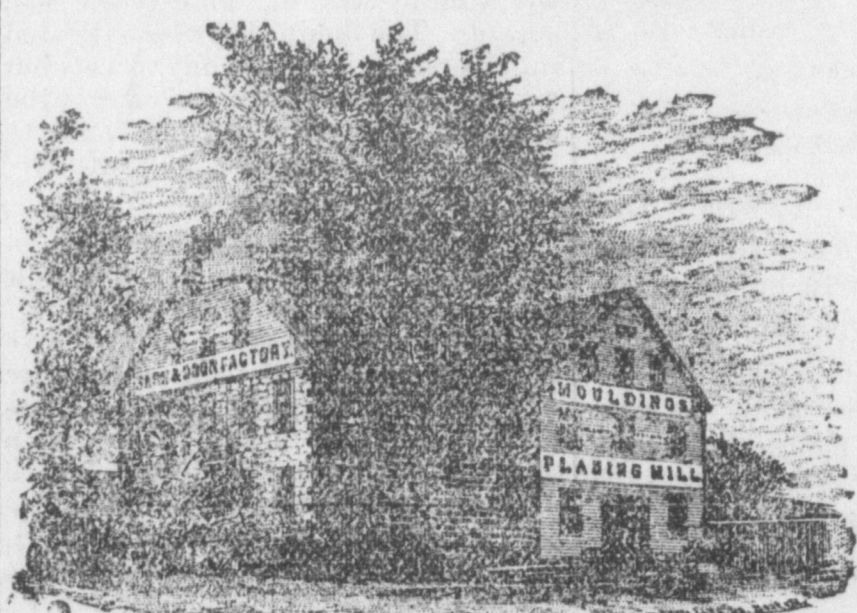
1888.

WE COMMENCE THE NEW YEAR BY OFFERING SPECIAL BARGAINS, —IN— WINTER DRY GOODS.

A great many lines will be reduced to COST to clear out before stock-taking.

CALL AND SEE.

**FRED. B. EDGECOMBE,**  
QUEEN STREET, FREDERICTON.



DOORS,  
SASHES  
BLINDS  
—AND—  
MOULDINGS.

FOR BUILDING PURPOSES,

Always on hand, or made to order, from kilndried stock. Flooring, Sheathing, Clapboards, Stair Stock, &c., &c. Also,

**FURNITURE BEDROOM SUITS, &c., &c.**  
OFFICE FURNITURE, &c., ON HAND.

All of the above will be sold LOW for cash or approved payments.

**J. C. RISTEEN & CO.**  
No. 2 Queen Street.

**Sun Life Assurance Company.**

HEAD OFFICE—MONTREAL.

The rapid progress made by this Company may be seen from the following Statement:

|      | INCOME.     | ASSETS.      | LIFE ASSURANCE IN FORCE. |
|------|-------------|--------------|--------------------------|
| 1872 | \$48,210.93 | \$546,461.95 | \$1,076,350.00           |
| 1874 | 64,072.88   | 621,362.81   | 1,864,302.00             |
| 1876 | 102,822.14  | 715,944.64   | 2,214,093.00             |
| 1878 | 127,506.87  | 773,895.71   | 3,374,683.43             |
| 1880 | 141,402.81  | 911,132.93   | 3,881,478.14             |
| 1882 | 254,841.73  | 1,073,577.94 | 5,849,889.19             |
| 1884 | 278,378.65  | 1,274,397.24 | 6,844,404.04             |
| 1885 | 319,987.65  | 1,411,004.38 | 7,030,878.77             |
| 1886 | 373,500.31  | 1,573,027.10 | 9,413,358.07             |

The SUN issues Absolutely Unconditional Life-Policies.

THOMAS WORKMAN, PRESIDENT. R. MACAULAY, MANAGING DIRECTOR.

**J. B. CUNTER, General Agent.**

16 Prince William St., St. John, and Queen St. Fredericton, N. B.

**FIRE & LIFE INSURANCE!**

Old and Most Reliable English and American Companies,

Representing in capital and assets upwards of

**—\$200,000,000.00—**

(Two Hundred Million Dollars).

**ALL KINDS OF PROPERTY INSURED**

**LOW RATES. — Losses promptly paid.**

**BLACK & HAZEN, Agents.**

Fredericton, N. B.

**MONEY TO LOAN** on Real Estate in sums to suit, at a low rate interest.

**BLACK & HAZEN, Barristers.**

Office—Opposite Post Office, Fredericton.