

Slipping Away.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

Assilent and swift as the weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's golden lid,
And ripple the glassy stream;

As light as the breath of the thistle-down;
As fond as a lover's dream;
As pure as the flush in the sea-shell's
throat;
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blooming, rare and sweet,
By the dusty ways of life?

There are only a few swift years—ah! let
No envious taunts be heard;
Make life's rare pattern of rare design,
And fill up the measure with love's sweet
wine,
But never an angry word!

Turning over a New Leaf.

BY REV. THEODORE L. CUYLER, D. D.

The old year is drawing to a close, and it would be a wise step to bury some old things in its grave and to begin the new year by turning over a new leaf. There are some professing Christians whose religion has had pretty hard usage and is getting rather threadbare. They are "out at elbows," and in some places their religion is too thin for either comeliness or comfort. To all such the Divine Restorer of the soul kindly says, "I counsel you to buy of me white raiment that ye may be clothed, and that the shame of your nakedness may not appear." Like the returned prodigal who must have flung away his tattered garments or buried them in his father's garden, it would be well to bury out of sight some old habits and outworn experiences in a deep grave of penitence.

It is a good time to begin a new life; for thousands of Christians would be better for a reconversion such as Peter had after his sorry act of backsliding. We might all, with advantage, turn over a new leaf, and begin on a fresh page, a fresher, sweeter, purer and stronger life. No new gospel do we need; but a new enthusiasm for the precious gospel, and a new weaving of it into our character and conduct. Not a new Savior do we want; but a new faith in him who bought our redemption, a fresh study of him as our model, and a fresh consecration to his service. That is what we all need. A new inflowing of the Holy Spirit—a new baptism of power—a new pitch in our song and a new power in our prayer—a new vigor of conscience to detect sin and a new vigor of the will to hold the helm strong and steady in the straight path of holiness! Our living Lord saith "behold I make all things new." That means a new heart for all who have lost their "first love," or who find it growing languid. That means a new zeal for all who have grown formal or frigid, and who have made their religion too much a drudgery, and found even prayer to be sometimes a penance. Some of us may need a new hope. I once heard Dr. Lyman Beecher describe a remarkable awakening that occurred in Lane Theological Seminary while he was a professor there. Many of the students abandoned their old hope, sought for a reconversion by the Holy Spirit, and struck for a brighter and holier style of faith and practice. He said that those reconverted brethren went forth from the seminary, with a prodigious power to win souls to Christ. Such a sifting and searching and soul quickening process might be a great blessing in all our theological institutions; and it certainly would be in all our churches.

There is a vague way of praying for a "revival" without stopping to think what sort of a phenomenon is required. Nothing would bring a genuine revival in any church sooner than for all its backbiting members to take a new departure—to abandon the outworn hope of bygone days and to dig down deep for a fresh foundation on the Lord Jesus Christ. Perhaps you, my dear reader, are living on the religious experiences of ten or twenty or thirty years ago. Your piety has grown musty and moth-eaten. Fling the old rags and the old rubbish away. "Repent and do thy first works;" and put on the new apparel that is bright with the beauty of holiness. This will give you a new relish for your religion. Duties will not be drudgeries; they will be delight. Like Mary you will not begrudge the costly ointment in the

alabaster flask; you will pour out the precious oil on the feet of your Master for sheer love of him and will rejoice in the smile he gives you. A new song will be in your mouth. A fresh vigor will be felt in all your spiritual exercises; your faith will have a new grasp, and your devotion a new ring in them.

A new leaf will be turned over in regard to all your religious services. Spiritual preaching will be relished more and you will not crave confectioneries of special sensationalism. The prayer meeting was either quite neglected, or was a place of dull and dreary formality. It will become a weekly love feast. Your purse will become lubricated, and the money will flow as the oil flows from a freshly struck vein. And the fresh incoming of your soul into Christ, and of Christ into your soul will give you a joy that will make your spiritual life a luxury. Old sins will be sloughed off, and with the old sins will go the old smarts and stings that killed your peace. You will no longer feel as if a lie were sticking in your throat when you prayed, or that it was a pious sham to come to the communion table. You can then say in all sincerity, "Jesus Christ liveth in me; he fills me with love to my brethren; and all mean envies and grudges have gone out of me." All this is not a piece of fancy painting, or a fictitious dream. It is the sober and glorious reality which thousands have experienced when they sought and found a fresh baptism of the Holy Spirit. The old page of their religious experience, blotted all over with sins and shortcomings—scrawled with a wretched record that they cannot wash out with tears—all this ugly page has been turned down, and the word "fais," written after it. Upon a new leaf, clean and bright, they have humbly written:

"Jesus, Master, I am thine;
Keep me faithful, keep me near;
Let thy presence in me shine
All my homeward way to cheer;
Let my heart be all thine own,
Let me live to thee alone!"

Be Careful How you Talk in the Family.

How strange it is that we do not think more of the importance of conversation in our home life! Children are such imitators and take in so much that we do not think they are capable of understanding.

The discussion of the faults of others which they hear in the home circle often gives them a prejudice against very good people. We have our sins of omission and commission as well as our neighbours, and should be very careful about injuring our friends by talking over their faults before young people, who have not yet learned how to be charitable, and how to make allowances. Any one who has watched children at play cannot have failed to see how closely they imitate their elders.

"Walk in; I am so glad to see you, Mrs. White," said one little girl to a make-believe caller. "Take a seat. Don't be in a hurry to go. Really, must you go?" And when the imaginary caller had taken her departure, the little hostess exclaimed, "I'm glad she didn't stay any longer. She talks so much that she tires me out!" The home topics should be bright and interesting, and improving both in character and education. We should be careful to leave out gossip and sensational stories of all kinds. There is so much prominence given to details of horrors in our daily papers that young people in reading them get false ideas of life. In England, not long since, a society was started that pledged itself to tell only the good things that were done in the world and to make them prominent, instead of the evil things that form such a large part of our daily papers and of many persons' conversation.

Teach the children to be true, pure, and just by having the conversation of an elevating character. Let the influence over them of our talk be Christ-like, teaching them to think no ill of their neighbour, and giving them a high sense of honour in their daily living.

It was from his father's conversation at the fireside that the late Heinrich Schliemann received his bent toward archaeological research. The discoveries of Pompeii and Herculaneum were frequent topics of talk in the Lutheran clergyman's home in Mechlenburg, and the father enjoyed reciting verses from Voss' German translation of Homer, awakening thereby an enthusiasm in the young man's mind for the exploits of the Greek and Trojan heroes. Years of disappointment, however, and drudgery in un-congenial labour preceded his great career, and he was nearly fifty before he began his famous excavations in the Troad, which were succeeded subsequently by digging with still more

precious results at Mycenae. His most wonderful discovery in the genuineness of Homer himself, and the substantial truthfulness of his great poems.—*Evangelist.*

"It will be all the same a Hundred Years Hence."

BY SENECA.

These words met my eye and set me to thinking these thoughts. Will it be the same? Can we estimate the far-reaching consequences of even a single act? It may be a wise way in which to console ourselves for a disappointment or privation that the results to us may not last nor in any way seriously affect our future. But we cannot say the same of any mistake of ours, (if any oversight, of any neglect of duty, any forgotten obligation. If you will go back, you have lived long enough, you can trace the results of some act or decision which perhaps was made rather lightly at the time; you can see, unless I am mistaken, tremendous and life-long consequences to yourself and others resulting from a choice then made. And there is a lesson in such experience.

It will not be all the same a hundred years hence. Perhaps the strongest example of this is in questions pertaining to engagements and marriage. There are involved not only the destinies of two lives, but often of many following, and yet how lightly is the whole subject treated!

This is the age of novels and novel-reading, and, whether we will or no, those books, various as they are, are playing their part in education, educating minds and souls. It is often painful to see how lightly the subject is treated, how a mere whim of passing fancy, a dream or an infatuation, may settle for life the fate of two souls and through them those of hundreds who shall come after them. They do not stop to think that with them and those who come after them it will not "be the same a hundred years hence." They talk much in these days of education, but this reading and these views are educating our young people in a way we do not half understand.

These is a much better saying: "In all thy ways acknowledge him, and he shall direct thy paths." And the greater the importance of the step taken, the more reason for feeling the need of and of seeking the wisdom that is from above. Failing in this, we may and to our sorrow that neither to us nor to others will it be "all the same a thousand or even a hundred years hence."

Thus Endeth!

Who so happy as the lone and weary traveller when his journey ends in the brightness and joy of home! Who so happy as the anxious watcher by the sick-bed when the gloom of night is over and the day begins to dawn—when the reign of disease and pain has ended and health returns to the pale cheek and strength to the feeble limbs! Who so happy as the mother when the voyage of her boy has ended, when all the perils of winds and waves and rocks are past, and he is home once more! Who so happy as the bridegroom and the bride when the waiting, the fearing, and the hoping are ended, and they are one in a love that nought but death, perhaps not even death, can sever! Ay, and who so happy as the Christian whose heart burns with love to Christ and God when each day of separation ends—when each year ends—when every barrier is removed, every fear dispelled, every problem solved, and we find our home in God!

It is the joy and duty of the Christian thus to view the flight of time and all the changes that it brings. Sorrow comes with its tears; but the sun shines and those tears, form a rainbow of promise athwart the bosom of the cloud. And the darker that cloud of sorrow and the more opacous the tears the brighter the rainbow of the covenant. Then cometh the end. Death shall be swallowed up in victory. Time will have found its close in the cycles of eternity. Another year has ended, and we are so much nearer the perfect light and the fulness of joy short of which our souls can never find unbroken rest. As the days and years end, so shall end this life and this world. As the old ever ushers in the new, so shall the end of our life here be the beginning of the endless life. In this hope we gladly confront the changes that are sure to come, and the battles that must be fought during the year on which to-day we enter.—*P. Witness.*

Purity is power. The rose, among the sweetest and most beautiful of God's creation, is armed with thorns—nature's sharp bayonet for warding off attack. Purity is the defense of beauty; modesty is the safeguard of innocence. "Keep thyself pure."

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[Retrospect and Prospect.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. iii. 13, 14.

I. The Christian's attitude toward the past. Forgetting—

1. Past sorrows. God remembers them; that is enough. "Put thou my tears into thy bottle." "Our light affliction worketh for us a weight of glory." Why brood?

2. Past mistakes. A military critic says that Bonaparte made more mistakes than most generals, but that he surpassed others in the quickness with which he let the mistakes go, and tried something better.

3. Past sins. If you believe in Christ they do not attach to you; why should you attach yourself to them? Are you distressed at the debit page when the credit page outfigures it? "Where sin abounded, grace did much more abound."

4. Past attainments. A little early prosperity has ruined many a man. So the conceit of spiritual knowledge, virtue, usefulness.

II. The Christian's attitude toward the future.

1. Purpose of attaining. "Reaching forth" suggests the position of the runner, with body thrown forward beyond the centre of gravity; must go on, or fall. We must get off our nothing centres of gravity. Give self the propulsion of (a) a Christian vow, (b) Christian fellowship, (c) the beginning of some Christian work.

2. Strenuous exertion to attain "I press toward the mark."

3. Singleness of purpose and concentration of effort. "Toward the mark."

4. Glowing hopefulness. "For the prize," etc.

Divine Mercies.

Our years have been richly freighted with blessings. How God has poured sunshine upon our homes, and strewn our pathway with flowers. How He has enriched us with His peace. How His faithful chastenings have been ever the tokens of His love. Let us all exclaim: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

As we gaze upon the brilliant orbs of night, we remember that far away in the blue depths are invisible worlds whose glory by reason of their vast distance from our globe, must be forever concealed from our view. So has it been in our past lives. The broad arch above us has been studded with myriad blessings. Many of these we beheld at the time shining in brightest effulgence; but, besides these, in distant spaces, were the innumerable mercies which we never saw. How unconsciously to us have they affected our whole existence. God was in them attracting us toward Himself, though we knew it not.

We have no reason to conclude that it will be different in the years to come. The devout Christian especially has the certain pledge of God's unfailing care. Whatever the coming days may bring, his "cup runneth over." No sorrow can remove the star of his hope and blessing, though, for a season, it may seem to obscure the shining.

Random Readings.

Much doing is not so important as well-doing.

I see not but that my road to heaven lieth through this very valley.—*John Bunyan.*

The man who will not believe what he cannot understand is a doubtful person to deal with.

To persevere in one's duty and be silent is the best answer to calumny.—*George Washington.*

Patience is the ballast of the soul that will keep it from rolling and tumbling in the great storm.

Prayer is a mighty force in our work. "Ask and ye shall receive," are the words of the Master himself.

And he said unto them, Go ye into all the world and preach the gospel to every creature.—*Mark xvi. 15.*

There is a great deal of goodness that is more apparent than real. It is lacking in the element of self-sacrifice.

Repentance in words is easy enough, but the repentance which shows itself in character and conduct is an altogether different matter.

God guides those who trust him in all matters essential to salvation; but some, because they cannot see far enough ahead, fall into doubts and think he has forsaken them.

Out of suffering comes the serious mind; out of salvation the grateful heart; out of endurance fortitude; out of deliverance faith.—*Ruskin.*

F. D. C. Relieves Distress After Eating.

There is nothing in this world so powerful as kindness. Nothing wins so many hearts as love and kindness, and nothing hurts like unkind words.—*Clarke.*

In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them.—*Isa. lxxiii. 9.* Ah, they are these bits of struggles in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.—*Elizabeth Stuart Phelps.*

"Coming nearer and nearer to Christ," we say. That does not mean creeping into a refuge where we can be safe. It means becoming better and better men; repeating his character more and more in ours.—*Phillips Brooks.*

There are people forever in search of happiness who never find it. Happiness oftenest comes by indirection. You are intent on duty and are surprised to find you have stumbled on more than you sought.

The only way to speak the truth is to speak lovingly. Only the lover's words are heard. The intellect should never speak. It does not utter a natural sound.—*Thoreau.*

What an admirable thing is this that God puts his shoulder to our burden, and entertains our care for us that we may the more quietly attend his service.—*George Herbert.*

When sometimes God gives tardily he commends his gifts; he does not deny them. God withholds for a time that thou mayest learn to desire great things greatly.—*Augustine.*

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Eastern Standard Time.

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7.10 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancorbo, Bangor, Portland, Boston and points west. St. Stephen, St. Andrews, Houlton, Woodstock and points north.

10.00 A. M.—For Fredericton Junction, St. John and points east, McAdam Junction.

4.20 P. M.—For Fredericton Junction, St. John, St. Stephen, St. Andrews, Houlton and Woodstock.

RETURNING TO FREDERICTON From St. John 6.25, 7.30, a.m.; 4.30 p.m. Fredericton Junction, 8.25, a.m.; 11.45, 5.55 p.m.; McAdam Junction, 7.00, 10.00, a.m.; 2.00 p.m. Vancorbo, 9.40 a.m.; St. Stephen, 5.35, 7.45, a.m.; St. Andrews, 6.10, 17.20.

ARRIVE IN FREDERICTON. 9.25 a.m., 12.55, 6.40 p.m.

LEAVE GIBSON.

6.50 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON.

4.00 P. M.—Mixed from Woodstock and points north.

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