

world, and so discharge the duties of it, to themselves, to others, and to God, as to secure through Divine mercy and grace, an eternity of happiness. That the intellect should be cultivated in youth, must be conceded, because, it is then that the mind like an empty storehouse is open to receive whatever stock may be lodged in it, and if the knowledge of virtue, science, and literature, is not given, the human being grows up a wild and untameable creature, hurried on by the impetuosity of his own passions, to disgrace, to penury, to ruin, and to death; or lives but to cause others to feel the unfriendly influence of his perverted faculties. Much, if not all the miseries, and evils, under which men groan, (except those that are purely natural,) are caused by a wrong bias given to the mind, or by the default of mental cultivation in youth, and many of those evils that are natural, are capable of being ameliorated by the god-like hand of knowledge. It is in youth then that we should sow the seeds of knowledge, and call forth the exercise of the mental powers, which are then lively, and may by exercise become healthy, strong and vigorous, for as the body is invigorated by a moderate degree of labour; so by the early cultivation of the mind, and the exercise of its powers, upon good and useful subjects it acquires strength, and is thereby rendered capable in after-life of laying hold of every facility for improvement, and turning it to the best advantage. As the field of knowledge is vast, and as the veins of science run in many directions, and as there are many drawbacks to the acquisition of mental wealth, it is necessary to begin early the pleasing labour, lest appetite and passion should have vitiated the intellectual taste, and thereby have rendered the mind morbid, as to what is desirable, and raised up the strong barrier of sensuality, against the voice of reason and virtue. Do we desire to see misery, vice, and wretchedness banished from human society; let it be remembered, it can only be done by imbuing the mind of our youth, who are destined to fill up those places which we shall shortly vacate, with the knowledge of science, and the love of virtue. If then we would diminish the number of those who—

"Born capable indeed of heavenly truth,
But down to latest age, from earliest youth,
Their minds a wilderness, thro' want of care;
The plough of wisdom never entering there":
let us acknowledge the importance of

"—rearing the tender mind,
And teach the young idea how to shoot."

If we would that wisdom and not vice, should govern the minds of men, if we desire to see parents and children, masters and servants, the magistracy and populace, the governor, and the governed, the monarch and the subject, fulfil the duties of their stations, and perform their relative obligations, and what is of the utmost importance, the creature, acceptably serve, and honour the Creator, let us put into the hand of youth the key of knowledge and science, that the golden age may again dawn upon our disordered world. The world has long been governed by physical power, and if it is ever to be ruled by knowledge, if the human family are ever to enjoy the benefit of that Magna Charta, that of right belongs to them, but which the hideous demon of heathen right, who escaped

from the prison of Tartarus, has wrested from their possession, it must be by the training of the mind of youth in the principles of sound science and wisdom, that they may grapple with and overcome the hydra. It has been said that there is not so much difference in the mental endowments of men naturally, as the intellectual acquirements would lead us to suppose; if this observation is just, it must be that the difference is caused by the neglect of mental cultivation; to this remark, I do not entirely subscribe, but I am fully of opinion that minds of the lowest possible grade, are capable of those refinements which education confers, and which constitute the grace and ornament of human society. If then we would render our youths respectable, virtuous, and wise, if we would fit them for the business of life we must be careful to extend to them early in life, the blessings of education, and teach them the use of those powers that dignify and enoble man. And it is surely of importance, that we should rescue from the shades of obscurity and neglect, those whose minds are capable of contributing their quota to the stock of general knowledge; when our youths are trained to knowledge, and the diffusion of the same becomes general, there would not be so much occasion for those plaintive accents—

"Full many a gem of purest ray serene,
The dark unfathom'd cares of ocean bear,
Full many a flower is born to blush unseen,
And waste its fragrance in the desert air."

For knowledge is the philosophers' stone, that turns all into gold. This is a subject that should rest with solemn weight, upon the minds of those who are, the natural, or the appointed guardians of youth. Solomon informs us that "man is born, like the wild ass's colt," and experience teaches us that too many when grown to years of maturity, resembled in their manners, dispositions and pursuits, those of the creatures of God, who are merely impelled by instinct. By inculcating the lessons of wisdom upon the youthful mind, and calling into exercise the thinking faculty, we open to the mind the vision of perennial spring, and through the beautiful vista, may be discovered the fair temple of science and truth, and those cloudless and endless regions of immortality to which the right application of knowledge, invariably leads and conducts. Many have caught a glimpse in after-life of the "steep where fame's proud temple shines from far," but in consequence of the neglect of early education, or unpropitious circumstances, have been obliged to indulge in unavailing regrets, and never to grasp the prize, that their illumined minds have panted to obtain. I think it may clearly be perceived, that it is of vast importance, that mental cultivation should be attended to in youth, if we would that man should inherit those privileges, which belong to him by what may be termed natural prerogative, but of which, in consequence of that ignorance in which he as a sinner, is enveloped, he is deprived. Let those then who have in possession the key of knowledge, unlock to the youthful mind, the enduring riches of wisdom, and we shall not have to lament over the perversion of those powers of mind, which if rightly exerted, would yield a harvest of happiness to their possessor, and the whole circle of his acquaintances, and more remotely to the whole of mankind.

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