

POETS CORNER.

[For the Cadet.]
REFORMED.

BY GEORGE L'AN.

Long years I drank the blighting cup,
And bore its fearful sting,
Long years I lay beneath its grasp,
A blasted, blasted thing.

Long years I lay in deepest sin,
Breaking my Maker's laws,
And trampling on his precepts all—
Cursing the Christian's cause.

I sank myself in deepest shame;
I told my wife of food,
I cursed the very life I hold,
And every thing that's good.

But now I've trampled under foot
That foul and damning cup;
I've signed the pledge—the liquid fire
I ne'er again shall sup!

My wife and children now have food,
And clothing warm to wear;
And happy faces 'round me flock,
And joy and comfort share.

To chant the praise of temperance men
I take deep pleasure in,
For they were noble instruments
In designing me from sin.

And now to God I'll pray for aid,
To keep me safe and firm;
To help me in each tempting hour
The fatal cup to spurn.

Without the aid of His strong arm
Our foothold's but a reed;
Then I to Him will ever pray
For strength in time of need.

Original Contributions.

[For the Cadet]

THE SABBATH SCHOOL.

BY MIRROR.

The Sabbath School is a beautiful gift of grateful hearts, thank our ever mindful Creator. In it the young are taught the first principles of the Bible, and from it they derive instruction, which, if laid up in the heart, and properly exercised, will yield them far greater profit than gold or silver, or stores of earthly merchandize. Here the young heart is trained up in the nurture and admonition of the Lord—is taught the ways of holiness, and how to gain a crown of never fading glory. Many a good and many a great man can trace the origin of his goodness and greatness to his sabbath school.

The teachings of the sabbath school are often lost. The scholar is very apt to neglect the embracement of the great boon which, by this institution, is placed within his reach. He is sometimes blind to the benefits which are before him; and for this, remorse is the result in more mature years, which it may be impossible to remove.

Sabbath-school scholars, remember that you are fast approaching to years of manhood, when you will be cast upon the world to gain, by your own ability, the means wherewith to support yourselves, and if you refuse to imbibe the holy principles of the Bible, you will make but little progress, for Paul may plant and Apollus water, but God alone can give the increase. In manhood the parental eye will, in a manner, be removed from your every action—you will be cast among the vile and unprincipled, while the reproving words of a father or a mother will no longer, as of old, impress upon your recollection, the errors you commit. In order, therefore, to guard against a life of sin and shame, you should bring yourselves to the feet of our Lord and Saviour and fix in your hearts and restore these habits and principles, which will enable you to be your own reprobator and councillor—to enable you to be quick in discerning between right and wrong—between truth and error. In the Heaven bestowed Sabbath School you have the means whereby these may be obtained. I therefore urge you to embrace this glorious privilege. I urge you while youth is on your brow, to bow before the shrine of God, and give your affections to Him who died in agony for sinful man.

Do you wish a life of shame and infamy? it is

easily gained—very easily, and often imperceptably. Short steps, and at many think harmless, are at first taken; but gradually they lengthen out. The tide seems all serene; the sky is clear and blue, and fortune appears to smile upon you, but suddenly the small dark cloud of ruin, before unnoticed, bursts, and the howling tempest of shame and disgrace is upon and around you, and you are hurled, as if by a mighty avalanche beyond the precincts of safety; then comes the exclamation, too late, too late! and a consciousness of the blessings which the Sabbath School would have bestowed, if it had been properly appreciated. But let us turn away from this dismal picture, for I cannot feel that there are any of those I am addressing, who will descend into that dark valley, and yet, I fear, I may be mistaken. I would therefore urge upon you in order to guard against such a life, to shun the way of evil doers. Let your tongue be pure and undefiled: let no obscene or profane words defile your lips. Guard most particularly, I entreat you, against fashionable customs, viz. follies; avoid that enemy of all mankind—the enemy of all social and domestic happiness—the first step to ruin—the fatal WINE CUP. Loath it, abhor it, hate it, and you have conquered your greatest enemy. But rely not upon your own strength to resist and guard against evil, for that is a false support, but look for aid and strength to the power which is in Heaven, for this is the only power by which our hearts can be changed, and temptation resisted to the end; therefore pray to God for help in every time of need.

CHARACTERS.

FATHER! said Descon Smith's young son,
(A most precocious wight:)
I had a dream; and a funny dream,
Was the dream I dreamed last night.

Well, son what was the funny dream,
That has put you in such a glee?
Were I to guess from your laughing phiz,
I should say that you dreamed of me.

Father, I dreamed!—you will think it strange,
I dreamed that the King or the country below
Walked into your grocery store!

The devil! yes, father, the devil! and you
Were dawning a glass of gin
For Ambrose Jones—who drowns his wits,
And broke his babe's arms in one of his fits,
The ugly old imp of sin.

I dreamed that the devil walked boldly in,
And swung his tail on a chair,
And asked you if you want a deacon, he did,
And (without looking) you said that you were.

The devil he laughed, and he switched his long tail,
And he grinned as he nodded to me.
Says he, with a wink, (and the sparks flew like hail)
THAT 'ERE IS THE DEACON FOR ME.

While Dr. Patton was dining in London with a number of the Clergy, one of them remarked, after turning off his glass of wine, "I do not think I am called upon to give up my glass of wine because some men, by using it to excess, make beasts of themselves." The Doctor replied, he thought great injustice was done to the beasts by the comparison—that quadrupeds might be taken in once by strong drink, but very rarely the second time. It was left to intelligent man to follow up the habit until overtaken by destruction. He instanced the case of a Goat, whose habit was to follow his master to a shop, where he would sleep under the table while his master was drinking. On one occasion, either by fair or foul means, one of the clerks made the poor goat drink,—but from that time he would, as usual, follow his master to his drinking haunts, but could never again be tempted to enter, but would wait the movement of his master outside the door.

A drunkard made his way into a messagerie, once, and the keeper, fearful that he would get hurt, told him to leave the place. An Irishman who was looking on said to the keeper, "Why don't you let him alone, sure this is the right place for him," don't you see he has been making a beast of himself."

The Rev. Thomas P. Hunt tells a story of a lawyer, who was once asked to join a Temperance Society. "O, what's the use?" said he, "Liquor will never injure me. I scarcely ever drink it." Shortly after, a drunken stage driver over-turned the coach in which he was going to court, and broke for him a rib and an arm. The drivers consolatory remark, was, "You may be thankful that you didn't get your tongue broke too." "I wonder," said Mr. Hunt, "if liquor did not injure him."

The greatest bar to happiness is the bar of the grog shop. He who frequents it, will very likely soon find himself before the bar of Justice. Let us all, then, place a bar against all evils arising from intemperance—the bar on which many young men have been ship-wrecked.

[For the Cadet.]
ENIGMA No. 1.

I am composed of forty-seven letters.
My 32, 43, 6, 29, 35, is part of a plant.
My 14, 44, 9, 38; 17, 24, 2, 28, is a kind of Government.
My 11, 5, 42, 39, 26, 17, 30, is useful in the dark.
My 37, 25, 9, 24, 40, 19, 30, 18, 1, 27, 7, is a city in the U. S.
My 46, 20, 36, 8, is one of the "Isles of Greece."
My 15, 10, 9, 22, 28, is a flower.
My 32, 47, 1, 25, 37, 23, 31, 40, 5, 24, is a river in New Brunswick.
My 41, 7, 19, 12, 14, 21, 4, 27, is a healing substance.
My 34, 45, 22, 43, 16, 35, is a measure.
My 31, 33, 11, 46, 13, is found on the sea shore.
My whole is a Temperance Institution of the present day.

R. M.

NO. II.

I am composed of twenty-three letters.
My 7, 22, 13, 4, is an instrument of music.
My 11, 2, 16, 9, 3, 1 is a country in Asia.
My 17, 18, 23, 20, 1, is a measure.
My 22, 18, 5, 19, 13, 22, is the name of an ancient goddess.
My 14, 3, 21, 15, 6, 23, is a color.
My whole is "of the things that were."

R. M.

ANAGRAM.

Get helped.

R. M.

Answer to Enigma last month—Subscribe for the CADET.

FORM OF APPLICATION FOR CHARTER.

DATE.

The undersigned youths of believing the Order of the Cadets of Temperance to be calculated to extend the blessings of Total Abstinence, and promote the general welfare of mankind, respectfully petition the Grand Section, of the Province of New Brunswick, to grant them a Charter to open a new Section, to be called the Section No. Cadets of Temperance, and under your jurisdiction. We pledge ourselves, individually and collectively, to be governed by all the rules and usages of said Grand Section.

Enclosed is the fee for Charter, B. B's. and Official Cards.

(It must be stated whether the applicants are members of the Order or not; if they are, of what Section. The application to be directed to the Grand Secretary, free of postage.)

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