

should be very choice in regard to the food with which we feed the mind, the immortal part of man, for upon this depends, to a great extent, the character of the individual.

Let us for a moment consider the world as one grand whole. This terrestrial globe with all its people, and all those things which have been made for the use and happiness of man, seems, according to our best judgment, to be a wonderful yet perfect piece of mechanism, which must have been the production of an infinite and designing mind. If this be true, then it becomes us who are the happy recipients of this beautiful world, to do what we can for the elevation of the isolated and down-trodden of humanity. Many are the heathen nations of the earth. And they, groaning under the bonds of ignorance and superstition, are calling out to the more civilized parts of the world for assistance. They are worthy of notice. They are members of the great human family, and therefore should not be kept in darkness, as long as there is light in the world. If we are among the more favored of the Creator's sheep, we should bear in mind that the lambs need feeding.

Truly, society is a wonderful machine. And, just as in a complicated piece of machinery of human invention, every wheel has its place, every cog must fit, and every point be strong; so we, if we perform our duty, must be prepared to take our places in the work-shop of life. And the best preparation of which we are able to conceive, is the improvement of the mind. What is the possession of a beautiful farm, or a bag of gold, when compared to that of a well cultivated intellect? The culture of the mind is one of the noblest works in which man can be engaged. We are happy to say that our nation and especially our state have made rapid strides in the progress of popular education. Our schools are generally in a flourishing condition, and we can predict a bright future for this young and growing State. But let us turn our thoughts for a few mo-

ments to the progress of the world. If we take a glance at the world's history we shall see that progress has been made in the annals of time, however slow its onward march may have been. It seems that history records a time when the onward strides of progress were suddenly stopped, and the wheels of government stayed; when darkness reigned supreme, and much that had been acquired was veiled to human understanding, and lost beneath the waves of despotism. The period to which we refer is the "Dark Ages." Before this cloud had arisen, we find that Greece and Rome had flourished; but the brightness of their glory had waned; great men had lived, and worked wonders; learning had been carried to a standard of respectability; Alexander had swayed his scepter over nearly the whole known world; Cæsar, Pompey and others had kept all Europe in internal commotion; while orators had lived whose eloquence had moved the world, and whose productions are still read and admired by the student of to-day. We also find that Lycurgus had spent much time and energy in preparing a code of laws for the government of his Spartan subjects, which should be an improvement upon all former codes, and to accomplish this he visited other countries, studied their laws that he might with reason reject their inferior ones, and adopt those superior to his own. Admirable example for imitation! How much better would it be for the human race if men would study the workings of their fellows, avoid their errors, and, by so doing, build up an unimpeachable character.

Solon also had put forth strenuous efforts for the advancement of the Athenians, to whom he was a lawgiver. The famous library of Alexandria perished. All these things once built up and established for the benefit of man were not to be permanent. Though civilization had advanced somewhat; though man and empire had flourished and fallen; the beautiful splendor of the eternal city