

a day in drinking, expended nearly ten pounds in the course of the year, which might be spent in purchasing clothing and other comforts, to say nothing of the vast numbers who squandered much more, and indulged to excess. Ministers of the Gospel and Christians in general, should set the working classes the example, and plunge amongst them to do them good, instead of neglecting them, as was too much the case. He hoped that immense assembly would encourage the chairman to persevere in these efforts. Mr. Allen's address lasted nearly an hour, and was warmly applauded throughout. The chairman announced that a meeting of a similar character would be held once a month, and that he had only consented to become the minister of Surrey Chapel, on the express condition that he should have full liberty to carry out his convictions in reference to Temperance, for he was increasingly convinced, that in the present day, no evangelising efforts could be thoroughly successful among the masses, unless they were at the same time urged both by precept and example, to give up those habits which abundant testimony proved were the chief cause of poverty, disease, and crime.—*Christian Times.*

“AND THEN?”

A young man, whom I had known as a boy came to an aged Professor of a distinguished continental University, with a face beaming with delight, and informed him that the long and fondly cherished desire of his heart was at length fulfilled, his parents having given their consent to his studying the profession of the law. The old man, who had been listening to him with great patience and kindness, gently said, “Well! and when you have finished your career of study, what do you mean to do then?” “Then I shall take my degree,” answered the young man. “And then?” asked his venerable friend. “And then,” continued the youth, I shall have a number of difficult and knotty cases to manage; shall attract notice by my eloquence, and wit, and acuteness, and win a great reputation.” “And then?” repeated the holy man. “And then?” replied the youth, “why then there cannot be a question I shall be promoted to some high office in the state, and I shall become rich.” “And then?” “And then,” pursued the young lawyer, “then I shall live comfortably and honorably in wealth and respect, and look forward to a quiet and happy old age.” “And then?” repeated the old man. “And then,” said the youth, “and then—and then—and then I shall die.” Here his venerable listener lifted up his voice, and again asked, with solemnity and emphasis, “And then?” Whereupon the aspiring student made no answer, but cast down his head, and in silence and thoughtfulness retired. This last “And then?” had pierced his heart like a sword, had darted like a flash of lightning into his soul, and he could not dislodge the impression. The result was the entire change of his mind and the course of his life. Abandoning the study of the law, he entered upon that of divinity, and expended the remainder of his days in the labours of a minister of Christ.—*Dr. Winslow.*

SIN, = FOLLY.

Sin is the greatest folly, and the sinner the greatest fool in the world. There is no such madness in the most fitful lunacy. Think of a man risking eternity and his everlasting happiness on the uncertain chance of surviving another year. Think of a man purchasing a momentary pleasure at the cost of endless pain. Think of a dying man living as if he were never to die. Is there a convert to God who looks back upon his unconverted state, and does not say with David, “Lord, I was as a beast before thee.” Now, conversion not only restores God to the heart, but reason also to her throne. Time and eternity are now seen in their just proportions—in their right relative dimensions; the one in its littleness, and the other in its greatness. When the light of heaven rises on the soul, what grand discoveries does she make, of the exceeding evil of Sin, of the holiness of the Divine law, of the infinite purity of Divine justice, of the grace and greatness of Divine love. On Sinai's summit and on Calvary's cross, what new, sublime, affecting scenes open on her astonished eyes! She now, as by one convulsive bound, leaps to the conclusion that salvation is the one thing needful, and that if a man will give all he hath for the life that now is, much more should he part with all for the life to come. The Saviour and Sinner, the soul and body, holiness and sin, have competing claims. Between these, reason now holds the balance even, and man finds, in the visit of converting grace, what the demoniac found in Jesus' advent. The man whose dwelling was among the tombs, whom no chains could bind, is seated at the feet of Jesus, “clothed, and in his right mind!”—*Dr. Guthrie.*