

right, and be careful about the means we employ to incite them to win preferment.

I say this not in the way of complaint; for I am proud of our system of education—proud of the rapid progress being made towards perfection—proud of being associated to-day with men and women who are coveting the best gifts, that they may discharge their duties faithfully. We are not engaged in a game of chance, but may, by the judicious use of our talents, discard that which is of no service to our calling—a calling next in importance to the Christian ministry, and as broad in its influences. Pardon this digression.

I was saying we must be careful about the means we employ to kindle and foster the desire for preferment. We must educate them, not forgetting that part of a liberal education, as laid down by Huxley, viz., "To love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself;" and the same writer says: "I protest that if some great power would agree to make me always think what is true, and do what is right, on condition of being turned into a sort of clock, and wound up every morning before I got out of bed, I should instantly close with the offer. The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with on the cheapest terms to anyone who will take it of me."

There is sufficient evil in our natures without education nourishing it. We want a few more Arnolds in the profession—men and women who will sacrifice a little cheap popularity for the more valuable gratitude of their pupils in after-life. We want promotion, but not at too high a figure. These talented pupils will get on in spite of us. Help those who are unfortunate, for the time being. "In the roughest nugget of human gold

there is a wealth to be developed that can carry a blessing with it wheresoever it may go." Depend upon it, they are the boys and girls, as a rule, who, in the future, will be our leading men and women in the various avocations of life.

Again, education is profitable—profitable unto all things, spiritual and temporal. No trait of character should be more sedulously cultivated than that of being useful. To be useful in our day and generation should be the aim of all, and by what better means can this principle be inculcated than by the medium of our schools? We are brought into contact daily with childhood, when the mind is more easily moulded than at any later period—when the mind is more susceptible, more capable of receiving lasting impressions. "Education is not mere scholarship. It is not mere book-craft. It is thought led on to reflection. It is reflection developed into purpose. It is purpose consummated by action." By nature we are selfish, yet in children, by times, we see a desire to be of service to superiors, and occasionally to inferiors. Would there be any harm, when occasion offers, to tell the story of John Howard, the philanthropist—to picture to the plastic mind of youth the undying zeal, the obstinacy in overcoming difficulties displayed by this great, good, and noble man, that he might alleviate the suffering of those incarcerated in English gaols, and at last dying in harness, far from home? Would it be wrong to dwell for a short time on the life of Wilberforce, as we pass his name in history, to tell of the large soul in a small body—of a life spent with a purpose, "The Emancipation of the Slave?" Who can tell what benefits would accrue from an occasional glance at Livingstone, the greatest of missionaries, though it be in imagination—a word about Faraday, Miller, and