

cry out of the wall, and the beam out of the timber shall answer it.

I dare say you all attend Sabbath School. No doubt you have heard of Dr. Doddridge, who lived a great many years ago in England. He was one of the best of ministers. When a little child, he was very sick, and his mother took him to Sunday School. And where do you think that was? It was in her own house, on her own knee. There she taught him, that was his school. All round the room there were little tiles hung up, having scripture stories on them. There was Jesus in the manger, Jesus healing sick, feeding the five thousand with the seven loaves, in the garden, on the cross, ascending to heaven. So little Philip learned about heaven from the tiles. Well he must appear at the judgment of God, and give an account of the lessons he received. He then will have all these brought to remembrance, they will testify and speak. So the stones shall cry out of the wall, and the beam shall speak. Distilleries and dramshops shall come up as evil witnesses of all they have seen, and shall testify against those who kept them in existence at the last day; every beam, rafter, nail, every stone in the wall shall have a tongue, the things we may suppose mute, shall become vocal, and fearful must be the revelations which they can make against all who have trafficked in these drinks. Truly they shall find that "they have consulted evil to their house."

Then we have a lesson for kings and all in authority. Wisdom also says. "It is not for kings to drink wine, nor for princes strong drink. Lest they drink and forget the law, and pervert the judgment of any of the afflicted." Thus magistrates are forbidden. Again, God said to Aaron, "Do not drink wine nor strong drink when thou goest into the Tabernacle of the Lord." There the ministers of the altar are forbidden. "A bishop must not be given to wine."

Mr. Warren also addressed a meeting the same evening, in the Lecture-room of Zion Church, to show the advantages of having the young inducted as temperance reformers, and the way in which this was attempted in the States. He believed the temperance reform was only second to the Gospel. It seemed destined to make the greatest change in society since the Christian era. The power of total abstinence in reforming, and in producing almost a new body in the subject of it, and in opening up sources of pleasure in the music of nature, and the beauty of scenery, was well illustrated by several striking cases, which Mr. W. advanced. First, then, is its nature to men, who have been under the influence of intoxicating drinks, how much more than to the young, whose energies and power of body and mind, have never been injured by their use. Under these impressions, some of the best men in the U. States have endeavoured to enrol the entire youthful population. Of this juvenile society, Chancellor Walworth is President. Already more than 130,000 names have been obtained. These have not been confined to New York, but also throughout New Jersey, Connecticut, and what has been called the land of steady habits, Massachusetts, but, which for some time past, the speaker feared, were habits of intemperance. These names were obtained by children circulating the pledge: from city to city, and village to village. Some very interesting circumstances connected with these efforts were stated in a manner which showed Mr. Warren to possess a keen sense equally of the sad and ridiculous. Some of the most interesting cases were connected with the children of drunkards, and rum-sellers. The expression of feeling, on the part of some children, who feared they might be induced or obliged to drink or sell, was a striking proof how abhorrent the practice is to all the better feelings. Mr. Warren then put his little publications into the hands of a small party of children, and showed how, by the system of question and

answer, combined with remarks from the instructor, the children might be thoroughly indoctrinated. We should be glad, indeed, that this little book proved a sort of temperance shorter catechism. The lessons it brings on the subject from scripture, without the smallest straining of passages to suit a purpose, must commend the matter to many minds, which have been inclined to look on the subject with suspicion and jealousy. The question book and the "Temperance Harp," both edited by Mr. Warren, may be had of Mr. Colt, M-Gill Street. They should be in the hands of every juvenile tectotaler. Not a little interest was excited amongst the young portion of the audience, by a picture which Mr. Warren showed, of a man with his drunken and tectotal face. Some may call such matters childish, and trifling, but we are of opinion that they are too truthful to be either the one or the other.

Mr. Warren left Montreal next day, for the States, but we think the impression produced by his visit, has been altogether good. A quiet and unassuming, but hard working earnest man he is, well suited for the sphere of labour which God has assigned him. He came here for the single purpose of trying to advance the cause of education and temperance amongst the young, and the calm, well regulated enthusiasm which seemed to guide all he spoke and did while here, will render him always an acceptable visitor, should his home engagements allow him again to visit Montreal.

He arrived here on the 14th, addressed a meeting that afternoon, preached twice, and addressed seven Sabbath schools, and on Monday afternoon and evening, delivered the two addresses of which we have given a synopsis.

The following letter was received from Mr. Kellogg, by the Secretary of the Montreal Temperance Society. Mr. Kellogg is now in Quebec:

Toronto, Oct. 23, 1847.—I have lectured twice in this city, and shall twice more—and leave here Tuesday next for Montreal, and reach there, I suppose, Thursday. This may not give you time to get up a meeting, if you conclude to have one; and, if it will suit your Society, you may write to Quebec, that I will come down Thursday night next, and lecture Friday, and so on. I shall not go to Sherbrooke: it is so late, the roads will be very bad, I fear, and I will return from Quebec to Montreal week after next, and if you conclude to have a meeting or two, have them then. We can fix the time for them before I go to Quebec, so you will have a week nearly to make any arrangements. I propose this course; but you may arrange just as you please, as I will be satisfied. I was at Kingston and Cobourg; but there, and here, the cause is in a very low state. It is sickening to see the insensibility of good men on this great question, and the marvellous apathy manifested by all classes of society. What can be done? Rum-sellers and distillers are members of churches in good standing. Oh! that our Heavenly Father would soften the hearts and enlighten the minds of His professed followers, and lead them in the way of truth! The evil is wide-spread, and terrible. Multitudes are rushing down the slippery steps of strong drink to ruin, and nothing is doing to save and rescue them. Without the sustaining Grace of our Lord and Saviour we cannot face the opposition we are called to meet continually, and, without His special blessing on our labours, we can have no hope of success. But I am called, and must close my letter here. I thank you for the papers you sent me. I am well, but very low-spirited this morning; but I hope to see you soon, and will then give you an account of my visit to Kingston, Cobourg, and this city. Grateful to you for all your kind attention, and wishing you success in