

fill the places where boys are wanted, we must with the utmost care develop, nurture, and strengthen good character. The conduct of a man, not his attainments, most concerns his fellows with whom he lives, and the nation of which he is a citizen. Many a man is honourable, faithful, and highly esteemed by those amongst whom he moves without being what is called educated. And, indeed, daily experience unmistakably shows us that a cultivated intelligence is often degraded to the worst purposes. It is therefore our deliberate aim, while giving the most earnest attention to the representative branches referred to above, also, with equal care at least, to attend discreetly and with unflinching zeal to the instruction of our scholars as to their moral obligations and duties. The training of a child should aim at the development of his whole nature, moral and religious, as well as intellectual. The being is one and indivisible; we should not attempt to split it.

Cleanliness of person, purity of manners, truth, honesty, kindness, respect for the rights of others, forbearance, carefulness, thrift, love and obedience to parents and teachers, are of great importance, and the earnest, conscientious teacher will never have them out of view. Also, the first faint appearance of good intentions will be eagerly watched for and carefully tended, and obedience to an enlightened conscience insisted upon as the hidden spring of all right action. To do this is to claim for our noble work its rightful place, to hallow it with the special care and sanction of the Master of Assemblies. Verily I declare unto you, brethren, that, if I had the consciousness that my work in the school-room was limited by this life and the results of this life only, the very spring of action and endurance would be removed. That I am accomplishing a purpose, doing a special work—how imperfectly the

Master only knows. Faith is the sheet anchor by which I meet all discouragement and all disappointment, and at the same time from which I derive power to continue at the work rejoicingly. And who are they that would rob you and me of this, the source of our continuance and power in our chosen profession, the most important of callings? Every good school is more than a place for the acquirement of knowledge. It should serve as a discipline for the orderly performance of work all through life, it should set up a high standard of method and punctuality, should train to habits of organized and steadfast effort. It should be, in miniature, an image of the mighty world. And education must ever keep in view the great principle that its highest object is the mental, moral, and religious elevation of the scholar, the evolution of all that is best and noblest in his powers and character. It must aim at the highest possibilities, or its results will be failure. It must not be regarded as simply ministering to our selfish ends. Here I quote the opinions of two men, whose words, I doubt not, will have much weight with us. The first is that of a scientist, an earnest and successful student, an accomplished educator, Principal Dawson, of McGill University: "No education worthy of the name can overlook the religious instinct of man. It will be a fatal mistake in our science teaching if it runs counter to spiritual truths and interests. The teaching of non-religious men is cold and repulsive. The æsthetic and moral relations of nature are lost sight of. But so long as common sense remains to man, it is impossible that monism and agnosticism can be the doctrine of more than a very few eccentric minds." The other is that of our respected and much regretted Chief Superintendent of Education, the late Rev. Dr. Ryerson: "There are many religious per-