

to habits of just and noble thinking, will also teach you to cherish pure and generous feelings. If you would make these thorough acquisitions, you must guard against the immoderate indulgence of your passions, and the seductions of evil companions. A life of dissipation and pleasure is death to superior excellence. A body invigorated by habits of temperance and self-denial, and a mind undisturbed by unholy passions, serene and cheerful in conscious rectitude, are most powerful auxiliaries in the pursuit of science.

It will be equally important for you to guard against self-sufficiency and vanity. This temper is an effectual barrier to high intellectual improvements. Frequently reflect upon the small extent and imperfection of your attainments; on the vast regions of science that are yet unexplored by you; on the hidden stores of learning which are contained in the ten thousand books that you have never read or seen, or of which perhaps you have not even heard. Remember too the lofty attainments that have been made by some profound scholars both of ancient and modern days. I would recommend you to read in early life, a few well selected biographies of men who were distinguished for their general knowledge. Read the lives of, Demosthenes, of Newton, of Locke, of Hall, of Haller, of Doddridge, of Johnson, and of such accomplished and illustrious scholars. Observe the ardent attachment and intense industry with which they cultivated science, and the astonishing acquirements which they made—their high valuation of time and careful improvement of it—compare your attainments and habits with theirs—not to repose in sluggish despondency—but to rouse yourself from apathy and sloth, to a noble emulation of rising to an equality with them. It was by no secret magic that these mighty scholars attained to distinction and fame—it was by patient, persevering, untiring industry. If the eloquence of Demosthenes shook with its thunder the throne of Philip, and ruled the fierce democracy of Athens; and if the vehement denunciations and powerful appeals of Cicero, drove Cataline from the Senate house, and made Cæsar tremble, it was by the private studies and profound meditations of the closet—their minds having been invigorated and expanded, and enriched and ennobled with diversified knowledge, lofty sentiment, and generous feeling. If Newton, with a flight more adventurous than the eagle's, soared to the very boundaries of creation; if he explained the laws that govern the universe, and let in a flood of light upon the world; it was ardent attachment to science; it was intense, patient, untiring industry, that gave to the pinions of his mind that vigor which elevated and sustained him at so lofty a height. If Locke and Reid have dispelled the darkness that had for ages settled on the human intellect, and have freed the sciences of the mind from the intricacies and subtleties of the schools, it was not merely by the force of their own genius, but by deep, patient, and re-

pested meditation and study. If Burke charmed listening senates by the masculine strength and brilliancy of his thoughts—if Mansfield and our own Hamilton illumined the bar by the splendor of their learning and eloquence—if Hall and Chalmers proclaimed from the pulpit immortal truths in their loftiest strains, it was not only because they ranked among the first scholars, but also among the most laborious men of the age. Contemplate the character of these illustrious men—imitate their industry, their eager love of learning, and the zeal with which they pursued it, and you may equal them.

PRAYER.

FROM A WORK BY DR. JOHN HARRIS.

Did Jesus pray? Oh, in a sense more than figurative, he saved the world by prayer! Pourtray a mountain-top, and Jesus on it, prostrate, alone, wet with the dews of night, praying to God with strong cries and tears. And next, a garden—Gethsemane—and Jesus there praying in an agony, which baptizes him in his own blood. And next, the place called Calvary, for “there they crucified him;” and Jesus died, offering that great sacrificial prayer which still pleads above—still fills the ear of God, and for the sake of which all other prayers are heard! Can the cloven tongues of fire be pourtrayed? Forget not to represent the Apostles on whom they rest assembled in prayer! Elsewhere, let an angel be seen despatched from the divine presence to liberate Peter from prison; but forget not to represent the Apostles in a neighbouring house in prayer! But oh! there is a vision no human eye but one has seen, a heavenly scene which sums up all—an angel standing at the altar, having a golden censer; and there is given him much incense, that he may offer it with, mark, the prayers of all saints, upon the golden altar which is before the throne; and the smoke of the incense, blending with the prayers of the saints, ascends up before God out of the angel's hand. Yes, draw near; it is the summing up of man's instrumentality. Of all the various ways in which he employs himself here, look into that censer, and mark which of them it is that reaches heaven. Only that which was sanctified by prayer. When the clamors of a turbulent zeal have subsided, and the underout means which have dazzled and astonished men have spent their force, mark what is left in the censer. Only that which partook of the nature of prayer. This is all that lives to reach the skies, all that heaven receives from earth, all that is ever permitted to ascend before God. Nothing but prayer shall be in that censer, and nothing will ever find a place in that censer but that which ascends on the breath of prayer.

Again, here every thing is to be done with the view of leading to prayer. As we have been proceeding with our remarks, the question may have arisen in some minds, What, is our object to make no other form than that of prayer? Is it to show itself in no other way but by prayer? Such a question could be entertained only where there existed a misapprehension of the nature of prayer, or of the way in which prayer blends with all the acts of devotion and methods of instrumentality by which God works. Confine yourself to prayer? No; not even in the house of prayer itself. Only see that, whatever you do, you do it with an ultimate view to prayer. If you preach the Gospel, for instance, you