

everywhere we behold the existence of mind, and of mind which is not our own or ourselves. For we do not create the order of nature when we gaze upon it: we only recognize its existence. It is there independently of our thoughts and perceptions. In other words, there is mind as basis of nature and of existence.

And this truth is recognized by men in general, in all ages, and it comes out alike in the sense of responsibility and in the craving for the infinite by which mankind, as a race, is distinguished. That sense of responsibility of which we are individually conscious, belongs, in greater or less degree, to our fellow men. It is shared by all, or almost all, who have not destroyed their moral faculties, which, like our other powers, intellectual and physical, are certainly capable of being destroyed. It is assumed and acted upon in all the relations of life. We are conscious of its authority in ourselves, and we assume that others are under the same guidance.

And so our cravings for the help and guidance of a Higher and Greater than ourselves lead us to seek for Divine light and love, just as other impulses urge us to the attainment of other knowledge and other means of satisfaction. And how can we explain these longings but by the theory of a Divine origin and a kinship with God. Yes, it is He that hath made us, made us for Himself, made us like Himself, and there is no full and abiding satisfaction for such a creature, but that which is found in

his Creator. "This is life eternal that they should know Thee, the only true God."

And this knowledge of God is not only possible, is not only the secret of true life, it is the completion of all the knowledge of which man is capable. All other knowledge is incomplete without the knowledge of God; for that which all knowledge reveals to us is but a part of His ways. Until a man knows God he cannot really know himself, he cannot know his privileges, responsibilities, duties. "In Thy light shall we see light." It is in God that we know ourselves, our fellow-men, our place on earth and all the duties connected with it. This knowledge alone casts light down upon the path which we tread on earth, and forward upon the unknown way which we must take when this life is over.

All knowledge has its worth, and we ought not to depreciate any field of human investigation; but we shall be neglecting the highest and the best, if we do not seek to acquaint ourselves with God. And this knowledge is now, by God's mercy, brought near to us all. It is no longer necessary to ask: "Who shall ascend up into Heaven" to bring us this knowledge? since Christ has come down from Heaven to reveal the Most High. The only begotten of the Father, full of grace and truth, we have seen His glory, the glory of the Father; and He alone can reveal the Father. In His light we shall see light, and walk in light, the light of truth, of knowledge, and of love.

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REMEMBER that in teaching, as in everything else, you must have a good deal of capital invested to obtain large proceeds.

To forget often means to remember

What we had forgotten too long—

The fragrance is not the bright flower,

The echo is not the sweet song.

WE depend more upon enthusiasm for school work to prevent tardiness than any other means.

LIFE's loveliest sky hides the thunder,

Whose bolt in a moment may fall;

And our path may be flowery, but under

The flowers there are thorns for us all.