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TROS TYRIUSQUE MIHI NULLO DISCRIMINE AGETUR.

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Original Poetry.

TRUST.

"The night is mother of the day,
The winter of the spring,
And ever upon old decay
The greenest mosses cling.
Behind the clouds the starlight lurks,
Through showers the sunbeams fall
For God who loveth all his works
Has left his work with all."

Not the flaming star of passion,
With its cold uncertain light,
Not the lurid warrior planet
Gleaming through the azure night,
But a star of milder radiance
Brightly shining from afar,
That which once arose o'er Bethlehem
Is life's pilot star.

Fear not though the storms may gather,
Falter not though joys depart,
Though the hopes the heart has cherished
Find a grave within the heart;
For God's mercy underlieth
What we evil call,
And his star of grace is ever
Shining brightly over all.

Joy is not the only blessing,
Nor is sorrow always ill,
But the coming hours are ever
Moulded by unerring skill,
And the Father's star of promise
Clouds can never dim,
Evermore serenely shineth
Pointing us to Him.

Unto him in hours of sorrow
When life sinks beneath its load,
Unto him when life is fullest
With the blessings he bestowed,
In the darkest hours of trial
When bowed down by woe,
We may bear to him the burden
Only he can know.

Fear not though the day returning
Bears a burden for the day,
Falter not though faith may shudder
At the perils of the way,
By the hand that fits the burden,
Strength to bear it will be given,
And upon the path he points us
Shines the star of heaven.

Let us from the fleeting pleasures
And the follies that employ
Turn to bear life's daily burden
With a humble grateful joy,
For God's mercy underlieth
What we evil call,
And his star of grace is ever
Shining brightly over all.

And as orbs that once shone brightly
One by one shall fade away,
As the night of life is wearing
Toward the dawning of the day,
Then that star which shone serenely
Through life's night afar,
Shall arise with fairest lustre,
Heaven's morning star.

ADVERSITY.

THE world may be considered a great school governed by certain fixed laws, which if properly obeyed will not fail to produce the most satisfactory results in the formation of character and correct principles. Many of these laws are directly opposed to the natural inclination of men, and so long as they are not expressly binding all goes well; but when there is a direct enforcement of them the human will rebels. This is the point of obedience or disobedience, and just in proportion as there is a full and unqualified submission to just claims, in that proportion are the lives of some glorious with success; as beacons the light of their noble example streams through the night of ages. The men whose names are enrolled in the scroll of fame have earned that noble distinction only by passing through difficulty and by severe toil—by overcoming the most determined opposition and deep seated prejudice. The course of honor and eminence is from adversity to prosperity, from insignificance to fame. The most gigantic results of scientific investigations and the greatest advancement in all useful knowledge have been made by men from the humbler walks of life. True greatness is often the result of stern discipline. The Spartans were famous for their endurance and bravery. They laughed at what made other men tremble; but their sublime courage and invincible fortitude were the effects of the most severe course of discipline to which men have ever been subjected. Taken at the age of seven, for years they were forced to suffer privations, endure hardships and bear, without a murmur, the pains of the lash as they were scourged around the temple of Artemis. If we study the history of the nations of Europe we will find that those who now are foremost in civilization and

Christianity, are those whose history has been one of continued conflict with influences adverse to advancement. Those nations whose chastisement has been severe are now those whose glory is great. France is now, we trust, in the struggles of exorcism; the demon of bigotry and oppression will be cast out. Her sufferings may be great, but prosperity, liberty, and praise will soon heal her bleeding wounds, and she shall rise to an equality among the sisterhood of nations. If this is abundantly exemplified in the case of nations individual examples are still more numerous.

The lives of the great men who have lived and died must inspire even the humblest, with the hope that they also

"Can make their lives sublime,
And, departing, leave behind them
Footprints on the sands of time."

Such men were not dandled on the lap of luxury, but trained in the school of adversity. Burns, Scotland's immortal bard, was the son of a poor farmer. His early life was a continued scene of toil and privation. He says of himself, "This kind of life—the cheerless gloom of a hermit, and the unceasing toil of a galley slave—brought me to my sixteenth year." It was a hard lot; yet we cannot suppose that such poetry, so dear to every son of Caledonia, could ever have been written even by a Burns who never knew the true import of the words toil and want.

Luther was the son of a poor miner. By becoming a monk he was disowned by his father; by renouncing the errors of Popery he placed himself in direct antagonism to nearly the whole world. The Reformation, the first light of that day which was about to break on the night of the Dark Ages, was the result of his bravery and inflexible adherence to truth. Had the threats and dire anathemas of the great Anti-Christ daunted him, we tremble at what might have been the consequence.

As in diseased oysters are found the beautiful pearls, so, in certain phases of suffering the mind produces works of unusual force and beauty. Great and noble qualities may lie slumbering in the human mind amid the pleasures and carelessness of prosperity, but when comes adversity