

YESTERDAY.

BY WILLIAM BRUNTON.

Sweet yesterday, I loved so well,
At midnight in the silence fled;
For, one by one its petals fell,
And then the fair rose-flower was shed.
So pass the days in lengthening line,
The bloom of youth and seasons gay
I nevermore may call them mine,
The dear delights of yesterday.

Yet what the loss, O foolish soul,
If this to-day abides thy own?
As king, thou canst its wealth control,
And there eternally is shown,
So cease regret, give courage scope,
Each moment master in its stay,
Arouse to action high with hope,
Life now far faded yesterday!

HABITS.

When we have performed any action once, it is easier to do the same or a similar act on a second occasion. We do right the more easily as we practice it, and wrong increases in our characters by every new violation of right. He who tells a small untruth to-day, will be likely to tell a larger one to-morrow; and the youth who begins to obey conscience when quite young, may hope, through his power of habits, to attain great goodness with added years and experience.

Habit not only strengthens our active propensities, but also weakens the impression things make upon us. If we saw a man's limbs amputated by a surgeon, it would excite our feelings deeply; but those whose business it is to perform such operations frequently grow callous and hardened, and feel little sympathy sometimes with the sufferer. It is not only what we do, but what we see and hear and feel therefore, that is to be regarded in the formation of habits.

Accustom yourself to contemplate and reflect on the beauties of nature, and you will soon learn to associate all that is pure, elevating and holy with the works of God. The glorious sun, once merely a dazzling object will now seem to you a teacher of the sublimest emotions. River, forest, flower and sky will seem to you a book of the choicest influences and impressions.

Not only for our own sakes is it our duty to take great care of our habits, but also on account of all with whom we associate in the various relations of daily life. The general principles which should lead us to do this, is that we do not live for ourselves alone. We must think of others; we must constantly speak and act with them in our minds; and we are bound to form such habits as shall tend to the general good of mankind, and make us useful in the world. We must, in a word, deny ourselves.

We should also form the habit of associating with good and upright people. A man may have many pleasant qualities, he may be witty, or smart, or clever, but if he is coarse in his expression of thoughts, if he is vulgar, profane, or addicted to low and vicious habits, we should avoid his company. We are very apt to become like those with whom we freely associate; and although we have no intention of imitating their faults, yet we may fall unconsciously into the same bad habits. To be safe, therefore, we should never trust ourselves with any but people of good character and correct habits.

You may think it will be easy to break away from the company and acquaintance of a friend who may go wrong, but it will not be so. Many men have been ruined for life by the friendships they have formed at school or college. They continued to associate with them, and caught their vices in youth, and even up to manhood. If we wish to do good in the world, it is absolutely necessary that we must be good ourselves; and we cannot be good if we are intimate with people bearing a bad character, for "evil communication corrupts good manners."

It is our duty to habitually speak well of others, but alas! we are prone to do the opposite of this—to say all the bad things of people which we think the truth will allow. This is wrong. A little boy said to his mother, while she was entertaining some friends: "When will all these ladies go mamma, so that we can talk about them and have some fun?" Very likely the family was in the habit of speaking of the faults of their visitors, and making sport of their weaknesses and peculiarities. If there was anything that could be ridiculed in their dress or language then was the time to discuss it.

If we could only learn to say what good things we could of others and keep all that is bad to ourselves, what a pleasant world this might be! It is our duty to love all men; let us, therefore, try to speak well of everyone, and we may soon learn to love them.

Another habit we should practice is punctuality, for the sake of others as well as ourselves. He who is punctual will accomplish far more in a day than

he who is not. Washington was remarkable for this virtue. He once rode into Boston without an escort, because the soldiers were not punctual to meet him at the time they promised. His mother taught him when a boy to have certain hours for every employment, and to do every thing at the appointed time. This habit helped in his after life to make a great and good man. He was able to do what without it, he never could have accomplished.

Among the habits essential to a good character is moral independence. We hear much said in these days about men of independent means. Many, too many, alas! believe that condition the all-important aim and prize of life; but it is only so if it can be proved indispensable to a higher and nobler independence—that of character. Let us all be millionaires, if we can, but we must still be miserably dependent on others, if we do not form our own opinions as respects our duty, and do that which we know to be right, and not what others may tell us is right.

We should first understand in what true independence consists. It is not eccentricity or affectation, nor is it an unreasonable pride and confidence in ourselves. A young man is called smart, perhaps, because he is not afraid to speak his mind, as he terms it, about everything and everybody. He does it on all occasions, even when he knows it will give others pain. This is not manly independence—it is boresness, if we may use the word.

Here is a young man who is always saying strange, and what some might call independent, things; but he does this merely for the sake of display. He is very dependent, for he lives on the opinions of others. He is always wondering what people are saying or thinking of him and his words and actions. Still another man is trying to be odd—or rather eccentric. If he can find out what the world expects him to think, or do, or say, he will strive to think, act or speak in exactly the opposite way.

True independence is a habit of forming our own opinions on all subjects without regard to those of our neighbors. It leads us under all circumstances to think, speak and act according to what we believe to be right and our duty. We should never wait for others to act, through fear of doing differently from them.

While it is our duty to be considerate of the feelings of others, and to be prudent and accommodating where their happiness is concerned, still if we feel any course to be just and right, we should always pursue it, let us suffer as we may from the unjust censure of others, and with faith and patience, time will surely vindicate us.—*Inquirer*.

It is Good to Wait Upon God.

BY THE REV. A. M'LEROY WYLIE.

There is a wide difference between waiting upon God and waiting upon man. A celebrated artist has caught in part the air which oppresses the company waiting in the vestibule of an English lord's mansion. Each is waiting with what patience he can command his turn for an interview, that he may press his claims for a favor.

Skulking in the corner is the poor, half fed author, who is to press his suit for patronage and a pension. Over there, in widow's weeds, is one who shall upon her knees plead for herself and little ones who are about to be evicted for non-payment of rent. The nervous politician seeking "my lord's" powerful influence is pacing up and down the floor to neutralize a deep inward anxiety by outward activity.

Near the window is the banker, fearing financial ruin unless, perchance, he may induce "my lord" to place with him a large deposit, lending the tortured financier both his name and his money to lift him into unquestioned standing before the business world.

Next is the tradesman, who is mustering all his arts to induce "my lord" to become his patron, and thus allure to himself a lucrative trade.

Here, too, is the jaunty soldier in gay uniform waiting to urge his claims upon "my lord's" influence to secure his promotion.

Then at the rear is a modest but ambitious lad who seeks but that word which will admit him to the open door he is so anxious to enter.

What discernor of spirits can read the anxious fears that oppress the subservient throng as they wait at the besieged doors of lordly patronage? What feeling of anxiety, what chagrin and disappointment, and in every instance what wounds to self-respect! What hardness and selfishness, too, are encouraged by the efforts to thrust other rivals out of the way! How many have come and come and come

K. D. C. CURES MIDNIGHT DYSPESIA.

F. D. C. Relieves Distress After Eating.

K. D. C. Restores the Stomach To Healthy Action.

again, retreating each time more discouraged, until hope sinks into despair! But God has his courts always open and comers ever welcome. We wait in a pure atmosphere, in good company, and are sure of a smiling and gracious face to meet us. God, too, has His many places to meet us with His ready favors. One of these places is His house. It is good to wait there, where He may speak to us from the entire range of His word. How David longed to meet Jehovah in His courts! "As the hart panteth after the water brooks, so longeth my soul after Thee, O God!"

Another waiting place is in our closet as we meditate over the sacred oracles. Another waiting place is at the executive of His providence. "They who see providences will always have providences to see." The magi saw His star in the East because they were watching the heavens and waiting for the guiding indication.

Other waiting places are where we minister to the needy ones—in helping the destitute, in instructing the ignorant, comforting the mourning, encouraging the despondent, in waiting upon the sick and guiding the little and feeble ones. In all these experiences we are privileged to wait upon the Lord. In all these waitings there is nothing but good to be gotten, and there is no loss of self-respect, which must always follow upon subservience to any creature.

It is good to wait upon God. Waiting upon God renews our strength or lightens our burdens; it brightens our hopes, removes the fear of man, comforts the heart, feeds the understanding with truth, and opens the paths for our feet to walk in safety.

And by what manner should we wait upon God? We should wait in faith. "He that cometh unto God must believe that He is, and that He is the rewarder of them that diligently seek Him." It is not simply that God exists, but that He exists as He represents Himself to be in His word. It is to believe in all His attributes, and that those attributes so co-operate as to secure the reward to the believer.

We should wait in patience, abiding without complaint beneath the hand of God just so long as He holds His hand over us, bidding us remain where we are and as we are. That is "steadfast continuance."

We should wait in expectation. Our eyes are turned toward Him that He will bring it to pass. David said: "My expectation is from Him, from the Lord who hath made heaven and earth." "My soul, wait thou upon God."—*American Messenger*.

The Value of Simplicity.

Emerson says that to be simple is to be great. Often the most distinguishing sign of greatness is the artlessness and lack of pretension which characterizes its operation. A truly great thinker generally expresses his thought with a directness and lack of ornamentation which seems insufficient for the thinker who is only trying to be great. Yet it is impossible not to recognize the superior force and winning power of the truth which comes to us clothed in the garment of simplicity.

Character, also, is beautiful and forceful, according to its simplicity. It is the childlike in character which gives it prevailing and winning power. This was the truth which Christ taught when He set the little child in the midst of His disciples and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There is a quality in youth, and especially in childhood, which we must either retain or regain if we are to be members of Christ's kingdom. That quality is simplicity.

Simplicity of character involves purity of purpose, directness of response, and singleness of endeavor. Observe how natural these qualities are to youth. Nothing so grieves and hurts a child as the assumption that he has done any act with a wrong or impure purpose. The pathetic plea of childhood is always, "I did not mean to," and it is a true and sincere plea. The act may have been wrong, the impulse thoughtless, but the motive is seldom, if ever, impure or vicious.

Directness of response is eminently characteristic of childhood. You can always read a child's soul in its eyes: The answer to every question comes in the face and the glance before it can possibly come from the lips. Youth and frankness are almost synonymous. So, too, directness of purpose is a natural trait of youth. The child does but one thing at a time, and does that with its whole heart. This is the great secret of the vivacity of youth. Such a thing as mixed motive and double purpose seldom enters into the

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life of a child, unless it is premature training in vice and subterfuge.

These natural qualities of youth, then—purity of purpose, frankness, and singleness of aim—are the qualities which every young person should try to retain, as he or she approaches adult life; for they constitute the elements of simplicity which Christ pronounces the test of membership in the kingdom of heaven. Let us avoid everything that would rob us of these true graces of youth; for, once lost, they are harder to restore than the whiteness of a tarnished flower, or the bloom of rudely-handled fruit.—*Zion's Herald*.

Dr. Hale's First Speech.

Rev. E. E. Hale says in his paper, "A New England Boyhood," in the August Atlantic, of the teaching of elocution in earlier days:

I remember perfectly the first time I spoke. It must have been in Sept. 1831. At my mother's instigation, I spoke a little poem by Tom Moore, long since forgotten by everybody else, which I had learned and spoken at the other school. It is a sort of ode, in which Moore abuses some poor Neapolitan wretches because they had made nothing of a rebellion against the Austrians. As Tom Moore was himself an Irish patriot who had never exposed a finger-nail to be hurt for the Irish cause, I have since thought that his passion was all blatherskite. However that may be, I stepped on the stage, frightened, but willing to do as I had been told, made my bow, and began:

"Aye, down to the dust with them slaves as they are!"

I had been told that I must stamp my foot at the words, "down to the dust with them," and I did, though I hated to, and was sore afraid. Naturally enough, all the other boys, one hundred and fifty of them, laughed at such an exhibition of passion from one of the smallest of their number. All the same, I plodded on; but, alas! I came inevitably to the other line.

"If there linger one spark of their fire, tread it out!"

and here I had to stamp again, as much to the boys' amusement as before. I did not get a "good mark" for speaking then, and I never did afterward. But the exercise did what it was meant to do; that is, it taught us not to be afraid of the audience. And this, so far as I know, is all of elocution that can be taught, or need be tried for. In college it was often very droll when the time came for one of the southern braggarts to speak at an exhibition; for we saw then the same young man who had always blown his own trumpet loudly, and been cock of the walk in his own estimation—we saw him with his knees shaking under him on the college platform, because he had to speak in the presence of two hundred people. I owe to the public school and to this now despised exercise of declamation that ease before an audience which I share with most New Englanders. This is to say that I owe to it the great pleasure of public speaking when there is anything to say. I think most public men will agree with me that this is one of the most exquisite pleasures of life.

The Foe of the Church

From the very nature of its mission in the world, the Christian is responsible for its attitude towards the "Temperance Movement." Intemperance confronts the progress of Christianity and challenges the very prophecies of its final triumph. The Christian church has no foe more formidable, none whose hatred is more deadly, or whose opposition is more diabolical, than is represented in the forces of the liquor traffic. The forces of this traffic, organized, alert, determined, tremendously equipped, stand from end to end of the land, arrayed, like a marshaled army, against the mission of the church and state.

There is no alternative. Either the church must prove untrue to its divinely imposed mission—must permit its prophetic hopes to die—or, clothed in its heaven-given panoply, it must face and drive this array of evil forces from the world. The church can stand in no allied relationship with intemperance. The missions of the two are as wide apart as heaven and hell. The church can consent to no armed truce with the iniquitous traffic. As properly might it enter into a league with death. There can be no delays, no compromises which do no mean advantage to the foe and defeat for the church.

Between the church of to-day and the gates of its prophetic heritage stands this army of opposing forces. The leader of these forces will listen neither to the voices of reason nor of justice; they propose to yield no vantage ground either at the bidding of man or God. The church in pursuit

of it divinely appointed mission, must capture and transform the very grounds on which this enemy is entrenched. The only proper attitude for the Christian church in its relation to the cause of intemperance is that of uncompromising and unrelenting war.—*Marlboro Star*.

The responsibility of giving the best of one's self to the home does not devolve solely upon the parents but upon the older children as well. A daughter has no right to be full of animation when invited to a tea at a friend's house and to indulge only in monosyllables at the home table whenever she happens "not to feel like talking." She is bound to contribute something to the pleasure of the family circle, those whom she really loves better than any body in the wide world, but for whose pleasure she is too indolent, or thoughtless, to bestir herself. There are boys who are the "life" of social gatherings yet who never deign to entertain father and mother, or brothers and sisters, with an account of their good times. Only by dint of persistent questioning can the lips of these mutes at home be unsealed. They never proffer any racy recital of experiences to the household. They neglect to say "good-night" or "good morning." They do not think it "worth while" to show any affection to other members of the family. The parents are not always to blame for this unsocial spirit. Perhaps they are making great sacrifices to win a son or daughter to express more love and interest for the home. The matters should be laid upon the consciences of these older boys and girls. They must bring themselves out of this essentially selfish attitude.

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

4.30 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, 6.50, 10.20.

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