

ed in books on the subject of pulpit oratory; but the mental training which has given them the power of clear and vigorous conception on one matter, is inseparable from considerable power of judgment in relation to many other matters, and especially in regard to such qualities as are of the greatest importance in a sermon, viz., a real knowledge of the subject, together with order, precision, adaptation, and force in the manner of treating it. In all these respects it is with the world of letters as it is with the world of science. Every where we find men capable of sympathising with the spirit of our general literature, and men who can themselves use our language in a manner fitted to meet the public eye. Even the men occupied in the regular craft of authorship would seem to be almost as numerous as the members of the most crowded profession. That easy, accurate, and effective style of writing, which secured so much fame to our Drydens and Popes, our Addisons and Johnsons, would now appear to be within the power of almost any man choosing to attempt it. Not only does the periodical press abound with compositions of that high order, but even the cheapest production of that description, meant for the humblest class of readers, frequently exhibit a literary power scarcely inferior to that displayed in the most costly publications. In this ready mastery of our mother tongue—in this power over the material of thought—in this aptness in all matters of arrangement, description, argument, and eloquence, we see the standard with which the intellect of our times is familiarized, as regards the manner in which topics of discourse or appeal should be treated in the pulpit, if the pulpit is to be what the age demands. In this aspect of the public press, very much is implied both as to the widely diffused power of a highly cultivated authorship, and as to the still more widely diffused capacity to appreciate such authorship. Ignorance, dulness, feebleness, are no where—success is bound up with the reverse of such things.

Dr Vaughn's Modern Pulpit.

#### READING.

Of all the amusements that can possibly be imagined for a hard working man, after his daily toil, or in the intervals, there is nothing like reading an interesting book, supposing him to have a

taste for it, and supposing him to have the taste to read. It calls for no bodily exertion, of which he has already had enough, or, perhaps, too much. It relieves his home of its dullness and lonesomeness. It transports him into a livelier and graver, and more diversified and interesting scene; and while he enjoys these, he may forget the evils of the present moment, fully as much as if he were ever so drunk, with the great advantage of finding himself the next day with his money in his pocket, or at least laid out in real necessities and comforts for himself and his family, and without a headache. Nay, it accompanies him to his next day's work; and if the book he has been reading be any thing above the very idlest and lightest, gives him something to think of, beside the mere mechanical drudgery of his every day occupation—something he can enjoy while absent and looking forward with pleasure to. If I were to pray for a taste which would stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading.

Sir J. Hershel.

#### CHOICE IN READING.

It is a striking fact which long ago impressed me deeply, and may impress you, with the importance of care in selecting what you read, that of the millions on millions of books in the world, a student of extraordinary diligence can in forty years, read only about sixteen hundred volumes, of five hundred pages each. This estimate allows him fifty pages a day; double the quantity that most readers can digest of solidly valuable works. How unspeakable the necessity then of forethought, and of guarded scrutiny, in singling out from so countless a host the few productions which silently, but surely, tend in a great degree to shape your character, guide your life, and rule your destiny? With what severe justice, with what unyielding self-denial, should you reject the mass of time wasting and mind weakening, if not heart corrupting lore, which accident, or fashion, or an idle mood, or common-place friends, are forever throwing in your way, and pressing upon your attention.