

Fill the mind with the materials of thought ; such as the facts which we read, observe, and hear.

Teach the mind where to go for information ; that is, from what source to draw.

Teach the mind how to take up a subject, investigate it, and draw conclusions on which you may rely.

Cultivate the judgment as to what facts are worth preserving, and what are applicable in proving or illustrating a particular subject.

Cultivate the memory, so that the materials which you gather may not be disseminated and lost as fast as gathered,

You will think, perhaps, that I have laid out the work of a life here, and so I have intended to do ; but if you will read these objects over again, I believe you will say that no one of these can be omitted in cultivating the mind in a proper manner. You will not, of course, have all these objects specially before the mind whenever you exercise it ; but they are to be the points to which you are to bring the mind in all its wanderings, and in a cultivated mind these several points will unconsciously receive attention.

Perhaps this is not the place, but it cannot be greatly out of place, to say that, in my estimation, all this only looks to a far higher and nobler object—which is to prepare that mind to be the receptacle of light and knowledge, the image of God, and the unseen glories of an eternal state. In all contemplations of the mind, I look upon it as an immortal existence, and that it is for that state of immortality, it is now to be disciplined and prepared.

Education does not mean going to school in your boyhood, or going to college in your youth ; but it means the power to take your mind and make it an instrument of conveying knowledge and good impressions upon other minds, as well as being itself made happy. To cultivate the mind, then, does not mean to read much or little, to converse and to observe ; but to discipline it in all ways in your power.

You must not have narrow views on this subject, or else I lose my labor. I do not expect that every one will discipline his mind so that he can observe and think as well as Franklin ; but what then ? Is this a reason why you should not do what you can ? Neither could Franklin reason like Sir Isaac Newton, and bring the universe at his feet. What then ? Was this a reason why he should not do all that he could ?—*Todd's Hints.*

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NOT A COPY OF THE SCRIPTURES TO BE PROCURED IN ROME.—I soon ascertained the address of every bookselling establishment in Rome, and commenced my tour of search. I visited in person every shop, and in every shop was informed that they had not a copy of the Holy Scriptures in the language of the people. I asked on every occasion why they did not possess so important a book, and on every occasion they replied, "*Non e permesso*" (it is not permitted), or "*E proibito*" (it is prohibited.) The result was the fullest confirmation of the statement which was made to me ; for I could not obtain a portable copy in the establishment of any bookseller in Rome.—*H. Seymour's Pilgrimage to Rome.*