

Poetry.

THE MORNING AFTER SNOW.

BY R. H. STODDARD.

The snow that threatened so long,
Lies fall'n the livelong night;
The hills, the hollows, the plains,
Are white, nothing but white!

The hedges are bent to the earth,
The trees, and the bushes and all,
While a billowy drift has hid
The fence and the garden wall.

The men are out in the lawn,
Clearing away the snow,
Shouting with all their might,
Hailing the farm below.

The road is alive with sleighs,
Beaux from the neighbouring dells,
Dashing away in a style,
With bonnets of rustic belles.

Away on the frozen pond,
That gleams with morning's red,
The townsmen of the town
Are skating, with arms outspread.

As the sliding of the larger lads,
With sleds on the trackless snow,
Are climbing, and coasting down
The hills, to the fields below.

And children going to school,
With slates and satchels of books,
Do pelt each other with balls,
And slide on the way-side brooks.

And as far as the eye can pierce,
Stretching away from sight,
The land is covered with snow,
White, nothing but white!

Temperance.

[Concluded.]

TOTAL ABSTINENCE.—It is of no avail to say that the grace of God can counteract the evil that may be done by our example, so that consequently we are not called upon to deny ourselves the use of alcoholic stimulus. It is not for us to tempt the Lord our God, or make needless experiments upon omnipotent power and goodness. We are just as much answerable for the tendency and effects of our example, whether or not it may please God to counteract the evil consequences of it. We must not sin, because grace may abound. All things lawful even, are not under all circumstances, expedient. Christian liberty does not permit us to give "occasion of offence" to any. He that causes but one little one to offend, to stumble, or fall into sin, good had it been for that man, if before he had done so, a mill-stone had been tied round his neck, and he had been cast into the sea. So says the Bible. Millions have been ruined for both this world and the world beyond the grave, by the use of these liquors; a book of lamentations, quite as affecting as that which the Spirit of God dictated to the weeping prophet, might easily be composed respecting the crime and miseries occasioned by drinking. Our country, at this moment, could furnish materials for such a mournful theme, far more ample than what the sword or famine presented to Jeremiah. Were our "heads water, and our eyes fountains of tears, and were we to weep day and night," such expressions of sorrow would convey but an imperfect idea of the wide spreading desolation. Tears, however, are unavailing in such a case; more than tears are therefore asked, something must be done. By total abstinence from all that can intoxicate we can stay the plague, which our so called temperance and moderation is not sufficiently effective to cope with. Could the deeply sympathizing prophet have been told that by abandoning the use of a drug (which, taken habitually, is only evil in its effects,) he might perhaps restore his much loved Zion to her pristine beauty, and her ruined sons and daughters to happiness and honor, would he have hesitated think you? or staid a moment to consult a vitiated taste, or an unnatural appetite? Rather, had he ever been so misled as to use such a beverage, the cup, in one moment would have been dashed from his lips, and most solemnly would he have resolved never again to appear even to sanction a practice so delinquent.

It is almost impossible to bring any one under the influence of Gospel truth who is ensnared in the meshes of fatal alcohol. It does so completely stop the ears and steel the heart against everything that is good, that it is necessary in the first place, if possible, to get a man to renounce this delusive snare. And how much better if you can get the young, especially, to avoid it, before it becomes a snare. "Touch not, taste not, handle not" we would inscribe on every vessel that contains this terrible source of mischief. If the temperate, and whose example is looked to, will not take the pledge, how can they expect others to do so, and thus admit their own condemnation. Who ever owned himself a drunkard, or would acknowledge himself in the slightest degree of taking too much. But let the pledge become universal, let clergymen take it, and females take it, and all in authority and in influence and high station take it, and then you may expect it to be taken by the rest. Let the young take it, boys and girls, as soon as they can understand what they are about. Let us take it in the fear of God, relying solely upon the influence of the Holy Spirit to enable them to keep it, and from the high Christian motives of the A. W. M. who was ready to deny himself, like his divine Master, from love to the souls of men.

This cause has been found, by the experience, now

of many years, a great auxiliary to the cause of truth. Far from being intended to supersede other means of doing good, it makes way for them. Printing Bibles, and building churches, and collecting Sunday Schools, and forming Educational and Missionary Societies; these are all means for preparing the way for the Gospel, making straight in the desert a highway for our God, casting up and removing stumbling blocks, leveling mountains and filling up yawning chasms. In all works, whether of temporal or spiritual interest, it is labor, and energy, and self-denial, and industry, and benevolent exertion that is blessed by God to the production of great effects, and not idleness, and indifference, and self-indulging sloth. It is God from whom alone cometh every good and perfect gift, and if he put it into our hearts to try to do good in every way, to the best of our knowledge and abilities, we may expect a blessing from him. And how great a privilege it will be, if we can, in any measure, stay the fearful and increasing plague and pestilence, that is now actually destroying so many of the human race, and before whose fatal progress so many of the dear, lovely children of the rising generation will probably fall victims as they grow up, if it be not stayed. Far from opposing the Gospel in this, we are just doing what it prompts us to do, and opening the way for its reception. No Christian will ever affirm that total abstinence, by itself, will save. We believe, at least as firmly as any tippler, or any moderate drinker can believe, that there is no other name given under heaven among men, whereby we can be saved, but only the name of our Lord Jesus Christ, and being fully assured of this great fact, we are resolved, as far as our power and influence can extend, to remove from among men every hindrance that keeps them from Christ; and we certainly think that in so doing, we are acting quite as evangelically as those who, by using intoxicating stimulants, however moderately, yet habitually, are encouraging others in habits which keep them from the Redeemer. May the Lord give us all grace "to see and know what things we ought to do, and also power faithfully to fulfil the same."

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