

every point; but unless you train them to use this knowledge, it will be of no avail. Yes, you may give your school a mighty impetus, such as will carry it on and on, and it may work wonders for a time but sooner or later it will come to rest and will be able to do nothing more of itself; no more than the cannon ball, which, impelled forward with terrific violence, works havoc for a time, but is finally overcome by opposing forces, and ceases to act forever, unless new impulses are given it.

Waking up the mind, as was previously remarked, is the first step; these mental forces are still to be trained and this is the hardest as well as the most essential part of education. Teaching and training are by no means alike. Many can teach but few can train; and hence many are taught, but few are trained, and only the latter are educated.

In Holy Writ we find, "Train up a child in the way he should go," and immediately follows the promise, "when he is old he will not depart from it," observe that it is *train*, not *teach*. A child may be taught ever so well, and he may not depart from it, but it is rare indeed that he will depart from those things to which he has been effectually trained; for the continued using of a faculty ends in the confirmed habit of using. Here lies the great secret of education; it is the hope and peril of the same, for the law of habit applies to wrong training as well as to right training. If the channels of feeling, thinking and acting, be cut in the rock of habit, nothing less than the Creator can change their course. Train up a child in the way he should go, until these habits of right thinking and doing are established and then we may be certain that he will not depart from them, but go on in the same way—steadily, firmly and surely.

It is this great law of mental growth that makes it a matter of vast importance that none but masters in the art of training and educating should be placed in the schools, and lowers into insignificance the idea that would place blunderers and imperfectly educated persons in the schools as teachers.

How often do we hear remarked, "Oh, our school is small and not very far advanced; the scholars are nearly all quite young; we can't afford to pay much; almost any one can teach our school." What fallacy! What a stupendous error! There is nothing which should be so studiously avoided as such a policy. Deny your children the high school, cheapen the academy, abridge all their future course, but do not commit their early part of their mental cultivation properly begun, and it matters but little with regard to the latter.

You can scarcely imagine the mischief that may be done. Day by day—week by week—the sad work goes on—faculties are being aroused, habits are being formed—careless repetition hardens into unalterable habit—the pliable twig becomes the unbending oak—and mental distortion and imbecility become the inheritance of your child forever.

You do not the same in other things. If you wish to rear an edifice, grand and lofty, you do not apply to any common workman or unlearned architect, to superintend the work; no, none but a master workman and skilled architect would be permitted to receive your order. When, on a foreign journey, you wish to scale some rugged mountain cliff, you will be diligent in ascertaining the proficiency of your guide, that you may be sure he will lead you along the narrow and obscure pathway with safety and security.

There stands your boy—his mind, tender and plastic—ready to be shaped and molded into form—there he stands, ready for his intellectual guide. What a won-

derful mechanism is that—his mind—of all in God's creation, the mightiest, most delicate, and intensely grand—containing germs of thought, feeling, power and action,—now fresh from the hand of its Creator—like a new bright coin from the mint—it is ready to begin its immortal career. Will you be indifferent as to who shall guide its first steps? Would you expect to place that intricate and powerful piece of machinery the steam engine, in the hand of an untaught engineer, presuming that he would direct its movements safely and correctly? By no means; none but the skilled and trained machinist would be allowed to guide the levers and adjust the machinery. There are men and women,—intellectual engineers—who have patiently studied the mind from the mighty mainspring down to the minutest cog, and who are able to a very great extent, to preside over its complicated movements with exactness and precision; others there are, who are daring enough to assume charge over his wonderful instrument, who, having eyes, see not its divine skill and beauty, and having ears, hear not the music that sleeps among its silent strings and motionless cogs; and who know as little, comparatively, of its construction and mode of action, as does the Hottentot, of the microscope. Will you still say, "No matter who is his first teacher?" Better say, "No matter who is his last teacher." Let his education be well begun—till right habits are formed, and it will be of little moment who is his last teacher.

As the teacher is, so is the school. The pupil of a school may be likened to a mirror, in which—if you carefully scrutinize—you may see the image of the teacher sharply and boldly defined. If that teacher has no well defined views of his work, and is ever in a shadow of doubt, whose thoughts are tangled and muddy, and is continually in a mist, and above all does not know how to evoke each faculty in its order, and train it properly, just so will be his pupils. On the contrary, that teacher who has carefully studied his work, and is able to grasp with master hands the wand, and and guide aright the faculties—who is ever on the alert to bring in play the proper levers and wheels, and thus conduct carefully, steadily, and surely, his pupils along the highway of wisdom—who is continually in the bright light of the radiant sun of truth—leaving nothing unturned, but studiously training and developing each faculty, that teacher's pupils—if you please to observe—will be strong, not in fogs and twilight, but in the beamy splendor of intellectual sunshine, able to *do* and *achieve* something in themselves.

But how, the question may arise, how are the faculties to be so effectually trained that they may spring into action at the time of need?

Exactly the same as the mechanic acquires dexterity in the use of his tools, or the soldier in the manual of arms—in short by *use*. The master workman does not array his chest of tools before his apprentice, and proceed to deliver an elaborate lecture on their uses, giving their names and explaining the relation which one bears to another, and then leave him to make use of them in the details of the trade; but he begins with the simplest tool; placing it in his hands, he instructs and trains him in its use, until he can handle it as deftly as his own right arm, and then he is ready for the next; and so on, he continues to lead him step by step till the just relation of the whole circle of instruments is understood; and when long continued use and training have ripened into habits of successful skill, then and not till then, he is recommended as a master workman.

The officer does not form into line his "raw recruits," and proceed to read to them from books on military