

only are banished from the sideboards. When temperance shall be exhibited on our tables, in our furniture, dress, conversation, and all other lawful enjoyments, the conquest will be complete. Christianity will then exert its hallowing influence, and reign in lovely sovereignty over the hearts and lives of mankind, bringing all their passions and appetites under the dominion of its heavenly precepts.

We were led to this train of thinking by reading the following, which we copy from the *New York Observer* :—

TEMPERATE BOARDING.

"Every man who striveth for the mastery, is temperate in all things."

The following facts, stated to me by a member of Williams College, furnish a good illustration of the manner in which an important reform might be effected by any company of boarders, or by any family, disposed to "become temperate in all things."

Two students of that institution, impressed with the conviction that great injury to health and mental improvement was occasioned by too free indulgence at the table, adopted the following resolutions, to be strictly adhered to by themselves and such as might join them, for at least one college term:

1. We will have on the table no tea nor coffee.
2. We will have meat but once a day.
3. We will have no warm bread.
4. We will have cakes and pies but once a week.
5. When we have meat we will have no butter.

At the commencement of the last spring term, these resolutions were agreed to by about twenty students: and a respectable gentleman was engaged to furnish the table with about *one third* less than the usual price of board. But the project, as was to be expected, met with opposition, and even with ridicule: so much, indeed, that the landlord could with difficulty be persuaded to adhere to his engagement.

The usual fare was—for breakfast, bread and butter, with sometimes the addition of baked potatoes; for dinner, meat, of but one kind at a time, with simple vegetables; or as a substitute for meat, plain pudding or pies; for supper, bread and butter, or as a substitute hasty pudding and milk.

Before the close of the spring term, this course of living was found to be very manifestly favourable to health and spirits—the temperance boarders being able to accomplish much more intellectual labour than usual with less necessity for exercise; and increasing numbers were ready to join their table.

In the course of the spring and summer terms, others in the town perceiving that the keeper of this table was making greater profit, themselves engaged boarders on the same plan. The result is, that a majority of the students have preferred the temperance tables; and this system of economy as well as health, is doubtless one cause why a much larger number than usual have joined that institution at the commencement of the present college year. Such facts need no comment. Would not other literary institutions find their account in imitating the example? And might not individuals in cities and large towns, concerned in boarding, benefit themselves and many others by forthwith establishing similar tables.—*Christian Advocate*.

METRICAL PARAPHRASE

ON THE COLLECT FOR THE NINETEENTH SUNDAY AFTER TRINITY.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts: through Jesus Christ our Lord. Amen.

Without thy grace we cannot hope
To please a God most pure;
Nor can the deeds we most admire
Thy judgment, Lord! endure.

Our very thoughts which from our hearts
As from a fountain flow,
Are all impure, till thou, O God!
Thy cleansing aid bestow.

O let our hearts be taught to feel
Thy spirit's soft control,
And let that Spirit prompt and guide
Each motion in the soul.
How shall we strive to tread the paths
Thy Saints have trod before,
With humble hope, and strong desire
To please thee more and more.

THE BELIEVER AND HIS ECHO.

By CORNELIUS CATLEY.

Believer.—True faith producing love to God and man,
Say, Echo, is not this the Gospel's plan?

Echo.—The Gospel's plan.

Believer.—Must I my faith in Jesus constant shew,
By doing good to all, both friend and foe?

Echo.—Both friend and foe.

Believer.—But if a brother hates and treats me ill,
Must I return him good, and love him still?

Echo.—Love him still.

Believer.—If he my failings watches to reveal,
Must I his faults as carefully conceal?

Echo.—As carefully conceal.

Believer.—But if my name and character be tears,
And cruel malice too, too plain appears;
And when I sorrow and affliction know;
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo say, must I still love and bless?

Echo.—Still love and bless.

Believer.—Whatever usage ill I may receive,
Must I still patient be and still forgive?

Echo.—Still patient be and still forgive.

Believer.—Why Echo, how is this? Thou'rt sure a dove,
Thy voice will teach me nothing else than love!

Echo.—Nothing else than love.

Believer.—Amen, with all my heart; then be it so!
It's all delightful, just and good, I know,
And now to practice I'll directly go.

Echo.—Directly go.

Believer.—Things being thus; then let who will reject,
My gracious God, me surely will protect.

Echo.—Surely will protect.

Believer.—Henceforth on Him I'll roll my every care,
And both my friend and foe embrace in prayer.

Echo.—Embrace in prayer.

Believer.—But after all these duties when they're done,
Must I, in point of merit, them disown?
And rest my soul on Jesu's blood alone?

Echo.—On Jesu's blood alone.

Believer.—Echo, enough! Thy counsel to my ear
Is sweeter than to flowers, the dew-drop tear.
Thy wise instructive lessons please me well;
Till next we meet again, Farewell, Farewell.

Echo.—Farewell, Farewell.

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