

flourished towards the end of the sixth century; and surely, the spiritual wants of men have not decreased since that period, neither has the light of Revelation lost any of its value or efficacy. Gregory I., who ascended the papal chair in 590, thus writes to a physician: "Study, meditate," said he, "the words of your Creator, that from them you may learn what is in the heart of God towards you, and that your soul may be influenced with the most ardent desires after celestial and eternal good." This great man not only used persuasions, but he also adduced examples. Happy had it been for mankind if the successors of Gregory had possessed the same attachment to the Scriptures, and adopted the same views. We have before us the gradual prohibition of the Scriptures enacted by his successors, which we do not conceive it necessary to publish; but we certainly think that we should be wanting in our duty did we not express our firm and decided opinion on the subject.

Not only in the present, but in all future stages of literary progression in these colonies, we sincerely hope, that from the elementary, to the highest classical schools—private or national—that may be established, the Old and New Testaments will form a systematic branch of instruction. Without them, the chief end of education, nay, the chief end of life is defeated. With their sevenfold brilliancy, science and the classics are enhanced a thousand fold in value.

If proceedings should unhappily be taken to shut out the Bible in the commencement of our educational foundation, any future attempt to introduce it, will, we venture to predict, prove totally abortive. Without a study of the revealed will of God, we cannot expect he will bless or prosper the comparatively minor instructions, or that his smile will lighten up and cheer our public institutions.—*Com.*

For the Christian Mirror.

It is with astonishment that I find so few literary publications, excellent, various and virtuous in their nature and aim, which are so well adapted to relieve the routine of duties that occupy the intellect in this extensive and crowded city. Subjects the most momentarily interesting to the contemplative mind remain in silence. There is a somebody wanted to touch the untuned chord of the understanding—a master hand, and a brilliant and commanding genius, to give a new turn to the current of public feeling and public taste. The richest outpourings of scientific talent are open to the learned and opulent; but the fountain of deep and delightful knowledge is not sufficiently within the reach of those who are less highly favoured. The day calls for an Addison or a Swift to point the shafts of keen but refined ridicule at error—to rectify, and make pure and translucent, the veins of thought that play with their invisible and intricately beautiful machinery upon the soul—to purge out that listless inertness and distaste that too generally pervade the community—and to invigorate a new spirit, and arouse the best feelings, and intellectuality that lie dormant and stagnant in the soul. Vilitated taste—fashionable depravity has hitherto encompassed the general mind. The fact that hundreds of our fellow-creatures, in the dawn of life, are to be seen walking about our streets of an evening with literally no object in view but that of killing time, calls loudly for sympathy. Many others, who spend their time in that insinuating vice, gambling at billiard and card tables, demand the exertion of some one capable of weaning them from such contemptible and pernicious objects, to the higher and real interests of the mind and soul.

In attempting this, insufficient as I feel myself for so arduous a task, I would not appeal to the transitory feelings of our nature; affectedly displayed at the beck of circumstance or locality—brief as useless—but to the primary principles that constitute the basis of mind and soul. I would aim at sweeping away that frivolous, soulless, and unmeaning conversation that too generally occupy the time and attention of the young. I would appeal to common sound sense—avoiding, on the one hand, fashionable mystery, and on the other, a tiresome levity. I would endeavour to renovate and call up the depressed and almost smothered fire of genius. I would show up the WHY more than the WHAT of human action, and penetrate the recesses of motive—break down the barriers of prejudice that enthralls her votaries in a dungeon of brass and in fetters of iron—compare man, the subject of animal passion, with man, the subject of intellectual dominion.

In undertaking this task, I have but one purpose in view, the exercise and advancement of the mind—and I ask no reward but what the virtue of doing good claims as its rightful recompense.

NO. I.

POWER AND RESPONSIBILITY OF THOUGHT.

MAN is an amalgamation of opposites, producing in real life the most glaring inconsistencies—so common, indeed, that it excites not our surprise, and seldom our censure—extending itself, not to individuals alone, but through the most public events, whose effects are felt and remembered for centuries.

The greatest, the most practically useful height of knowledge that man can possibly attain, next to that of his Creator, is of himself. Indeed, this is indispensably necessary to self-government—the most difficult to accomplish, because, in daily intercourse, our passions are often raised, and provocation, in some shape or other, is sure to present itself to our mind.

Thought, the primal principle of action, should be judicially clear, and purified from the heat of animal propensity, in order that the stream of conduct and character should flow clear and pellucid over the rocky turmoils and business of the world. Thought is an involuntary attendant upon every organ of the brain, and is produced by the varied exercise and development of each, constituting the mental and intellectual organisation of the mind. It is, I apprehend, the parent of ideas, and they are by no means to be confounded.

Thought is a principal and component property of the soul, capable of infinite expansion, infinite extension and existence, and as such, is everywhere recognised in Scripture. It was an axiom of Lord Bacon's, that mankind are divided (morally and intellectually) into three classes,—those who cannot think for themselves, those who are too indolent, and, lastly, those who can and do. If the human mind ended as it begins, in thought, the matter would be one of indifference—was there no sequence, apprehension would be instantly allayed: the soul would then be inert and useless, alike impervious to good or evil. For such is its spiritual machinery, that, in opposition to the general rules of philosophy, and the commonly received opinions of men, we can only judge of its powers from the results of its intricate workings. Strictly and correctly speaking, every human being must be engaged in thought at all times and under all circumstances; however important or frivolous, from the pouting infant, whose immature ideas are not sufficiently combined for distinct observation, to the experienced sage of threescore and ten—from the savage, removed only one degree from the brute creation that surrounds him, by this very redeeming circumstance of the power of transmutation of thought, to the most enlightened philanthropic Christian philosopher that ever blessed creation. It is the axis, so to speak, upon which each mind revolves, however immeasurable the distance may be from its fellow. The circle it describes may be enlarged, but thought is still the centre from which

every thing emanates in connexion with humanity. Myriads of exotic thoughts are injected, over which the will has little or no control, in their preliminary advances to establish themselves as citizens of the mind. But, by even a superficial examination, we detect them, notwithstanding their specious appearance and number.

The next article will continue this subject, in the brief consideration of minor circumstances acting upon and impeding thought, especially spiritual agency.

Montreal, May, 1842.

OVERBURY.

RELIGIOUS INTELLIGENCE.

From the Day Spring.

HEATHENISM AND CHRISTIANITY CONTRASTED.

Heathenism.—The second evening after we arrived, says Rev. J. Read, missionary to South Africa, we heard late in the evening that an old man and his wife had been carried away by their friends to the top of a precipice, and there left to die from hunger and cold. Early next morning I went to Pala, to request permission to try and save them. Nothing in the world could surprise him so much: he said their friends had nothing to give them; and there was a law that such persons should not die in one of their houses, nor near the kraal; otherwise the whole neighbourhood must break up and leave. He said there was no objection to our sending them food, but he could not allow them to be brought to the kraal; The next day their son came to expostulate against our conduct, saying, that he wished to leave home, and could not go until his father and mother were dead, and that we were preventing them from dying by giving them food. How strong a proof that "the dark parts of the earth are full of the habitations of cruelty!"

Christianity.—However, we saved the lives of the old people for the time, by sending them food daily; so that they recovered and came back to their house; and the interpreter, with our Fingo brother, visited them daily, and made known Jesus unto them. The result eternity alone will tell.

Heathenism.—A sister of one of our domestics, says Rev. David Cargill, missionary among the Ferees, a female about seventeen or eighteen, became the victim of consumption. She was a servant to the queen of Rewa. The queen, although she has on most occasions been very kind to the missionaries and the members of their families, has not yet embraced Christianity. When informed of that person's sickness, she said "Throw her into the river to the sharks: she is of no use to us: she is useful only as food for the sharks!"

Christianity.—The poor girl betook herself to the mission premises. She heard that the missionaries and their wives were the friends of the aged, the sick, and the abandoned. She was there for some days without our knowledge of the fact, but frequently seeing an invalid about the premises, we made inquiries, and were told who she was, what the queen had said respecting her, and what was her design in taking up her abode in our premises. We received her. We endeavoured to do for her every thing in our power; but we saw, that although by our efforts we might perhaps alleviate her pain and prolong her existence a little, the disease would triumph over every exertion. We informed her of our opinion. We urged on her the necessity of receiving the truths of Christianity. She did so: she listened to instruction. It was not much that she could learn, for after she came to our premises she had not many weeks to live. On the afternoon of her death, when summoned to stand about her dying mat, she said to her sister, "Sangole you are a bad girl: your actions are bad: they are bad to God: they are bad to Jesus the son of God, the Saviour of sinners. If you do not abandon your bad actions, Jesus will not take you to heaven. Heaven is a good place; but you cannot go there, while you continue to perform such bad actions. Abandon such conduct: listen to the instruction of the missionaries, and then you will be made happy for ever?" She had not time or opportunity to manifest her repentance by her subsequent conduct; but we had no reason to doubt her conversion.