

stances favorable to their cultivation. If, then, individuals, or communities, or nations do not cultivate their minds, either through their own neglect or the fault of others, there is so much dead loss to the world, so much waste of what God placed within its reach, and whose value can be estimated neither by gold nor by numbers. This is one variety of what I call *the waste of mind*.

Again, let us suppose an individual or a community to subject their powers to some sort of discipline, but to devote them to things useless or hurtful. It is surely the mildest language we can use, to call such perversion of the noblest gifts and acquisitions a waste of mind. And this is, in fact, the most common mode in which men incur the charge of squandering away their noble powers and attainments. If their newly-developed faculties promote neither their own happiness nor that of others, nor advance the cause of sound learning, nor the cause of religion,—if employed only to aid in pampering gross bodily appetites, or in accomplishing the destruction of their fellow-men, the pearl of Cleopatra, dissolved to grace the feast to Mark Antony, is but a faint emblem of this infinitely greater sacrifice.

In these two ways, then, I maintain that the waste of mind always has been, and still is, immense. And to establish and illustrate this position, I propose to present the subject in three aspects:—

1. *Historically.*
2. *Geographically.*
3. *Individually.*

1. *Historically.*—To enable you justly to appreciate this first part of my argument, it is not necessary to go into a detailed history of nations, but only to seize upon some of its leading features. As a preliminary, I assert that there is no