

average of three feet only between the water and the gallery in which we now stand. No one knows what might be the consequence of another day's labour with the pickaxe on any part of it.

The Lion and the Hottentot.

Among the animals in the public gardens at Cape Town was a real wild lion, not long taken, and bearing his imprisonment with a very bad grace, having received from nature an irritable disposition, not improved perhaps by the deceit practised in his capture. He had been taken somewhere on the northern frontier when full grown. The lion is particularly fond of Hottentot flesh—probably from its being of a more gamey flavour than other meat. A Hottentot, in the service of a boor, had frequently observed that he was followed by a lion, probably from his possessing in a higher degree than others of his race the relish which the lion delighted in. As the man naturally desired to be relieved of these polite attentions, he readily lent himself to a scheme for capturing his enemy. There was a hill in the neighbourhood of the boor's house, which sloped gradually on one side, and ended in a precipitous cliff on the other. This seemed a favorable spot for this experiment. A strong net was made, something in the nature of a cabbage-net, of two-inch rope, and the meshes sufficiently small to prevent the lion from dropping through. A very strong rope was then run through the upper meshes, and fastened to stakes driven into the ground at the edge of the cliff, the net hanging down over the precipice, and its mouth kept distended by slender rods or branches, not of sufficient strength to impede the lion, but merely to hold open the mouth of the pit which was to receive him.

All things being ready, the Hottentot went about his usual avocations, keeping, however, a bright look out for his would-be consumer, and taking especial care to avoid the bush and keep in the open as much as possible. One afternoon he felt, rather than saw, that the lion was on his trail—his senses being, no doubt, sharpened by a consciousness of his own attractions. He was a long way from home and from the trap, and it became a question whether the lion would not wave ceremony, and run in upon him and chop him before he could reach it. He hastened anxiously forward, turning round occasionally to see how his pursuer got on. The lion kept his motion concealed as well as the ground permitted him to do so; stealing with belly crouched to the ground, and when the Hottentot stopped, lying down till he resumed his walk—his large muzzle resting on his paws, and his ample mouth watering with the expected enjoyment; while just the very end of his tail was flitted convulsively to and fro, indicating the seriousness of his intentions.

The faster the Hottentot got on, the nearer the lion approached him—probably the better to enjoy the whiff of his coming meal, as we find the smell of the kitchen becomes more savoury as the meat gets hot. The Hottentot is now ascending the hill, and the guest invited to dine upon him scarcely twenty yards behind, lashing his tail, and anxious to sit down to dinner. The Hottentot goes over the edge of the cliff, slipping down between the net and the rock to a place contrived for him, but pausing, to give the lion a notion that he was sitting down to rest himself; then, depositing his hat upon the very edge, hastened to his hiding place. The lion, seeing the hat stationary, naturally imagines that the man is below it, and crawling up to within a few yards, nimbly his spring. Finding nothing to stop him, over the cliff he goes right into the purse-net, which sinking with his weight, draws the ropes tight, and he hangs suspended in his net. Plenty of assistance is, of course, at hand, and with strong ropes the lion's legs are tied, and he is put into a wagon and brought to Cape Town, where I saw him frothing, no doubt from the trick which had been played him.—Voyage to the Mauritius.

Intemperance of Great Men.

The biographies of some of the most distinguished literary characters of this and other countries, present lamentable examples of the direful effects of alcoholic liquors on the intellect. The national injury thus

sustained may be considered in a two-fold point of view: that is, in the first place, from the partial incapacity for mental labours which is thereby produced; and secondly, the premature mortality of men whose mental exertions might otherwise have greatly benefited their country. Byron and Burns form prominent examples. Prior, according to his biography, was not free from the charge of intemperance. Dr. King states that Pope hastened his end by drinking spirits. Pope remarks that Parnell "was a great follower of drams, and strangely open and scandalous in his debaucheries," all are agreed, that "he became a sot, and finished his existence." Dryden, in his youthful days, was conspicuous for sobriety, but for the last ten years of his life," observes Dennis, "he was much acquainted with Addison, and drank with him even more than he ever used to do, probably so far as to hasten his end."—"Cowley's death," remarks Pope, "was occasioned by a mean accident, while his great friend, Dean Pratt, was on a visit with him at Chertsey. They had been together to see a neighbour of Cowley's who, according to the fashion of the times, made them too welcome. They did not set out on their walk home, till it was too late, and had drunk so deep, they lay out in the fields all night. This gave Cowley the fever and carried him off." The immortal Shakespeare also fell a victim to the same direful habit.

Anecdote of Gen. Jackson.

The Rev. —, who, as a Baptist preacher and lieutenant governor, had at one and the same time been in the service of the Lord, and of the State of Illinois, becoming dissatisfied with the honours or profits, or both, of the posts he held, determined to resign them, and devote his time and talents to the assistance of the administration in carrying on the general government of the country. Accordingly, he came to Washington, and laid his case before the President. He stated his pretensions and his wishes, narrated at some length all the prominent events of his political life, dwelling especially upon his untiring devotion to the democratic party, the sacrifices he had submitted to, the exertions he had made in its behalf, and its consequent indebtedness to him, but said not a word of what he had done for the cause of religion. Gen. Jackson heard the clerical aspirant through in silence, and, after musing a moment, put the following question to him: "Mr. K., are you not a minister of the Gospel?" "I am, sir," was the reply. "Then, sir," said the General, with his usual quiet dignity, "You hold already a higher office than any in my gift,—an office whose sacred duties, properly performed, require your whole attention; and really I think the best that I can do for you will be to leave you at liberty to devote your whole time to them; for, from what you tell me, I fear that hitherto they have been somewhat neglected."

Literary.

MENTAL SCIENCE. NO. II.

It must be admitted, that there are peculiar difficulties connected with the study of mind, which do not arise from the investigation of matter. Matter is invested with certain properties essential to its nature and existence, such as solidity, magnitude, and figure; mind is capable of thought, perception, consciousness, volition, judgment, and reason, which are among its essential properties. These properties are as absolutely necessary for the existence and nature of the one as the other; but they are very different in themselves, and the difficulties connected with their investigation must be considered greater in the latter than the former. The human body, which is composed of matter, is formidably and wonderfully made; but its properties and functions may be ascertained with comparative ease. The human soul, which is a spirit, can only be known by the properties essential to its nature, and which are more difficult for us to perfectly understand, while in this tabernacle of clay, than those that are essential to material bodies, or substances. We can better comprehend that which is tangible, has bulk for its dimensions, and figure for its form, than we can understand a pure spiritual substance, which has spiritual properties essential to its nature, and which have no positive existence in themselves, and that demonstrate the positive existence of some substance in which they inhere.

Mental science takes cognizance of spiritual substances or beings. Its province is not to investigate matter, or any organized material body; but to examine, as far as possible, those spiritual substances which exist in the universe of God. The existence, nature, properties, affections and processes of the human mind, may be considered as forming the first part of this science. For man to know himself, it is requisite for him to study his own mental existence, and the capabilities, passions, and desires of his spiritual nature. His researches should begin with his own mind; for the great end of Mental Science is that man may know himself;—may become acquainted with the superior part of human nature. But here his mental investigation is not to end. Other spiritual beings are worthy of his examination. He should compare his own mind with the minds of others; and he should compare other human minds among themselves. By this simple and important process, he will be enabled to discover the different classes of minds, and the different character of these several minds, as well as his own comparative mental position. By the adoption of this course, he will soon perceive that some minds are superior to others; that some are stars of the first magnitude, capable of comprehending any subject which comes within the sphere of human comprehension; that others rise but little above mediocrity, and therefore have neither the profundity nor the expansion of the former; that some, with all their efforts and advantages, sink far below the mean or medium; while a few do not rise above mental imbecility. What is the cause of this strange incongruity he may not be able to divine. To comprehend it fully may require a knowledge of both mental and physical science; and even, with the assistance of both, this singular phenomenon may elude his most sedulous investigation. But the study of the science of mind will greatly assist him in his inquiries respecting the cause or causes of the difference which exists among human intellectual powers. He will, by the help of mental science, discover that the causes of these different classes of mind, are not only the result of some physical imperfection in the material organization, but that they also, in some cases, originate in the mind itself. This may be by the immediate design of God, who prepares certain minds for the accomplishment of certain purposes. Or this difference may have its origin in the parent or parents, and be transmitted by generation; for the soul is conveyed by natural tradition. This is evident from facts; for children resemble their parents in mental dispositions no less than in features.

The mental characters of different human minds come within the science of Mental Philosophy; and these, while in a state of nature, are various or strangely diversified. Some are proud and ambitious; others are gentle and mild, but too pliant and yielding; others are envious and malicious, miserable when others prosper, and always ready to detract, defame, and injure them; others are hot and passionate, raging like wild beasts, on the slightest provocation; others are revengeful and cruel, inflicting pains and penalties on all they deem their foes; others are artful and cunning, hiding their real views and feelings by hypocritical appearances; others are feeble and changeable, and unstable as water in all their works and ways; others are low and mean, unmanly and vulgar; others are sour, peevish, and vapourish; others are careless, indolent, and easy in every state and circumstance; and a few are noble and generous, ready on all occasions to promote the happiness of all with whom they stand connected, and with whom they have any intercourse. These indicate different mental constitutions and states of mind; and nothing short of a knowledge of this science can enable us to properly investigate them.

GEORGE JOHNSON.

Point de Vue, July 9, 1851.

Correspondence.

JUDGE WARDHALL'S LETTERS.

In a sermon, in remarking as to the preaching of the Apostle Paul, Mr. Wesley writes:—"For, although, we are certain he preached Christ in his perfect manner as the very chief of the Apostles, yet who preached the law more than St. Paul? There are he did not think the gospel answered the same end." In commenting on the very first sermon of St. Paul's which is recorded, he says:—"Now it is manifest, all this, is preaching the law, in the sense wherein you understand the term; even although, a great part of it, if not all his hearers, were either Jews or religious proselytes; and therefore, probably, many of them, in some degree at least, convinced of sin already. He first reminds them, that they could not be justified by the law of Moses, but only by faith in Christ; and then severely threatens them with the judgment of God; which is, in the strongest sense, preaching the law." He next remarks on the preaching

of the same Apostle, on other occasions, especially to Felix, and as to this last instance observes:—"Likewise, when Felix sent for Paul, on purpose that he might hear him, concerning the faith in Christ; instead of preaching Christ, in your sense; which would, probably, have caused the Governor, either to contradict, or blaspheme: 'he reasoned of righteousness, temperance, and judgment to come,' till Felix, (hardened as he was,) trembled. Go thou and tread in his steps. Preach Christ to the careless sinner, by reasoning of righteousness, temperance, and judgment to come."

And further on, in treating of the Epistles of the same Apostle, he says:—"Every one of these is full of the law, even the Epistles to the Romans, and the Galatians; in both of which he does what you term preaching the law; and that to believers, as well as unbelievers. From hence, it is plain you know not what it is to preach Christ, in the sense of the Apostle; for doubtless St. Paul judged himself to be preaching Christ, both to Felix, and at Antioch, Lystra, and Athens. From whose example, every thinking man must infer, that, not only the declaring the love of Christ to sinners, but also, the declaring that he will come from heaven in flaming fire, is, in the Apostle's sense, preaching Christ, yea, in the full scriptural meaning of the word. To preach Christ, is to preach what he hath revealed, either in the Old or New Testament, so that you are then, as really preaching Christ, when you are saying,—'The wicked shall be turned into hell, and all the people that forget God;' as when you are saying,—'Behold the Lamb of God who taketh away the sins of the world?' Consider this well, that to preach Christ, is to preach all things that Christ has spoken; all his promises, all his threatenings, and commands; all that is written in his book. And then, you will know how to preach Christ, without making void the law."

Similar testimony, and remarks on this subject, have been afforded, by others in the ministry, in more recent times, and especially at a very late period, by that eminent and experienced Minister, the Rev. Mr. James, in his work already cited, regarding, "An Earnest Ministry," in which he observes as follows:—"Perhaps, there are few expressions more misunderstood, and on which more mistakes have been made, than, 'preaching the gospel.' Many, by the use of this phrase, aim to exclude from the pulpit, almost every topic, but a perpetual and almost unvarying exhibition of the death of our Lord, and consider this, specifically, and this only, as preaching Christ. But it is strangely forgotten, by the preachers of this school, that, as the scheme of mediation by the Saviour, is founded on the eternal obligation, and immutable nature of the law of God, and was intended not to subvert, but to uphold its authority, the moral law must be explained and enforced, in all its purity, spirituality and extent. Repentance towards God, is no less included in the Apostolic Ministry than faith in our Lord Jesus Christ; and how can a sinner repent of his transgressions against the law, if he know not the law he has violated: for 'sin is the transgression of the law' and 'by the law is the knowledge of sin.' So that no man can know sin, without knowing the law: and herein appears to me, one of the prevailing defects of modern preaching: I mean the neglect of holding up this perfect mirror, in which the sinner shall see reflected his own moral image." "Dr. Dwight says,—

Few, very few, are ever awakened or convinced by the encouragements and promises of the gospel; but almost all by the denunciations of the law. The blessings of immortality, the glories of heaven are usually, to say the least, preached with little efficacy, to an assembly of sinners."

"I remember," says Mr. James, "a discussion by a large company of ministers in my vestry, on one occasion, as to what style of preaching had been found, in their own experience, to be most useful; and it was pretty generally admitted; and some of them had been among our most successful preachers,—that sermons on alarming and impressive texts, had been most blessed, in producing conviction of sin, and first concern about salvation." Again he writes,—"It is worthy of remark, that Jesus Christ, who was incarnate love itself, the living gospel, yea the way, the truth, the life, was the most alarming preacher that was ever in our world."