

Yes! another poor drunkard
Has gone to the grave,
Shrieking in anguish—
"None cared me to save!"
Yes! and thousands such yearly
Go down to the grave,
Whom none came to pity,
To rescue, or save!

Ye Philanthropists, Patriots,
Ye Christians in name;
Hear this cry repeated,
Alas! to your shame.
Hear, ponder, and tremble,
Lest again it be said,
A drunkard hath perished,
You had power to aid.

Go, go to the drunkard,
In sympathy go;
Reveal to him clearly
The cause of his woe:
From the drunkard's resort
O bid him refrain;
From gin, and the beer cup,
Urge him quick to abstain.

Abandon thine own cup,
Wine, spirits, and beer;
And thus, by example,
Thy precept make clear.
Thou'lt advantage thyself
While concerned for another;
And, O the rich pleasure
Of saving a brother!

Relieve his wants earthly,
Thus prove thou'rt his friend;
But still regard chiefly
The life without end.
His body will perish,
In the grave it must lie,
But his soul is immortal,
And never can die!

Ply him with intreaties,
And watch him with care;
Encourage his hope,
And forbid his despair.
To the house of instruction
Direct him the way;
And give him a Bible,
And teach him to pray.

Point him to Calvary,
Streaming with blood;
Tell him who died there,
To bring him to God.
His faith seek to strengthen
In each promise of love;
And bid him ask humbly
All grace from above.

Hear, Christians, and ponder
This voice from the grave;
Be watchful and zealous,
Poor drunkards to save.
Who thus labour for God
Shall not labour in vain;
So the promise assures you
Which firm shall remain.

Canada Temperance Advocate.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—*Macnight's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAYS WE WILL DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, OCTOBER 2, 1848.

KEEP AT WORK.

The secret of success for the Temperance cause, is, for its adherents to keep at work. If we listen to some persons who tell us that there is no express rule in Scripture for total abstinence, and will not be satisfied unless we can show such rule, we may be losing the time which would have been sufficient to have induced others to join our ranks. If they think, in opposition to Paul, that "it is good to take wine, by which our brother is made to fall," and cannot find in the Apostle's declaration a most stringent moral obligation to abstain, it is better to leave them alone. The likelihood is, that they are arguing for arguments sake; and ten minutes, with conscience, will tend more to bring to a right mind on the subject, than a six hours argumentation. In the time of our Saviour there were certain individuals whom he reproved for clinging to the letter of the law, and being satisfied with that, refusing to be guided by the spirit and principle. The moderns of this sect say there is no letter of the law in the matter of total abstinence; but they equally neglect the spirit which breathes from every page of the Gospel dispensation on this point—self-denial for the sake of others, as well as for ourselves.

There are others again who say that we limit the grace of God, and bring in something of man's invention by which to renovate the heart. Nay, verily, it is not we who frustrate the grace of God. We might rather say, of those who bring the charge, that they would induce others to continue in the way of temptation, in order that grace may abound. To something similar the Apostle says, "God forbid." It is said the grace of God is sufficiently powerful to overthrow the strongest passion. Avarice often obtains an usurper's place in the heart of man, but the grace of God can subdue even that. God, however, often works by his Providence in this, and removes the object of their passion; he gives wings to riches, and they fly away, and then his grace finds admission. So it is with ambition, the love of power, and fame, the desire of the applause of men. That which excites them has often to be removed ere the kingdom of Heaven, as a grain of mustard seed can grow in the heart. It may be said that the cases are not parallel. But it must be considered that while in the case of the passions mentioned, a providential arrangement may remove the exciting cause; in the passion of the drinker, nothing can do so except the voluntary abstinence of the individual.