

be supplied: mental cultivation, literature, and refinement come afterward. This fact ought not to be lost sight of by those who have the management of public affairs, and whose duty it is to raise the standard of mind and of morals as highly as possible; but it is especially happy when the people themselves, from leisure, or more easy circumstances, or a conviction of their importance, are induced to seek these advantages for their own benefit and that of their children. This, however, is, in the first instance, a "consummation" more to be wished for than expected; and it is, therefore, with unfeigned pleasure that we learn the appointment by his Excellency the Governor of a Commission to enquire into this subject, with a view of supplying the want that so extensively exists amongst us. We hope the enquiry will be impartial and complete, and issue in the erection of school-houses wherever wanted, and the appointment of well-qualified and efficient teachers, sought out or formed for the purpose. What kind of education we think, alone, worthy of adoption, we cannot now describe in detail; but we say it should be a sound, judicious, and liberal system of instruction and training, adjusted to the various classes of society, and embracing the interests both of time and eternity—in short, and above all, a thorough BRITISH and CHRISTIAN Education.

The association of Protestant Ministers in Montreal have had the subject frequently before them in their recent meetings, and, in conjunction with some others, have memorialized the Governor in relation to it. We trust these gentlemen will still keep their mind upon it, and render to the Commission all the aid in their power towards the completion of so good a work. Our own views shall be given whenever needed or called for.

OVER-SPEAKING.

It hath been a frequent confession of wise and good men, that they have often lamented their speaking too much, but seldom their holding their tongue. In the multitude of words there will be some folly, something that will not tend to edification, something that may rather weary and offend, than delight and inform.

This evil of over-speaking usually comes from an over-weening opinion of self. Unchastised and unsubdued self is fond of its own display; although it can display nothing, or, were it not deceiving and deceived, nothing but its own wretchedness and ruin. The apostle hath a striking hint for professors of religion: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

What is our end in religious conversation? If we speak without a purpose, surely it is folly. If we speak for our own praise, it is a wrong to our own souls, and a robbery of God. If we speak for his honour, and the edification of others, we should look up to him for his blessing, that our words, as they ought, may be weighty and wise. In this humble dependence upon God, and with a warm and generous concern for the spiritual welfare of others, our discourse may be comfortable and edifying, both to them and to ourselves. A word in season thus spoken, may be remembered, and blessed. The more of this kind of conference, the better; care being taken of the spirit in which we speak, of the time and propriety of speaking, and of not mixing other things (as is too often the case) with our religious discourse, which may render it trifling or unsavoury. When we have said all that we could wish to say upon things divine, it will be profitable to withdraw, that there may be a due opportunity for reflection, meditation, digestion, and prayer.—*A. Serle.*