

its length and breadth. My Rev. friend has an itching for asking questions; and now, Mr. Chapman, in my turn, let me ask him a question or two:—what, I would ask, has Bytown done? how much has that society contributed to pay the debt of the Montreal Society? And as to the extent of our present meeting, let what has been said on that point suffice. But let Mr. B. come here during the fall, and he would be astonished what Montreal can do. The greatest meetings that have taken place anywhere have been congregated in Montreal. But, sir, let us extend our view. We cannot look abroad upon the face of the earth at present without marking the great changes that are taking place in the world. While God in his providence is overturning the nations, he is also speaking to his people. To one of these movements he would direct special attention. There has recently been a strong revival among the sellers and makers of strong drinks in the United States, and this has caused increased activity among the friends of Temperance. The time has indeed come for Temperance men to busy themselves. Our old friends are as willing as ever, and they shall yet have success. Indeed, in our own country, we congratulate ourselves on the success we have already attained. Temperance is destined to do immense good. As its friends work, so will they have arrayed against themselves a host of adversaries. But the more that are against us, the more will we strive; and this is one good reason for engaging in the work. But, sir, our society has been objected to on the ground that we seek to do what should only be done by the church, and that our society occupies its place. But, sir, this is a mistake, unless it is intended by this to intimate, that ministers of the gospel and office-bearers in Christian churches should carry on this work. If this is the meaning of the objection, then, sir, there is no doubt but you and all the other lay members in office would be very glad to resign in favor of the Christian minister, or the pious elder, or deacon, or class leader, and be content to act with them as humble committee men. But, sir, our society does not occupy the place of any other society. We are auxiliary to other Scriptural institutions in the propagation of religious truth and sound knowledge. Their great work is our redemption from sin, and we do not usurp their place. We seek only to better the moral not the spiritual condition of our race. But let me ask, what has the world and the church to do when intemperance occupies the pulpit? Painful reality! In the history of the past we have seen this to be too often the case, and we lament it. If it be not the work of such men as occupy the pulpit, whose work is it? If every minister should preach a sermon on Temperance now and again, what an amount of good might be done! If clergymen were members of committees, they would be most active and useful. Where they have cooperated in other societies, they have been so. What would be the great effect if all the ministers in this city were co-operators with us! Has not the temperance movement helped greatly to fill their churches with members? As ministers, we owe a great deal to the success of the Temperance movement. There is a great call for activity in the city and the townships, for working out this cause to its fullest extent.

After Mr. Scott had sat down, Mr. Byrne made a few remarks in answer to what Mr. Scott had said about Bytown, in which he stated that about £5 had been collected with much difficulty in aid of the debt of the Montreal Society, and which would be sent to Montreal very soon.

The meeting was closed in the usual manner, by singing a doxology, and the benediction.

Education.

DUTY OF PUBLIC MEN OF ALL CLASSES IN REFERENCE TO COMMON SCHOOLS.

As the perfection of a steam engine or manufactory consists in the mutual adaptation and completeness of the various pieces or parts which compose it, so the highest civilization of a community consists in the intellectual and moral elevation of its individual members. If the individual inhabitants of a country, county, township, or town, be ignorant and vicious, they must present an aggregate of ignorance and vice. But if the individuals of which any neighborhood, town or country is composed, are educated, enlightened and virtuous, the character of each neighborhood,

town or country will be that of intelligence and virtue, and in the same degree as these elements of civilization and refinement prevail.

The diffusion of the elements of intelligence and virtue throughout a whole population is a social process, and can only be accomplished by social means, and in proportion to the comprehensiveness and energy of the social combination will be the extent and degree of the social elevation. If the wealth, the rank, the intelligence of a community be arrayed on the side of social progress, the ignorance and apathy which may exist among the masses of such community will soon be penetrated and dispelled, and the unmeasured power of their intelligence and enterprise will soon be added to the resources of their country—an accession of greater importance than the largest immigration of mere physical strength, much more of ignorance and pauperism. If, on the other hand, the intelligence and wealth of a country are opposed, or even indifferent to the universal education of the masses, the predominant ignorance and apathy of the latter leave no elements or resources adequate to its accomplishment. The relations of the poor to the rich—of the uneducated to the educated—require the co-operation of the latter in the education of the former. There is no example of the universal diffusion of education in any country without the countenance, the support and active co-operation of both the government and the wealthier classes in the promotion of that object.

Every man of wealth and intelligence who stands aloof from the noble and patriotic work of promoting the education of the masses of his fellow-countrymen, is so far from being any and the enemy of his country. As far as in him lies, he is endeavoring to inflict upon the youth of the land a worse than famine of bread—the famine of knowledge. Every rich man, every educated man, every Christian Minister, every man of influence, however limited, should ponder upon his own personal obligation and responsibility in regard to the intellectual elevation of his country. The Common School Act provides that all Christian Ministers, Magistrates, Judges and District Councillors shall be visitors of Common Schools—thus contemplating and providing for the united influence and co-operation of the representatives of Christianity, the wealth and intelligence of the country in promoting the universal education of the people.

The vigorous, voluntary exercise of this mighty dormant power will do more to promote Common School Education in Canada than thousands of legislative enactments without it. It is a power greater than that of law—a power the physical resources of which law should put under contribution, but the moral influence of which no law can compel, in a work of common interest and vital importance to the whole country. His Excellency Governor Briggs, of Massachusetts, (in a letter addressed to the editors of the *New York Student* acknowledging the receipt of maps of the States of Connecticut and Massachusetts, prepared by pupils of a New York Common School,) makes the following remarks, which deserve the attention of all public men in Upper Canada:—

"The idea cannot be too deeply impressed upon the public mind, that the future character of the people of this country is to be moulded and formed in the Common School House. The importance, then, of elevating the condition of our Common Schools, cannot be over estimated.

"Let legislators, public men, Christians, and all who love their country and their race, exert themselves to improve the present systems of popular education, and to extend their benefits to every child and youth in the country. There is but one period in human life when the priceless blessings of education can be imparted. That is the morning of life. If then neglected, the opportunity is lost forever. Legislatures which do not make suitable provisions for the instruction of the children of the state, do great injustice to the children themselves, and bring upon the state a manifold of ignorance and vice. These neglected children will become matured paupers and criminals, and in this form be the instruments, in the hands of Providence, of scourging the state for its criminal omission to do its duty to them, by providing means for their education."—*Toronto Journal of Education*.

A MOTHER'S TRUST.

BY MRS. ELLIS.

What ever may be done by educators, instructors, or advisers in general, is the great business of a mother, in discharging the trust committed to her care, to look attentively at those three great