

Poetry.

EARTH'S ANGELS.

Why come not spirits from the realm of glory
To visit Earth as in the days of old?
The times of ancient writ or sacred story.
Is Heaven more distant or is earth grown cold?

Oft have I gazed when sunset clouds receding,
Waved like rich banners of some host gone by,
To catch the gleam of some white pinion spreading,
Along the confines of the glowing sky.

And oft, when midnight stars in distant chillness
Were calmly burning, listened late and long,
But nature's pulse beat on in solemn stillness,
Bearing no echo of the seraph's song.

To Bethlehem's air was their last anthem given
When other stars before the One grew dim
Was their last presence known in Peter's prison,
Or where exulting Martyrs raised the hymn

Oh Earth has angels, though their forms are moulded
But of such clay as fashions all below,
Though harps are wanting, and bright pinions folded
We know them by the love light on their brow.

I have seen Angels by the sick one's pillow,
Theirs was the soft tone and the soundless tread,
Where smitten hearts were drooping like the willow,
"They stood between the living and the dead."

And if my sight by earthly dimness hindered,
Behold no hovering Cherubim in air,
I doubted not, for spirits know their kin-
They smiled upon the wingless watchers there.

There have been angels in the gloomy prison,
In crowded halls at the lone widow's hearth—
And where they passed, the faith have arisen,
The giddy paused, the Mourner's hope had birth

I have seen one whose eloquence commanding,
Roused the rich echoes of the human breast,
The blandishments of wealth and ease withstand-
That hope might reach the suffering and oppressed.

And by his side there moved a form of beauty,
Strewing sweet flowers along his path of life,
And looking up with meek and love-lent duty,
I called her angel, but he called her wife.

Oh! many a spirit walks the world unheeded,
That when its veil of sadness is laid down,
Shall soar aloft with pinions unimpeded,
Wearing its glory like a starry crown

Temperance.

TOTAL ABSTINENCE.—We are happy to find the Rev. Mr. Short, Editor of the "Echo," C. W. an auxiliary in the good cause of Total Abstinence from intoxicating Drinks. In an excellent article of Jan. 3. covering four columns, he arrays a goodly number of clerical dignitaries, on the same side, and we take pleasure in extracting to day, a portion of his valuable remarks.

"The New Testament having been originally written in the Greek language, in examining the critical meaning of any word in it, we naturally resort to the most celebrated dictionaries of that tongue. Now it is worthy of observation that the words *nephalios* and *nepho* rendered in the English version of the New Testament by the terms *sober*, *vigilant* and *watch*, are allowed by all writers to come from the adverb *ne* not, and the verb *pio* to drink, and signify *not to drink*, referring to abstinence from inebriating liquors. Hesychius says that *nephalios* means *not being drunk*; and one of the significations given to *nepho* by Schleusner is "I abstain from the use of all intoxicating drinks." It is rather remarkable that the interpretation of the lexicographer given so long ago—long before temperance societies were heard of—should contain the very words of the total abstinence pledge. In Philo these terms are repeatedly used, and there is scarcely an instance in which they do not express total abstinence. The existence of such a word, as expressive of vigilance and watchfulness, shews that the ancients associated the use of wine, and mental slumber and idleness together, and, in the very structure of this word, and therefore in the selection of this word by the apostle was enjoined entire abstinence, to those who would be vigilant, watchful, and able both to attend to their duties, and to compete with their enemies. It is extremely affecting to consider how many have become an easy prey to Satan and sin, who might have stood, if they had attended to the advice and precept of the Bible, containing the word *nephalos* "be sober, be vigilant, (or rather *do not drink*) for your adversary the devil goeth about like a roaring lion seeking whom he may devour." Who are so likely to become a prey to his subtle and malignant devices, as those who are in the habit of using intoxicating drinks. "Wine and new wine takes away the heart," says Hosea; and again, "The Princes have made him (the king) sick with bottles of wine, he stretched out his hand with the scorners"—Habakkuk adds "He transgresseth also by wine; he is a proud man—who enlargeth his desire as hell." Here we are told that wine takes away the heart produces sickness, induces scorn, transgression, and in-

salable desire; so that the wine drinker becomes heartless, diseased, a mocker of religion, a transgressor of God's command; and burns with an unquenchable thirst, and the most un-governable lusts & passions.—What a true picture of the effect of intoxicating drinks! Yet all this depravity of conduct might have been avoided by total abstinence—for in the text quoted these evils are attributed to drinking. What force such examples give to the command "Be sober," *nephalos do not drink.*

President Dwight, a justly celebrated divine, well known by his works to all Biblical students, in his system of Theology, on the 6th commandment, when discoursing upon the several methods by which life is destroyed, observes "Drunkenness is nearly allied to suicide. It is equally certain as a means of shortening life. What is appropriately called *suicidium* is a sudden or immediate termination of life; drunkenness brings it gradually to the end. The distinction in both cases is equally certain, and not materially different in the degree of turpitude." Among the causes of drunkenness, he places the example of others—"a customary and regular moderate drinking at fixed periods." By which, he says "an habitual attachment to strong drink is insensibly begun, strengthened and confirmed." He enumerates eleven evils arising from drinking. "It exhibits the subject of it in the light of extreme odiousness and degradation;—exposes him to many, and those often extreme dangers; to many temptations and many sins; it wastes property; destroys health; wastes reputation; destroys reason; destroys usefulness; ruins the family by the example that it sets them, by the waste of property and neglect of education, and sometimes by breaking their hearts, it destroys life and ruins the soul." Finally, the President prescribes total abstinence to all persons who have a peculiar wish for intoxicating drinks, and to those who have begun the habit of intoxication." He says "the relish for these liquors increases invariably with every instance and degree of indulgence; to cherish it therefore is to make themselves drunkards; and it is cherished most efficaciously by repeated drinking. Every effort at gradual reformation will only cheat him who makes it; hard as the case may be, he must break off at once or be ruined." Archdeacon Paley is another authority highly regarded. His works are text books in our Universities and Theological schools. In his moral and political philosophy he enumerates the mischief of drunkenness, in betraying most constitutions either to extravagance of anger, or sins of lewdness, disqualifying men for the duties of their stations; both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction, causing expenses which can often ill be spared; shortening life, and ruining others by bad example.

"Persons addicted to drinking suffer in the intervals of sobriety, and near the return of their accustomed indulgence, a faintness, and oppression about the precordia; which exceeds the ordinary patience of human nature to endure. As the liquor loses its stimulus, the dose must be increased to reach the same pitch of elevation." What a lesson this teaches us of preventing the formation of the craving and overpowering appetite for drink, which all lament who are subject to it. In this case most assuredly "Prevention is better than cure." Prevention is easy. No one cares about alcoholic stimulus until he acquires the habit of taking it. When first tasted, unless disguised in some manner, its taste is revolting and disagreeable in the extreme. *Never taste it, and you can never acquire the appetite for it, and consequently can never be reduced to that most awful state which sad experience of so many has revealed to us. Never taste it, and you are free from that fearful appetite for drink, which even in the case of the reformed drunkard only sleeps, and is ever ready to be roused with appalling, and in many instances, fatal and destructive power, by the slightest portion of that poison which has formed it.*

Advertisements.

DIOCESAN CHURCH SOCIETY.

NOTICE. THE ANNUAL MEETING OF THE DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA, will be held (D. 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 Delegates 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 Society, 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 February next, to receive the Reports of the different Sub Committees 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 taken at 7 o'clock.

Halifax, Jan. 21, 1853.

HENRY PRYOR,
Assist. Secy.

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The Prize is open to the competition of all Members of the University who have completed their 12th, and have not entered upon their 25th Term, at this date. Each Essay is to be distinguished by a Motto, and to be accompanied by a sealed paper, bearing the same motto, and containing the name of the writer.
October, 1852.

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