

## READING AND LEARNING NOT IDENTICAL.

There was much wisdom in Quintilian's remark, that it is not the reading of many books, but the much reading of a few, that profits the mind. But that policy is sadly forgotten by many literary gourmands of the present day, who seem to fancy themselves learned, in proportion to the number of volumes which they have read. Reading is needful, to inform and invigorate the mind, just as food is needful for the health and strength of the body. But a surfeit of reading does no more towards strengthening than a surfeit of eating. An overtaxed memory, like an overburdened stomach, is weakened. A mere book-glutton is like Pharaoh's lean cows, that devoured all the fat ones, and were as lean as before. In order to our profiting, there must be the reading to gather the materials of thought; and then the reflection, or labor of composition, which is still better, to store away those materials, so that they will be more available when called for. The animal that ruminates, that is, chews the cud, first gathers its stomach full, and then enjoys it again, and prepares it for digestion. So the student, that ruminates on his collected materials, turns them to the best account.

But we have need, also, to take care what we read, as well as how we read. Most of those books belonging to the class of light reading, so called, impart debility, rather than strength to the mind. There are oceans of literary trash now abroad, which are not fit food for man or beast. To say nothing of the demoralizing tendencies chargeable to a large portion of this material, it is the aliment of weakness, rather than of strength. Some of it may serve as a useful purpose, as a means of unbending and relaxing, for a season, a mind exhausted in severe studies. But this use of it, as a relaxation, assumes that it is unfit for invigorating a healthy mind. And when we think how this sort of material, at the present day, is devoured by cart loads, we need not wonder that "this enlightened age" has got the mental dyspepsia, and is suffering from flatulence, weakness, vertigo, disturbed dreams, and the whole train of the symptoms of that disorder.—*N. E. Puritan.*

## COLLEGE OF THE PROPAGANDA.

A fact mentioned in the London Patriot shows what preparation the Romish Church is making to introduce and establish her errors among all nations. At a trial of their standing in January last, each of the pupils was required to deliver an oration in a foreign language in praise of the Madonna.—Orations in 48 different languages were delivered by Germans, French, Poles, Irish, Chinese, Arabs, Ethiopians, &c. All of whom are to go forth to their native homes to labor to build up the papacy, and in close correspondence with the Propaganda, and in fulfil-

ment of their oaths, transmit to Rome circumstantial information of every remarkable or important occurrence. There is no nation respecting which the Jesuits do not obtain the most accurate information through the medium of their agents.

## NOVEL PULPIT STAIR-CASE.

Rev. John Williams, in his travels among the South Sea Islands, says on his arrival at Rurutu:

"Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of the 'word of God,' which in these islands is really going 'forth conquering and to conquer.'" These were "spears," not, indeed, "beaten into pruning hooks," but converted into staves to support the balustrade of the pulpit stair-case; for the people here "learn war no more," but all submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols."

## THE BIBLE.

Let the Bible be studied in its original, as we study the Iliad of Homer, or the history of Livy, and giants in intellect will rise up to surpass the loftiest geniuses of past ages. Let the student study the incomparable histories of Moses and Luke, and the sententious writings of Solomon—men of wonderful grasp of mind, of strong massive style, of deep reflection—also the writings of Paul, another name for the perfection of condensed eloquence—the unrivalled poetry of David, Isaiah, Ezekiel, Habakkuk; and he will find such a discipline adapted to indurate his mental constitution; to give it muscle and energy; to gird the intellect with power; and to aid him in concentrating its energies so as to bring vast regions at once to the mind, to comprehend almost the infinite in the finite, as the "cope of heaven is imaged in the dew-drop."

Such is the literature of the Scriptures. Written by its numerous authors during the space of fifteen hundred years, in the sands of Arabia, in the deserts of Judah, in the rustic schools of the prophets, in the sumptuous palaces at Babylon, in the bosom of pantheism and its sad philosophy, the Bible comes to us the oldest offspring of sanctified intellect, the highest effort of genius, the effusions of truth and nature, the overflowings of genuine feeling, the utterance of undisguised sentiments. It is essential truth, the thoughts of heaven. This volume was conceived in the councils of eternal mercy. It contains the wondrous story of redeeming love. It blazes with the lustre of Jehovah's glory. It is calculated to soften the heart; to sanctify the affections; to elevate the soul. It is adapted to pour the balm of heaven into the wounded heart; to cheer the dying hour; and to shed the light