

eternal purpose. While to-day's fragment of history would engross them, she made them keep Advent and at the same moment she kept St. Andrew's tide, interceding for missions to the heathen, praying for the millions to whom not the wildest speculator would yet dream of assigning a share in the central government of themselves. The Church would labour on until she had raised all these, first to the moral level to which she brought European Christendom and Christian England, and then onwards, he hoped in God, far beyond that. In polish, in thought, there were peoples and classes among them who need not fear comparison with ourselves, but in the scale of nations and the world's progress they were still as nothing; they lifted none, they were only lifted, and no real change would be possible for them until native Christian Churches had long been constructed among them, and Christian schoolmasters had long instructed their childhood and moulded their youth. A glance at what was outside and still to come should make more distinct to them what was at home and present, and enable them to recognize the great outlines of their work free from encumbering details. And the first thing he would have them see was the reality and value of every subject they had to teach; if it was worthily taught it was worth teaching. Not only was knowledge good, and a gain to the intellect, but the position of the learner, and his attitude to the teacher, whom he respected from the heart, were beneficial in their effect on character; but those effects were liable to distinct alteration when the aim in acquiring knowledge was to be able to impart it, and when the teacher was viewed chiefly as one who was teaching them how to teach. There was a still further element of disturbance in the pursuit of knowledge when they added the sec-

ond consideration, that those whom they were now being taught to teach would not themselves be aiming at knowledge which counted nothing alien to itself, but at a knowledge to which almost all was alien, and which could not be measured by an agreed-upon standard and registered and rewarded. The boundlessness of knowledge, the richness, the freedom and joy which it yielded to the independent prosecution for its own sake could not of necessity or essentially enter into their work; but though philosophers and masters, old and new, would have told them that the love of knowledge for its own sake was absolutely essential to the acquisition of knowledge, they saw a large number of noble institutions which represented the highest educational resources and skill of the times employed in the constant communication of knowledge and of method, into which these highest ideas could not enter. It would really be a great misfortune if they could. The conditions of their life and work enforced no wrong choice; it was in the freedom of their own spirit that the nobleness of their calling lay. Useful knowledge in the most useable shape could not cramp a man's zeal unless he so willed it, and the pursuit of utility did not necessarily make a man utilitarian. That was the great personal element which they must themselves supply. They could determine that neither in their learning nor in their teaching would they be limited by the consideration of tangible mental profits or quick mental returns. There was just the difference between the methods of teaching that there was between the huckster at the fair and the merchant princes of Florence and London. St. Paul said that they should not huckster great subjects; and teachers must remember that in the provision and study of side subjects, of voluntary subjects, in addi-