

is certain. Mark now, my dear friends, how utterly impotent your argument with the drunkard becomes. You say to him, only do as I do, and you are safe. Now, carry out your principle. Take him with you, let him handle drink as you do, let him sit in the drinking company as you do, let him keep drink on his table as you do, and, so far from being safe, you could not by any possibility, place him in circumstances of more eminent danger. Look, then, at your fallen fellow-creature now before you; look at that suffering and injured woman; look at their desolate home; think, too, of his prospects; think of his never-dying soul; think of the thousands who are like him; and oh! forget not this one thing, that, had he acted on a more thorough and consistent principle, he might have been happy; all his present woes might have been averted. I entreat you, then, for his sake, to adopt the long-pledge, and I have no doubt but that Archie Gray will again sign. Will you not, Archie, for a moment stand trembling with emotion. Better principles were again at work in his bosom. He had repeatedly sworn that he would never again take the pledge, but the kindness and earnestness of Mr. Thompson had overcome him.

"Oh! my dear Archie, say that you will again sign," entreated his sickly wife, all in tears.

"Will you sign if Mr. Jackson and the landlord will?" said Mr. Thomson.

Archie faint-ed out, "I will."

"Now, friends," said Mr. Thompson, "I have yet another appeal to you, and, oh! it is the most touching in the universe. You profess to be followers and servants of Christ. By all those unexampled sufferings which he endured for you, I entreat you to sign this pledge for the sake of Archie Gray."

"May God melt their hearts to pity," whispered Mary, who had sunk down upon a chair through feebleness, and she sobbed aloud.

Mr. Jackson stood as if lost in thought for a few moments. At last he said to Mr. Thompson, "I cannot answer you.—For the sake of Archie I will sign. I have often said that I would make any sacrifice to save a noble nature from ruin. And for such an object, this seems but a paltry sacrifice after all."

"I have often had doubts," said Mr. Roebuck, "as to the lawfulness of my business. I will now give my conscience the full benefit of them, and give it up. For Archie's sake, I too, will sign the pledge." A gleam of hope lighted up the sullen brow and pale countenance of Archie Gray. He convulsively snatched the pen, and scrawled his name. "There," said he, "I have done it. May God protect me in it. May he give me grace to keep away from the drinking party, and never more to listen to the voice of inconsistent men."

Mary's joy was such, that they thought she would have expired on the spot. She never, indeed, recovered from the severe blow which her constitution had received; but ere she died, she had the unspeakable satisfaction of seeing her Archie once more doing well. Mr. Roebuck's giving up his business from such worthy motives, and Mr. Jackson's going over to the long-pledge, was quite an era in the history of the temperance movement in the place; the short-pledge society died, not from extreme age, but extreme feebleness; and while there were one or two noble exceptions, the majority of its members went back to their former ways.

PUBLIC OBJECTIONS TO JOINING THE TEMPERANCE SOCIETY.

The following is taken from Mrs. Ellis' little work—"A Voice from the Vintage; or, the Force of Example." We beg to recommend a perusal of the book itself to every one

who wishes to see how a lady can combine gentle words and strong arguments.

We must, however, still speak with regret of that want of co-operation in the temperance reformation, which prevails among the higher classes of society, as well as among religious professors generally; and we do this chiefly on the ground of the desirableness of rendering the temperance society itself as respectable as it can be made in the opinion of the world. Were the victims rescued from intemperance, by the same means, and at the same time converted to the religion of Jesus Christ, they would know that to endure the scorn, and the persecution of men, was a part of the discipline to which, as faithful followers of their blessed Master, they ought to be willing to submit. But in the ranks of intemperance we have to do with human beings upon whom this knowledge has never operated, and we must, consequently, adapt our means to the condition of man in such a state. We must consider, too, what is in human nature—what are its tendencies, and how they are generally found to operate, in order that we may not require of its efforts beyond its power to maintain. We must, consequently, not expect that a number of men, whom the vice of intemperance has already consigned to the deepest degradation, will arise of themselves and unite into a distinct body, thus tacitly declaring before the world who and what they have been. Yet, even if so great a miracle as this should be effected, what then would become of that still greater number who have not yet wholly fallen—who are still struggling against temptation, and whose situation at once inspires us with more of pity, and of hope. These, of all persons, would be the last to join such a degraded and stigmatized society as one composed exclusively of reformed drunkards; and it is for such as these—the tempted, the wavering, and the still respected and beloved, that I would implore the consideration of those individuals among the enlightened portion of the community, who have hitherto stood aloof from the question altogether, or who have treated it with contempt.

But more earnestly still I would implore the exercise of Christian benevolence in this cause, on the part of those who preach the glad tidings of peace on earth, and good will towards men. "If your name had not been there," said a reformed drunkard to his minister, "I never should have been a member of a temperance society."

There must be some powerfully operating reason why individuals who esteem it not only a duty but a privilege, to come forward in every other good cause, should be so backward in this. It cannot surely be unwillingness to submit to a mere personal privation; for were this the case, it would show at once that their own personal indulgence was esteemed of more importance than the saving of their fellow-creatures from one of the greatest of calamities. Oh! but their health—they have tried it, and it did not agree with them. They had a cough, or a fit of rheumatism, or a weakness of the throat, during the short time they abstained!

Kind, Christian friends, warm-hearted, devoted, and zealous laborers for the good of the community! how often have the most delicate and feeble among you gone to throned altars of mercy, in the summer's heat, and in the winter's cold—gone forth, too, at times when, had a physician been consulted, he would have pronounced the act a dangerous, or at least an injurious one. How often has the faithful minister stood up to preach, or visited the poor and comfortless abodes of his people, at the risk of a headache, a sore throat, or damp feet? How often has the father of a family called together his household for evening worship, when, as a mere matter of personal benefit, he would have been better laid upon a couch of rest? How often has the tender mother, shrouding herself from the angry storm, penetrated into the chambers of the sick, to dispense to them more than the bread of this life? Do not mock us, then, with the assertion that you are willing, but afraid. We are incapable of belief