

Oh! yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void
Where God hath made the pile complete.

How can I better conclude than
with the convincing logic of my text:

The mind is its own place, and of itself,
Can make a hell of heaven, a heaven of hell,
which I take to mean simply this:
that a rational mind well stored with
the beautiful, which is the poetical
and æsthetical, can never become so

debased as to be the mere abode of
devildom—can never, in short, make
a hell of the heaven that is round us;
nor can the mind, which deliberately
and persistently closes its eyes to the
æsthetic beauties of all imaginative
creations, ever rise above itself to
transform much of what is selfish, and
sordid and devilish of earth, into the
white winged and radiant ministers of
spiritual light.

I shall recommend my hearers,
when discussing the relative merits of
rhyme and reason, in the words of
the immortal Hamlet, to

Look here, upon this picture, and on this.

VOCATION VERSUS CULTURE.

BY HON. WILLIAM T. HARRIS, LL.D., WASHINGTON. D.C.

THE teacher is by vocation one of
the most conservative of men.
In this respect, he is surpassed only
by the clergyman and the lawyer. He
is one of the three persons appointed
by society to preserve its institutions.
It is necessary for the social whole to
store up the fruits of its experiments
and save what it has learned regard-
ing the best manner of living. This
experience is embodied in laws, civil
and criminal, which give proper forms
of doing important things and define
what is not to be done. The lawyers
have the guardianship of this priceless
heritage of the past, and it is their
vocation to settle the application of
those forms to practical life.

But the frame-work of laws and the
constitution of government are not the
only precious things which society
wishes to preserve. There are more
fundamental things even than these.
The insight attained by the wisest
men—by the prophets and seers of
the human race—into the nature of
the Great Power that is creating and

governing the world—this insight fur-
nishes the deeper basis of the conduct
of life, and, in order that no part of
the revelation of the sacred doctrine
may be lost or forgotten, society
trains up and consecrates a special
class of men to this service of guard-
ing the purity of the oracles of reli-
gion and imparting them to men.

The lawyers are conservative, be-
cause their whole business is to make
the affairs of every-day life square
with the forms prescribed in the
statute book.

But the clergy are still more conser-
vative, because they have to deal with
fundamental convictions of the race,
or, people which do not belong to the
class of matters of opinion or individ-
ual views, but are rather matters of
supreme authority. The work of
religious teachers is chiefly that of
educating the people into an abiding
respect for the authority of these
oracles. For religion is nothing with-
out faith in authority. Hence the
clergy are the most conservative por-