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Poetry.

THE MORNING STAR.

BY MRS. GILMOUE.

What is that beaming from afar
Refulgent o'er the eastern gloom?
O 'tis the bright, the morning star
That gilds the midnight of the tomb.

It leads me to the refuge sure,
Deep founded in Immanuel's blood;
Here rests my hope here I'm secure
By the strong promise of my God.

No more I'll fear the tempests play,
And billows vex and rage from far,
If through the gloom I can descry
The radiance of the morning star.

And when death's hand, like midnight shades,
Involves in darkness all below,
When in oblivion deep is laid
Alike each pleasure and each woe.

O may his beams from Canaan's shore
Light my transported soul away,
Where clouds shall rise and veil no more
The star of everlasting day.

Doctrine and Duty.

A CALL TO PROFESSING CHRISTIANS! ON THE USE OF INTOXICATING DRINK.

BY A. DICKENSON, D.D., OF NEW YORK.

Concluded.

12. The moderate use of intoxicating drink by the Church, is inconsistent with any reasonable hope, that the flood of intemperance would not return upon the land, even should it for a season be dried up. Temperance Associations throughout the land are unspeakably important, as means of reformation. But they are not permanent bodies. Their organization may cease when intemperance is once done away. And unless the doctrine of TOTAL ABSTINENCE be incorporated with some great association that is to be perpetual, it will in time be forgotten or despised; and then drunkenness will again abound. Such an association is found only in "the Church of the living

God." This will continue while the world stands; for God has promised to support it. Let the principle of ENTIRE ABSTINENCE, then, be recognised with one consent by the Church, and adopted by future members; and you have a great and increasing multitude to sustain the temperance cause, till "time shall be no longer." And can the real Christian think it hard thus to enlist for the safety of all future generations? If parents love their offspring, if Christians love the lambs of Christ's flock, if philanthropists love the multitude coming into Sabbath Schools, will they not gladly hasten to secure them all from the destroyer!

13. The use of intoxicating drink as a common article of luxury or living, is inconsistent with the plain spirit and precepts of God's word. It furnishes no warrant whatever for such use. Nothing indeed, is said in Scripture of distilled liquor, for the very obvious reason, that the art of converting God's gifts to such a malignant poison was unknown till the ninth century. The use of the "strong drink" of the ancients is distinctly pointed out. It was to be used as a medicine in extreme cases. "Give strong drink unto him that is ready to perish." Its common use is condemned, as awfully pernicious. "Strong drink is raging; and whosoever is deceived thereby, is not wise." "They are out of the way through strong drink; they err in vision; they stumble in judgment." Such passages show clearly the mind of God with respect to the nature and use of this article. And they apply with double force to the more fiery element of modern invention.

Moreover, it is said in another passage, "Woe unto him that giveth his neighbour drink." And does not every man who manufactures, sells, or uses intoxicating drink, encourage his neighbour to drink? And if he do it with the Bible in his hand, does he not contemn God's authority? And if a Christian professor thus "giveth his neighbour drink" either directly or indirectly, does he not contradict his profession of "love to God, and love to man?" Does he not deny God's testimony? Does he not aggravate his guilt by sinning against great light? And would he not aggravate it still further, should he charge the blame on God?

14. To manufacture or use intoxicating drink is inconsistent with a grateful reception of the bounties of Providence. When God had formed man, and spread out before

him this beautiful world, he kindly said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." God, then it seems, intended that men should use the fruits of the earth for food. But "they have sought out many inventions." And one of these inventions is, to take these gifts of God, and convert them into a poison, and most destructive both to soul and body! The distiller, the vender, and the consumer, encourage one another in the perversion of God's gifts! When men, in abuse of the divine bounty, have made this foul poison, to justify its use, they call it one of the "creatures of God!" How awful the impiety of thus ascribing the worst of man's inventions to the benevolent God! In "times of ignorance" many have done thus. But "the darkness is past," the "true light now shineth."

15. For a professor of religion to persevere in making, selling, or using intoxicating drink, as a common article of living, while fully knowing its effects, and possessing the light Providence has recently poured on this subject, is inconsistent with his profession. "By their fruits ye shall know them." And what are his fruits? As we have seen, he wilfully cuts short his own life, or the life of his neighbour; he wilfully impairs memory, judgment, imagination, and all the immortal faculties, merely for sensual indulgence, or paltry gain; he stupifies conscience, and cherishes all the evil passions; he prefers sordid appetite to pure spiritual enjoyment; he is the occasion of stumbling to those for whom Christ died, and of dark reproach on the Church; he neglects the means Providence has pointed out for rescuing thousands from destruction; he wilfully encourages their downward course; he refuses the aid he might give to a great national reform; he lends his whole weight against this reformation; he is the occasion of offence and grief among brethren: he grieves the Holy Spirit, and quenches His heavenly influence! he disregards the plain spirit and precepts of the Bible; and, in fine, he perverts even the common bounties of Providence. Such are his fruits. And the man surely, who can do all this, in meridian light, and while God is looking on, manifests neither respect for God nor love to man.