

struction is more agreeable to them, being more social, and more in accordance with simple, genial nature, than the dull formality of text-books. The well-modulated voice and kindling eye of the earnest teacher have a strange power to wake up and inspire mind, while his appropriate gestures and tones secure the pupil's close attention, and, associated with the instruction, leave an impression that will be indelible.

Deep thought and strong feeling communicated orally are usually eloquent, and find a ready way directly to the heart, while the very soul of the devoted teacher seems so to emanate with his instructions, and blend itself with that of the pupils, that his principles and sentiments, become easily inwrought into their moral being and life. It is thus that he most successfully transcribes his own character upon the souls of his pupils. Oral instruction is Nature's own eloquent mode, and has ever been a favorite method with the best teachers. Thus taught Moses and Solomon; thus taught Socrates and Plato, and hosts of others whom we might mention; and thus taught a greater than Socrates or Plato, a Teacher sent from God, whose doctrine "dropped as the rain, and distilled as the dew."

The teacher's vocation includes also a cultivation of the higher intellectual senses, which occupy a rank between the physical and moral, such as a sense of beauty, grace, and sublimity, order, harmony, and propriety; and implies an improvement of the taste and imagination, by the cultivation of the fine arts, graceful manners, and elegant accomplishments. These are usually classed under the head of Esthetics. But this ornamental culture, however desirable in connection with the solid branches, without them is of little value, having a tendency to form character too fastidious for the common prose and monotonous routine of every-day life.

Important as are physical, intellectual, and esthetic education, yet they do not con-

stitute the whole of the teacher's mission. Uncombined with moral culture, they are not only useless, but worse than useless, giving selfish man the elements of immense power, without the salutary limitations of moral principle. Such an education may furnish the world with Alexanders and Napoleons, but can develop no higher spiritual life, unaccompanied by an education of the heart.

We come now to the consideration of the teacher's highest sphere, moral education, the most essential branch of all education: vastly important, not only on account of its intrinsic value, but because it embraces, in an unspeakable degree, the value of all the others. Moral education consists in a right direction of the natural sympathies and affections; it includes a cultivation of the moral senses, such as those of honor, shame, right and wrong; and implies the formation of good habits and principles.

This education sanctifies and directs physical and intellectual attainment, and empowers conscience to subordinate and employ the lower faculties, in subserving to our future well-being, the happiness of others, and the glory of God; and thus enables us to fulfil the highest aim of human life. Such an education brings out to view the great lights of the world, and benefactors of mankind, developing men like Howard and Wilberforce, and women like Hannah Moore, Florence Nightingale, and Elizabeth Fry. This moral culture, gives to man the highest power attainable on earth, a power more subtle than magnetism, more enduring than time, more imperative than the fiat of kings and emperors, more invincible than marshalled hosts. This is MORAL POWER, eminently illustrated in the lives of such men as Paul and Luther.

The teacher's true mission is, not only to store the mind with knowledge, and strengthen and discipline the intellectual faculties, but to inspire the soul with love for the beautiful, good, and true, and lead