

vert our future teachers into theorists. Now, the very reverse of this was the result of the study of a subject scientifically. Scientific training was the protection of the mind of teachers from "fads." We were told that teaching was so much a mere art that practice for a few months in a good school under a competent head master was more beneficial than any possible course of lectures. He agreed with this to a certain extent, but practice alone could never make anything but a mechanic. Practice, even when accompanied with the study of particular methods of instruction, failed to produce the educator. How much less could mere practice without any study of method or methods do so! Grant that the schoolmaster was an educator, and that an educator should study education, the further question remained, Where should the professors of education be placed? He answered, Where the future teachers of all schools except the primary received, or ought to receive, the rest of their preparation—viz., in our universities. Apart from the consideration of convenience and economy, he held that our universities, as the homes of science and philosophy, claimed this highest of all applied sciences as part

of their work. It was their duty as well as their privilege to guide the thought of the nation. Many difficulties presented themselves; but there was only one way of finally overcoming them all. This was by a Teachers' Registration Act, which would virtually limit the profession to two classes of teachers—those who held a Government certificate, and those who held a university licentiate-ship. Were such a law passed, the cause of education—middle and upper class education—would receive as powerful a stimulus as primary instruction received from the Acts of 1870 and 1872. The dignity and status of the scholastic occupation had hitherto been borrowed entirely from the clerical profession; but in proportion as laymen obtained scholastic appointments, to that extent must education find a philosophical basis for itself if it were to hold its own among the liberal professions. He further pointed out that as that philosophical basis was the same for infant school teaching and university teaching alike, its universal recognition would weld together the whole body of schoolmasters in one vast organization, having common aims and engaged in a common national work.

SCRIPTURE LESSONS FOR SCHOOL AND HOME.

NO. 21. WARNINGS AND BLESSINGS.

To read—St. Matthew xi. 20—xii. 13.

UNREPENTANT CITIES. (20—24.) Three villages on shores of Galilee—many miracles been done there or in neighbourhood—signs of Christ having come from God. Inhabitants rejected Christ's teaching—rejected Him. Capernaum especially favoured as his own city—had healed centurion's servant, Peter's mother-in-law, etc. (viii. 5, etc.)

Other cities destroyed which had had no such privileges, e.g. Tyre besieged by Nebuchadnezzar. (Ezek. xxix. 18.)

Sidon, very old city (Gen. xlix. 13), now ruined.

Sodom, destroyed by fire. (Gen. xix. 24.)

The day of judgment will (a) Try all men's works. (1 Cor. iii. 13.)

(b) Sever between good and bad. (St. Matt. iii. 18.)

(c) Destroy all who obey not God. (2 Thes. i. 8.)