

pardoned, will bring him thither. In a word he shows he is become blinded and hardened—that his moral powers are already in a fearful degree destroyed! Now to what are we to ascribe this ruthless and daring depravity, evidencing so much moral ruin? Not to drunkenness, for this man was never drunk before. Nothing I think but the most obstinate prejudice, can refuse to ascribe it to moderate drinking. It was this that rendered the taste of the drink agreeable, which to every one at first is the very reverse; it was this that led him into the haunts of vice, and rendered them familiar and agreeable, and initiated him into such company, darkened his understanding, and seared his conscience, and so prepared him for such a crime; and having thus far overcome the obstacles which God has placed in the way to hell; and being thus prepared, it is easier, if grace prevent not, to go the rest of the journey, than it was to come thus far. He has now reached a part of the way, where the descent is more steep, rendering his downward course more easy, and returning more difficult,—his inclination to drink, and other evils, drawing and goading him along—and the voice of God in his word, in providential dispensations, in conscience, and every other principle of resistance become in the same proportion more weak. This is the work and fruit of moderation. And now I am willing to leave it to any person who has considered the subject, or may yet consider it, to answer the question, whether the ruin connected with, and following the use of, intoxicating drink, is to be chiefly ascribed to drunkenness or to moderation?

OMICRON.

WORLD'S CONVENTION.

The Committee of the Montreal Temperance Society invite societies throughout the Province of Canada to consider the propriety of sending a Delegate to the World's Temperance Convention, to be held in London in June next. They also request each society, in the event of approving the measure, to name the individual they wish to send, and the proportion of the expense for which they are willing to pledge themselves. The whole expense of one delegate would probably be from £90 to £100 currency—and pledges should be made, with the understanding, that whoever has the greatest number of votes should be first requested to act, and should he decline, the next, and so on; but no sum pledged to be withheld upon the plea, that the particular individual desired by the society has not been deputed.

It may be asked whether there would be value received for so much money, and this question we must leave societies to decide, certain it is Conventions on this and other subjects have done, and are likely to do, immense good, and it would be somewhat strange were the civilized world to be represented at the Convention in question, and Canada to leave herself out.

PUBLIC MEETINGS.

The common manner of getting up Temperance Meetings, where speaker after speaker rises without definite end or aim, but to say something about the evils of drinking, or the benefits of total abstinence, is not perhaps the best calculated to improve the speakers, interest the hearers, or illicit and enforce truth—and it has been thought that a series of questions might, with profit, be proposed by each society for discussion at their stated meetings, through the winter, one to be discussed in all its bearings on each meeting night. The questions might be such as the following, or many others, that a little reflection will suggest, and it will at once be seen how rich in argument and illustration they would prove, and how much their discussion would be likely to extend correct opinions concerning important points:—

1. Is the traffic in intoxicating drinks immoral?

2. Does what is called moderate drinking or drunkenness do most harm?

3. What is the duty of Government, with respect to the traffic?

4. Does the Bible sanction the use, as a beverage, of alcoholic or intoxicating drinks?

ANNUAL PRAYER MEETING.

Remembering the hallowed season that was enjoyed by the members of the temperance societies, who engaged in a simultaneous prayer meeting, on the first Thursday of December last year, the Committee of the Montreal Temperance Society respectfully invites the societies of the Province to hold a concert of prayer for the Divine blessing on the temperance cause, on the evening of the same day this year.

The Annual Prayer Meeting of the Montreal Temperance Society, will take place on Thursday the 7th of December, in the First Congregational Church. All friends of the cause are invited to attend.

EDUCATION.

What is Idleness?

"Here," said I to my class of Sunday Scholars, as I held a little book in my hand, "this is for the child who can give me the best answer to the question, What is idleness?" "I can," answered one; "if you say we are to learn our lessons, and we come to you and don't know any of them, and have had nothing to prevent our learning—that is idleness." "I can," continued another; "you tell us to come clean, and neat, and tidy, and if instead of that, our garters and frocks are torn, though we have had time to mend them—that is idleness." "I can," said a third little creature; "if you tell us we are to be here at nine o'clock, and we loiter about and do not get here till ten—that is idleness." Several of my young ones were silent, and I asked if any one had any thing else to say. "Yes, ma'am," replied an elder girl; "I know that what my school-fellows have said is idleness, is so; but there is another kind beside that. We know that we are to be up early in the morning, to pray for a blessing on the instructions we are to receive, to ask a blessing also on our minister and on our school, to read a chapter in the Holy Bible and to be in time for prayer with our teachers; but if we waste the sacred morning in bed and do not rise in a proper time—that is idleness."

When this answer was finished, a peculiar seriousness spread over the whole class, and each one seemed to say, "Verily, I am guilty of this thing;" yet the eyes of all were attentively fixed on the book. I paused for a minute and then delivered it into the hands of the last mentioned girl, for she I considered, had answered the best.

And now, my young friends, what say you of this idleness? Are there no traces of it in your conduct? Do you always aim at saying your lesson well? Do you wish to appear neat and tidy? Do you always seek to be in time and to attend to what your minister says? And, above all, do you pray for a blessing on your teachers, and search and study the words of eternal life? If you do all this, I will not call you idle: but if, upon looking into your hearts, you find you are guilty; O arise, be up and doing, be idle no more and may the God of all grace enable you, by his grace, to "be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. vi. 12.)—*Youth's Friend.*

Of enlarging the capacity of the Mind.

Waits on the Mind.

There are three things which in an especial manner go to make up that amplitude or capacity of mind which is one of the noblest characters belonging to the understanding.

1. When the mind is ready to take in great and sublime ideas without pain or difficulty.

2. When the mind is free to receive new and strange ideas, upon just evidence, without great surprise or aversion.

3. When the mind is able to conceive or survey many ideas at once without confusion, and to form a true judgment derived from that extensive survey.