

Poetry.

THE COMMON-PLACE BOOK.

CHILDREN OF HEAVEN.
In the broad fields of heaven,
In the immortal bowers,
Dwelling by life's clear river,
Amid undying flowers,—

Mirrads of beauteous spirits,
Fair children of the earth,
Linked in bright bands celestial,
Slaves of their human birth,

They sing on earth and heaven—
Divinest voices there,
In thanks and praises unto Him
Who called them to the skies,

The golden haired, the blue eyed,
That lighted up our life,
And folded were within our hearts,
From all the world's sad strife;

The blessings of our bosom,
The stars upon our sky,
The flowers up-springing in our path,
Too beautiful to die;

They are all there in heaven,
Safe, safe, and sweetly blessed;
No cloud of sin can shadow
Their bright and holy rest.

Temperance.

(Continued from last week.)

TOTAL ABSTINENCE.—It is evident that the learned Archdeacon Paley would have approved of the total abstinence pledge if it had existed in his day; for he directs the person who has any "inclination to intemperance, to arm himself with some peremptory rule." "I own myself," he says "a friend to the laying down to ourselves of rules of this sort, and rigidly abiding by them. They may be exclaimed against as stiff, but they are often salutary. Indefinite resolutions of abstinence are apt to yield to extraordinary occasions, and extraordinary occasions to occur perpetually. Whereas the stricter the rule is, the more tenacious we grow of it; and many a man will abstain rather than break his rule, who would not easily be brought to exercise the same moderation from higher motives. Not to mention that when our rule is once known we are provided with an answer to every importunity." Surely this last remark is no slight recommendation of the total abstinence pledge.

But not to multiply quotations let us merely consider one more. It is a letter written in 1839 by that venerable servant of Christ, the Rev. Wm. Jay of Bath, whose praise is in all the churches. He says, "I am thankful that all thro' life I have been a very temperate man, and for more than 25 years, generally a teetotaler, but for the last six years I have been one constantly and entirely. To this (now I am past 70) I ascribe, under God, the glow of health, evenness of spirits, freshness of feelings, ease of application, and comparative in exhaustion by public labors. I now enjoy,—The subject of teetotalism I have examined physically, morally, and christianly, and after all my reading, reflection, observation and experience, I have reached a very firm and powerful conviction. I believe that next to the glorious Gospel, God could not bless the human race so much as by the abolition of all intoxicating spirits. As every man has some influence, and as we ought to employ usefully all our talents, and as I have now been for nearly half a century endeavoring to serve my generation in this city, according to the will of God, I have no objection to your using this testimony in any way you please. I am willing that, both as a pledger and a subscriber, you should put down the name of William Jay." This is an example we may well and safely follow; for there are few men so little likely to lead us astray. But we have higher examples than ever his, and all the other host of men mighty in the Scriptures, and eminent in the Christian Church, who have submitted to self-denial, for the sake of doing what they can to save their fellow-creatures.

"It is good," saith the apostle "neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, is offended or made weak." And again, for the purpose of warning those who partook of meat offered to idols, and who could do so without injury to themselves, but nevertheless, by their example, grieved others, made them stumble, offend, and become morally weak; he adds, "Now walkest thou charitably," or according to love, the universal love of the Gospel. "Destroy not him with thy meat for whom Christ died." Could there have been a more moving appeal. Had the drink been nectar, had every pleasure resulted from its use, and every inconvenience from abstinence, the Apostle would have dashed the cup from his lips, and publicly pledged himself to "touch not, taste not, handle not" again, "if he perceived that in the indulgence of this liberty he had led others into sin, or given them the shadow of excuse to trifle with the dictates of their conscience. The apostle walked charitably, in charity, according to the dictates of that love of which the Son of God, in shedding his blood for us, has given so illustrious an example. The Apostle lived not to himself. In eating and drinking he was guided by love to God and love to man; whatsoever he did, whether he ate or drank, he

did all to the glory of God. He felt that he was a debtor to all men, to the Jew and the Greek, the bond and the free, and that he owed men not only the preaching of the everlasting Gospel, but the powerful teaching of a good example, and of a life of self-denying love.—The Apostles felt that they ought to be "living epistles known and read of all men," for the lives and daily conduct of christians are the only books that many ever read. Could the Apostles have unceremoniously seen murders, thefts, unchastity and Sabbath breaking, as the consequences of indulgence in the use of stimulating drinks, knowing that their own use of these things, however moderate, in a degree sanctioned these drinks, and encouraged others to use them? Enjoining all to walk in love, as Christ also loved us, would they not have laid down not only their cups, but their lives, if necessary, for their brethren.

David longed for the water of the well of Bethlehem, and yet when his three mighty men brought him a cup of that water he would not drink of it; and why? The water was the sweetest he ever drank: it was that of which he first drank; every sweet remembrance of youth and home was associated with it, and yet he could not drink it now. The thought that three of his friends might have lost their lives in procuring it for him, made him shudder at its taste, he called it the blood of these men, and he poured it out as a libation before the Lord. In this case none had been destroyed by the cup, only their lives had been exposed to imminent danger in procuring it for him, and David would not drink of what was obtained for him at such a risk, and it might have been at such a cost.

Advertisements.

UNIVERSITY OF WINDSOR.

THE PRESIDENT'S PRIZE.

AN EXAMINATION FOR THE PRESIDENT'S PRIZE in Hebrew and Hellenistic Greek, will be held in the College Hall, on **TUESDAY** the 5th April next.

The Subjects selected for this occasion will be—

- The Book of Genesis complete.
- The first ten Psalms.
- The first ten Chapters of Isaiah.
- The principal Messianic Prophecies.
- The Septuagint version of the foregoing.
- The Gospel of St. Mark.
- The Epistles to the Romans.

This Prize is open to all Students who have completed 10 Terms of Residence, and whose standing does not exceed 21 Terms.

The Examination will be open to the attendance of all Members of the University who have taken the Degree of M. A. Feb. 5.

UNIVERSITY OF WINDSOR.

LATIN PRIZE POEM.

THE HON. MR. JUSTICE BLISS, M. A. HAS PROPOSED the following Subject for a Prize Poem for the present Year.

IN OUTRUM ILLUSTRISSIMI DUCIS WELLINGTONI INVICTI.

This Prize, which is open to all Under-graduates under 4 years' standing, will be adjudged to the best Composition in Latin (Hexameter or Elegiac) Verse of not less than 40 lines. The Verses must be given in to the President on 1st May, 1852. Feb. 5.

UNIVERSITY OF WINDSOR.

ENGLISH PRIZE ESSAY.

The subject for this Year is—"*The advantages of a liberal education for all persons, whether intending to devote themselves to one of the learned professions or otherwise.*"

The Essays are to be sent in to the President of the College on the day of Meeting after the Easter Vacation, 1852 and the Prize will be delivered to the Successful Candidate at the ensuing Eucantia, when he will read his Essay in the Hall.

The Prize is open to the competition of all Members of the University who have completed their 12th, and have not entered upon their 25th Term, at this date. Each Essay is to be distinguished by a Motto, and to be accompanied by a sealed paper, bearing the same motto, and containing the name of the writer. October, 1852.

FOR SALE—AT THE NOVA SCOTIA BOOK STORE, 21 GRANVILLE STREET—

"Judgment Delivered on the 14th December, 1852, by His Honor The Master of the Rolls, in the Cause of James Melvin, Complainant, and Freeman Tupper, and others, Trustees under the Will of James Goreham, late of Liverpool, N. S. Deceased."

A Pamphlet that ought to be in the possession of every Clergymen and Lawyer in the Province. Price 6d Cash. Feb. 5. W. GOSSIP.

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W. GOSSIP, Nov. 13, 1852.

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