

ledge, and yet, like Newton, may be confounded and humbled with the mountains, yet towering above it; and with him compare itself, "to only a child picking up pebbles on the shore, while the great ocean of *truth* lay unexplained before him!" But while then, our subject is deserving of so much attention by those who had begun, or, perhaps, made considerable progress in mental culture, before entering upon their professional training, how much more worthy of attention, is it not, to that class who may have entered upon their business career, without having taken the very first step towards the cultivation of their minds? It brings before them a subject of the greatest importance to their interest and happiness; shows them what they have lost, what they are losing, and what they will lose if they continue as they are, without mental culture; not only, however, pointing out what they are with regard to their mental training, but also, what they may be by the cultivation of their minds, and finally, pointing out the only way in which this mental improvement may be begun, and carried on, (engaged as they are in commercial matters,) viz.:—by their own "Self Education," and, not only pointing the way, but supplying hints and directions to enable them to make rapid and permanent progress therein.

We have so far been endeavoring to lay before the different classes of our readers, the claims which our subject has on their attention, and we now desire, in beginning the following remarks on Self Education, to urge a few thoughts to their attentive consideration—not to fill them with an undue sense of their individual importance, but to thrill them with a lively sense of their responsibilities to the present and the future—feeling as we do, that he who has no just conception of his position and its responsibility, will assuredly float down the stream of life as an atom, and as an atom be lost, while on the other hand, that man who is perfectly conscious of capabilities he must employ, and for the right employment of which, he is accountable—he, who feels that his every thought and word and movement possess an influence felt, not only in time, but throughout the never ending ages of the eternal world,—will he not, with self possessed energy, endeavor to rise to his destination, and with scrupulous faithfulness discharge his obligation! We desire then to lay before our readers, their position with regard to the formation of their influence, whether for good or evil, depending as it does, on their mental cultivation, upon the character of others. During youth, the habitual tendency of the mind, or in other words, the character of the man is forming,

as we have just stated, forming for good or evil; the most subtle, the most palpable, the most direct, and indirect influences all around him, are telling on its formation, and determining its future development and mode of action—he, in his turn, will tell on the formation of the characters of others, and they on others still, stamping on minds innumerable, the features of his own, and thus having the germs of the future reposing in him, and having influences within his command that are without limit, inexhaustible and perpetual; each then in his own sphere, is multiplying himself; impressing the mould of his own being on those of others, and thus, every one becomes either a bane or a blessing; not to his own life or to the immediate range of his own action; but extending to the most remote period of this world's history.

One more preliminary remark is necessary to prevent a wrong conception of the legitimate work of Education, that is, limiting it only to the cultivation of the intellect to the almost total neglect of the training of the higher part of man's being, his heart. We wish it to be distinctly understood, that education includes not only the training of the intellect, but also the cultivation of the heart. The age in which we live, is one that almost deifies the intellect, and worships it irrespective, or in the notorious absence of moral principle, forgetful that the intellect is not the only or the principal part of man's spiritual existence; nor is its training the exclusive or chief part of his spiritual discipline. Right education includes both—it has the happiness of the mind in view, in the perfect adjustment of its faculties in their healthy action, with regard also to the legitimate objects upon which these faculties may be employed, and not as to this world; to this state of things, to this point of man's existence, but, with regard to that never-ending and eternal state.

We would warn you then on this point, serious in its consequences if an error be made, and not by this "essay," which is devoted to only one branch of enquiry, to lead any to the neglect of the culture of the noblest part of man's being. Is there not something, we ask, unspeakably affecting in the condition, viewed in the light of truth, of a mind eagerly and anxiously enquiring into some branch of so called "secular learning," or assiduously trying to gain the greatest possible amount of information on all subjects of present utility and interest, but, which, as regards to all religious knowledge, (and that knowledge can alone cultivate the heart,) is indifferent, careless, and insensible, having no feeling akin to her who