

Poetry.

ADDA FATHER.

Art thou my father? yes, thou art,
Thy love is faithful, tender, true,
Though this rebellious, foolish heart,
Has grieved that love, and slighted too.

But Jesu's blood has washed away
The sins that once defiled my soul,
Has turned my darkness into day,
And made my wounded spirit whole.

Then may I call Thee, Father, mine,
And venture to approach Thy Throne?
Yes, Oh my Father I am Thine,
Thine erring child, but still Thine own!

SELF-EXAMINATION.

Let not soft slumber close thine eyes
Before thou recollectest thrice
Thy train of actions through the day—
Where have my feet found out their way?
What have I learned—where have I been?
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone?
Or into what new follies run?
These self-inquiries are the road
That lead to virtue and to God.

SABBATH SCRIPTURE READINGS. By the late Thos. Chalmers, D.D., L.L.D. In Two Volumes. Volume I. Thomas Constable & Co., Edinburgh

This is a reprint of the late Dr. Chalmers' "Sabbath Scripture Readings," which we noticed when recently published among his posthumous works. They are now issued in a more convenient form, with beautiful clear type, and both their size and style do credit to the judgement and good taste of the publishers. The Sabbath Scripture Readings differ from every other portion of Dr. Chalmers' writings. In the rest of his works the consciousness that what he penned could meet the public eye must have been present with him, inducing a certain degree of restraint or caution, but here no such influence operated upon his mind, here we have the fruit of his secret meditations on Holy Scripture, to which during his lifetime none were permitted to have access. Their nature and substance are so graphically described by the Rev. Dr. Hanna, his son-in-law, in his eloquent preface, that we cheerfully transcribe his sentiments in preference to any that we could ourselves express on the subject. He says:—

"The 'Horæ Biblicæ Sabbaticæ' differ both in form and substance from the 'Horæ Biblicæ Quotidianæ.' Written amid the quiet of the day of rest, they rise to a higher region and breathe a calmer and a holier air. They are contemplative and devotional, passing generally into direct addresses to the Deity. But, though springing from, and grounded upon, the portions of Scripture which had just been read, these Sabbath Musings are not limited to the topics which the Scripture passages embrace. The meditative faculty takes its flight from one or other of the elevations to which the Word has raised it, but it soars freely and broadly away. And the region oftenest visited, and from which it brings the richest treasures, is the inner circle of the private and the personal. References are continually occurring to those incidents, whether of a public or more private character, by which he was particularly interested, or wherein he was personally engaged. Full and unrestrained expression of his convictions and impressions in regard to these is often given, whilst in the great and sacred matter of his own personal intercourse with God—in his communings with spiritual and eternal things—the innermost movements of his spirit are here spread out to us, even as he spread them out beneath that eye which seeth in secret."

As the "Horæ Sabbaticæ" were kept by their venerated author in strict seclusion, unseen even by his nearest relative, considerable delicacy was felt regarding their publication, and this point Dr. Hanna proceeds with equal beauty of expression and discrimination to discuss as follows:—

"The 'Quotidianæ' volumes lay where access was not forbidden, they were shown occasionally to a familiar friend, but to no eye, not even to that of his nearest relative, were the 'Sabbaticæ' ever exposed. Whilst no difficulty, therefore, was felt as to the publication of the one, a difficulty has been felt as to the publication of the other. It was a region—that secret chamber of his innermost thoughts and emotions—which lay very deeply buried from the public eye—which he never voluntarily exposed—which he sensitively guarded against access and invasion. Ought that veil which he drew so carefully around it to be lifted off; ought that to be exposed to the public eye which he would himself have so sensitively shrunk from presenting to it? This is a question in some of its applications of exceeding difficulty, but yet surely there are the highest and best reasons for lifting up that veil, at least so far that those who have seen him only as he walked in all the colossal proportions of his loftier and more-

radiant manhood among his fellow-men, or heard him only as the full toned swell of his marvellous oratory rose high above the highest pitch to which human eloquence is wont to reach, should see him as he bowed in simple, sincere, profound humility, when alone in the presence of God—should hear him also as in tones so low, so deep, so earnest, he breathed out his confessions, and desires, and aspirations into the ear of the Holy One."

Some critics have condemned the publication of this part of Dr. Chalmers' works as exhibiting him occasionally in an attitude of weakness and humiliation, but we entirely coincide with the views put forth by the Editor of the "Horæ Sabbaticæ." The confession of sinfulness, by Dr. Chalmers, is only the confession that he was encompassed by the infirmities of human nature, but in reading such confessions it should be remembered that an impure thought, or a deviation from the path of rectitude, which would be considered as of no moment by the worldly-minded or the mere professor of religion, will be viewed with feelings of abhorrence, and be repented of with the deepest contrition and self-abasement by the serious Christian. In fact the more pious and sincere any man is in the service of God, the stronger will be his detestation of every transgression, whether by thought, word, or deed, of the Divine law; and hence the earnestness and strength of language with which we find Dr. Chalmers sometimes howling the infirmities of his nature. In the last volume of his life we read that he reproached himself severely on one occasion for eating too luxuriously at supper, when, in reality, there was little or no ground for self-reproach, but he was usually so abstemious in his habits, that the slightest indulgence was looked upon as an offence.—Now his conduct in this instance explains why it is that he deals so frequently in self-reproaches in the "Horæ Sabbaticæ." Without this portion of his works we should have known comparatively little of his inner life as a Christian; from it we learn the intensity of his love both toward God and man, and yet that with all his faith and love he was not exempt from trials and temptations.—*Londonderry Sentinel.*

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NOTICE. THE ANNUAL MEETING OF THE
DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA,
will be held (P. V.) at the NATIONAL SCHOOL HOUSE,
in Halifax, on THURSDAY the Tenth day of February
next, at half past Ten o'clock, A. M.

The Local Committees are requested to appoint Dele-
gates to represent them at the Meeting, and to send in their
Accounts previously thereto.

Sermons will be preached in aid of the Funds of the So-
ciety, on Sunday the 6th of February next, in the Parishes
of St. Paul's and St. George's.

The Executive Committee will meet at the Committee
Room in the National School, on Tuesday the 8th of Feb-
ruary next, to receive the Reports of the different Sub Com-
mittees appointed at their Meeting this day.

The PUBLIC ANNUAL MEETING of the Society, will
be held in the Evening of Thursday the 10th of February
next at the TEMPERANCE HALL. The Chair will be ta-
ken at 7 o'clock.

Halifax, Jan. 21, 1853.

HENRY PRYOR,
Assist. Secy.

UNIVERSITY OF WINDSOR.

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

The Essays are to be sent in to the President of the Col-
lege on the day of Meeting after the Easter Vacation, 1853
and the Prize will be delivered to the Successful Candidate
at the ensuing Encomia, 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 20th Term, at this date. Each
Essay is to be distinguished by a Motto, and to be accom-
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October, 1852.

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