

The following short poem, by John R. Dix, Esq. was delivered at the dedicatory meeting in Cochituate Hall, on Sabbath evening last. It contains some capital hints, tells some plain, home truths which should be remembered. The poem was received with great favor by the audience. The author has kindly allowed us to use it for our columns.—ED. MASS. LIFE BOAT.

The Friends and the Enemies of Temperance.

A THOUGHT IN RHYME

When amidst wave and spray on Ocean's plain
Some bark rejoices o'er her vast domain,
Her pennon streaming in the joyous wind,
And pointing from the land she leaves behind,
We watch her, till upon the horizon's rim
Her spars have vanished and her hull grows dim,
And from our hearts, His aid implore
Who rolls the billows to the sounding shore!
But ah! how little know we of her path;
Of storms that beat her with tempestuous wrath;
Of reefs that lurk beneath the wave's white crest,
Of lightning shafts within the cloud's dark breast;
Of treacherous maelstrom's born of wave and crag,
That lure, and then to swift destruction drag!

If towards such whirlpool we should view the bark
Go, unsuspecting o'er the waters dark,
How would our warning voice be lifted high
To save the sailors from death's agony!
How should we seek to give the aiding hand,
Ransom the crew, and bring them safe to land!

Thus as we see some human soul advance
Towards the wild vortex of Intemperance,
Fain would we snatch him from the Drunkard's doom,
Or lift him up from Error's pit of gloom;
Plant his frail feet on Abstinence's rock,
Where he may safely bide Temptation's shock;
And, rescued from the ills that round him swarm
Begin man's most noble work—his own Reform!
Around him fling the Washingtonian Chain,
And help him to become a man again!

But oft in Temperance Ranks some wolves are found
Who will with envy's fangs a brother wound!
Who, with a *doubt*, will undermine the faith
Of one who else had been unchanged till death:
Who darkly hint that he who from the cup
Hath turned aside, again will take it up;
And then without a shadow of pretence
Withdraw from him his fellow's confidence!
Ah! such are blackest traitors to our cause
Which from Destruction's brink the Drunkard draws
And lifts him up and bids his faith be strong,
And teaches him a new and noble song.
Such Temperance Teachers, bursting with conceit
Drive new-made converts to the Apostate's Seat,
They wrinkle up the face with sneer or smile
And with half-pity damn some soul the while.
These, when some hand re-takes the draught of woe
With cunning chuckle cry—"I told you so!"
Oh! shame on such who thus remove hope's prop
And let into the pit, a doomed one drop—
They damage any cause in which they lend
The illusive name of "Advocate" or "Friend;"
Who if they be not foremost, quit the Fight;
Then on their comrades vent their spleen and spite!
Better the fiercest foes than friends like these;
Better whole hosts of open enemies:
For oh! like Satan, fertile in deceit
They sow, in secret, tares among the wheat!
Yet, as they sow, athirst for man's applause
They ope their mouths and bawl—"God speed our Cause"
While! Devils laugh amid Hell's cloud and murk
To find these worthies help them do their work.

Here in this Hall, to night we would begin
A new crusade against earth's crying sin,
So let us, flinging meaner thoughts aside
The Washingtonian doors throw open wide,
Though still the cursed cup is sold for greed,
Let us go on till Death's last slave is freed;
Eternal God! how long thy wrath delay
Shall Weakness keep Omnipotence at bay?
How long shall Earth this scene of carnage be
And Satan's minions legislate for thee?
Speed—speed thy fiery chariot from above;
Come—Conquer all things by the might of love.

Christian Ministers and the Masses.

It is an object of laudable ambition with many people to have influence with the masses. With some it is a pure christian feeling, prompted by a desire to do them good; with others, motives of a much lower character may be the impelling cause. That the ear of the multitude has been too easily gained by sham patriots, is a fact that may be at once admitted; and it is quite possible that persons having the ability and willingness to confer upon them substantial blessings may have been received with coldness and distrust. All this may be easily accounted for from the fact that the former have made flaming promises in relation to liberty, comfort and elevation; while the latter have not taken even the ordinary means which prudence has dictated for accomplishing the professed object they have in view.

The present relation of Christian ministers to the masses of the population is far from being such a one as all good men must desire. They have neither the affections nor the confidence of the bulk of the people, and they cannot be of much use to them under such circumstances. Many are conscious of this, and they have devised various schemes for conciliating and benefitting this numerous class. A few have delivered popular lectures on subjects of a taking character, and the result has been on the whole encouraging. But there has been no general moving among the body, no recognition of the necessities of the uncultured and drinking millions, and no attempt to meet their case worthy of the name.

There is, nevertheless, among large portions of our countrymen, a general respect for the office of the Christian minister. The idea is prevalent, that the station is one of the dignity, and entitled to honor. Whence then the distinction between the office and the man, but that the latter fails to surround himself with all the elements of power which the former demands. The standard of a minister's conduct is fixed on the minds of the people generally, and whatsoever practices are excellent and of good report, they expect him to adopt. It makes no difference in their judgment of his conduct whatever their own practises may be; they will patiently hear his rebukes of any particular sin of which they may be guilty, providing his own hands are clean. But let it be otherwise, and there is the impatient look, or the disapproving frown.

The conduct of more than three-fourths of ministers in reference to the Temperance movement, has tended to lessen their influence over the masses of the community. Even many of those who deliver popular lectures, and to some extent pander to the prejudices and habits of the class they address, make little impression on the general mind, unless there is the evidence of high toned self-denial, and a courageous eschewing of all customs of a vicious, as well as of a doubtful tendency. In illustration of this point we may state that we have been at public meetings which ministers have been called upon to address, and the moderate drinking flaw in their character has given others such an advantage over them, that they have been almost frowned off the platform. And it ought to be stated, the meeting was not called for the propagation of teetotal principles, but had another