

maketh not ashamed, because the love of God is shed abroad in our hearts.—ver. 5. There are two graces which Christ useth above all others to fill the souls of His people with joy; and they are *faith* and *hope*, because these two fetch all their wine of joy without doors: faith tells the soul what Christ hath done for it, and so comforts it with the recollection of His atoning sorrow; hope anticipates all that Christ has promised to do, and so revives the soul with the vision of the glory to be revealed;—both draw from one fountain, Christ and His promise. It were neither honourable for Christ, nor safe for the saint, to draw his joy from his creature. Not honourable to Christ! this were the way to have the King's crown set on the subject's head. Thither we must carry our praise, whence we have our joy; and upon our allegiance we are *only to rejoice in Christ Jesus*, and *have no confidence in the flesh*. (Phil. iii. 3.) And it would be no more safe for us, than honourable for him; because of the instability of our hearts, and the inconstancy of creature-good. Did our rejoicing depend on the creature, whether in or out of doors, we were sure to drink more water than wine, oftener want joy than have it. Whereas now the Christian's cup need never be empty, because he draws his wine from an inexhaustible fountain, that never sends any poor soul away ashamed, as the failing brook of creature-supplies would certainly do."

Poetry.

The Homes of the Poor.

BY MARTIN F. TOPPER.

The halls of the rich have been famous in song,
Ever since flattery fawned upon wealth,
Feigning, to palaces only belong
Honor and virtue, contentment and health;
But the glad tidings from heaven to earth
Tell of true wealth in Humility's store,
Jewels of purity, patience and worth,
Blest above gold in the homes of the poor.

Yea, the well favor'd in fortune and rank
Wisely will covet such riches untold,
While the good giver they heartily thank
For the talents of honor and gold;
Wisely such jewels of price will they seek,
Cherishing good as the real Koh-i-noor,
And from the diligent, modest and meek,
Learn to be rich in the poor.

Yet are those homes overclouded with night,
Poverty's sisters are Care and Disease,
And the hard wrestle in life's uphill flight
Faints in the battle, and dies by degrees!
Then, let his neighbor stand forth in his strength,
Like the Samaritan, swift to procure
Comfort and balm for his struggles at length,
Pouring in peace on the homes of the poor.

Cleanliness, healthiness, water and light,
Rent within reason, and temperate rules,
Work and fair wages, (Humanity's right.)
Libraries, hospitals, churches and schools—
Thus let us help the good brother in need,
Dropping a treasure at Industry's door,
Glad by God's favor to lighten indeed
The burdens of life in the homes of the poor.

Oh! there is much to be done, and that soon;
Classes are standing asunder, aloof;
Hasten, Benevolence, with the free boon,
Falling as sunshine on Misery's roof;
Hasten good stewards of a bountiful Lord,
Greatly to imitate him ever more,
Binding together, in blessed accord,
The halls of the rich with the homes of the poor.

The Button.

AN EPIGRAM.

John, who is always too punctilious,
Got up one morning rather bilious,
And thus began to scold;
"Say, where's that button? you're a wife
To worry out a fellow's life—
How oft must you be told?"
But, madam, with a ready wit,
That cured her spouse's angry fit,
Cried, "dearest, do not scoff
About that little button, John—
I really meant to put it on—
But then I—put it off!"—*Boston Post.*

Education and Temperance.

UNION COLLEGE, U. S.

We have no more interest in Union College, than any other college, but a circumstance of recent occurrence, has given to that institution a strong claim to support, and has awakened in our mind a feeling of sympathy, and we may say unity with its principles and aims. It will not be difficult for our readers to discern to what we particularly refer, and we hope the day will come when tobacco and liquor will be exorcised from all institutions of learning. Many a noble spirit began a downward career in the very place where purity and correct principles ought only to have been manifested and imitated. Of the Union College, the *New York Tribune* says:—

This institution has come into possession of property, from which the amount of at least \$500,000, and probably a much larger sum, will be realized for educational purposes. A portion of the income of this Fund is to be devoted to professorships of \$25,000 each, and scholarships of \$1,000 each, until a sufficient number of each for the prosperity of the college shall have been established. Another portion is to be applied to an astronomical observatory, cabinet, library, gardens, cemetery, pleasure-ground, and so forth. It is a condition in both professorships and scholarships, that no incumbent shall use either tobacco or intoxicating drinks. But the most important part of this endowment contemplates a large advance in the order of American Scholarship. It is proposed to organize a three-years' course of scientific and literary instruction for a select number of college graduates. The trustees of the college are authorized to add the provision made for two professorships into one, if necessary, to obtain the most able men as professors in this Higher Department, and also to put two scholarships into one for such graduates as may be found disposed and competent to enter it. The students will be selected from the current graduating class, with reference to their talents and character, while the Department will be open to graduates of any college who shall be found qualified on examination. The Department includes five professorships, which are to be filled as speedily as possible, the number to be enlarged as occasion shall require. The outline of the course under these professorships will be as follows:—1. Natural Science, under the general divisions of Geology, Biology, and Chemistry; 2. Mathematics and Astronomy; 3. Ancient Philology and Literature, including Philosophy of Language, Principles of Interpretation, Critical and Philosophical Examination of Ancient Authors; 4. History, divided into Anthropology, Ethnology, and Study of History; 5. Metaphysics, embracing Rational, Psychology, Philosophy of Aesthetics, Philosophy of Science, and Absolute Classification of All Science. The plan contemplated is comprehensive, liberal, and founded on a just view of the higher intellectual wants. Few men, if indeed any in this country, are more amply qualified to carry it into effect, than Prof. Hiccock, whose rare scientific sagacity and culture are betrayed in the precision and thoroughness of its elaboration. With the rage for superficial utility, and the habit of regarding education as a means of money-making, which so extensively prevail among us, we must, however, confess our doubts as to the adaptation of the schemes to popular demands, and shall be happily disappointed if its advantages are sought to any considerable extent by our "ingenuous youth" in search of education.