

ed towers, spacious and magnificent temples and palaces, and other vast works of art—works more vast than any of the present day; still the people were sunk in the deepest depths of barbaric ignorance.

This lesson teaches us that to make proper and substantial advances is, to

educate the mass of society—extend the boundaries of knowledge—elevate the social and moral condition of the people—making the Bible the basework of the whole superstructure; then, and then alone, will a nation become truly great and prosperous.

The Christian Missionary the best Teacher.

Among the various classes of Teachers abroad in the earth—bad, and good, better and best—none, we are satisfied, comes up to the standard of real usefulness like the Christian Missionary. It is those who have attended Heaven's Normal and Training College, that make the best instructors of our race; it is those who go forth with the Bible in hand, and with minds richly stored with the truths which it contains that make the best and most successful teachers; in a word, it is those who follow closest in the foot-steps of Him who taught as never man taught, that make the best instructors.

It is on entering the land of superstition, ignorance, and gross idolatry—the land which moral degradation has marked out, as it were, for itself, that the honorable vocation of teaching becomes in the hand of the missionary teacher doubly honorable. Here, the first lessons given, have for their object the abolition of worshipping “gods many,” “gods unknown,” and the necessity of worshipping the one living and true God through a Redeemer—the best education that can be given.

The Missionary Teacher may be set down as the pioneer of civilization. On entering heathen lands, he first learns the language, customs, and habits of the heathen; then imparts mental culture, combining it at the same time with moral cultivation. He not only teaches the alphabet of civilization, and the best means of rendering the resources of the country of his adoption most subservient to their interests, but he frequently has to teach the heathen the alphabet of their own language. And what is still worse, the language may be without an alphabet, as is frequently the case,—for alphabetical writing being the first

step in the ladder of civilization is unknown in many heathen countries. In further prosecution of the civilizing process, after having prepared an alphabet, books, and a grammar, education and the erection of school houses, in connection with places of worship, assumes a prominent place in the scale of progress. The next step in the order of advancement is, the qualification of some of his pupils for the work of teaching—as native teachers tell powerfully on the heathen mind.

The system of imparting instruction adopted by the Missionary is the best that can be employed; he addresses the heathen in the name of God, and from the book of God—the Bible; and teaches them that the volume of creation is one of the books of God and should be studied, but not worshipped, and that both volumes are beautifully blended; the one, the works of God's hands—the other, his revealed will to man.

No sooner does the heathen mind comprehend these facts than a mutual anxiety is at once created—a thirst for more knowledge. As soon as they are taught that the word and the works of God completely harmonize, the work of civilization is more than half done.

Every Missionary who enters the domain of heathenism, and who fully comprehends and appreciates the object of his mission—“go teach and preach,” begins by the establishment of schools—schools for the infant—schools for youths and schools for adults.

The Christian church is the most intellectual and civilizing engine that can be brought to bear upon the dark places of the earth—those places which are “filled with horrid cruelty.”

During the last two or three centuries, but more especially the last twenty