

orders the circumstances of his life, and directs his education. To know, then, what is the sphere for which Nature has endowed us, and how to fill it; to know what is the work for which God has prepared us, and how to do it, should be the earnest desire of every heart, and the chief aim of every life; for this is our peculiar mission, "the work the Father hath given us to do."

What is the true mission of the teacher? But first we will enquire, What is the true mission of the human race? Before the artizan converts rude masses of wood and stone into edifices of symmetry and magnificence, before he lays the foundation or rears the walls, he enquires the design and use of those structures, and then shapes the rough cedar and marble into appropriate forms of strength and beauty. And before the teacher moulds the plastic minds of his pupils, he too should know something of the ultimate purpose of their lives, that he may train them to answer that purpose; and something of their high destiny, that he may the more successfully lead them on to its full achievement.

Ever since man went forth from Eden to till the ground from which he was taken, his incessant effort has been to subordinate earth, air and sky to the subserving of his temporal interests. Since the days of Tubal Cain, he has been a successful "artificer in brass and iron." Nor has he forgotten to assert his dominion over the "beasts of the field;" but ever since Nimrod first subdued the wild denizens of the forest he has roamed over the earth, "a mighty hunter." Harnessing the very elements into his service, he levels the forests, and converts the howling wilderness into a blooming Eden, which he covers with waving grain and delicious fruits, traverses with roads, and adorns with cities, themselves embellished with the enchantments of art. "Triumphing over wind and wave," he exchanges the products of distant climes. Summoning electricity to do his bidding, he

annihilates distance, and brings remote nations into close communion. And that he may reduce Nature to a more complete vassalage, he seeks for new truths in science; he discovers and invents,—ever thus developing his physical energies, his intellect and will, and fostering his love of supremacy, while the noblest powers of his soul lie dormant, and aspirations after the pure, beautiful, and true, are crushed and stifled out of existence. Thus, while faithfully fulfilling his mission in the subordination of the external world, most lamentably has he neglected to subordinate the world within; consequently, he has grown to be a giant in intellect, while in his moral development he is often a puny, idiotic dwarf.

Yet in all ages, teachers sent from God, inspired poets, prophets and philosophers, have taught that man is created for a higher purpose than merely to provide for himself food, raiment, and shelter; that his true life is not that of the body, but of the soul; that he is living now, to live again; that this is only the germinal state of his existence, upon which he is launched to unfold his spirit for the great future, by a life of love, truth, and self-denying duty. We are taught that God made man in his own image, to embody and radiate the life of God; and in his own likeness, that man's intellect might be a consecrated medium for the Divine Love; and that life's great work is so to beautify and adorn the soul, that it shall be a glorious, holy temple, where God will love to dwell and reveal himself. And with the enlightened enthusiasm of Heaven-taught truth, these pioneers of the race have delivered their message, and often sealed it with their blood, while their pure lives, self-abnegation, and heroic martyrdom, demonstrate the truth of their mission, and recommend their instruction to our highest regard.

But how shall man attain this higher life? Weaker than the worm, the frailest of all God's creatures is he, when he comes upon