

be such as to remove any grounds of suspicion for such evidence. No man who has any respect for the dignity of his profession, will rest satisfied with retailing from year to year, the same sermons, however respectable their composition and orthodox their morality. In both cases in order to mental comfort, there must be continued research and ever increasing attainments. The different systems of education, past and present, the most successful Educators, and the methods they have employed—the filling up by degrees the outlines of thought and study brought before you in your preparatory studies, and a constant regard to the mental powers and characteristics of your pupils,—these and many other points are worthy of your attention. And in attention to what more immediately claims your notice as Teachers, there are duties which devolve upon you as citizens. Your professional character does not deprive you of your civil standing in the community;—on the contrary it should add to the influence, which you wield in advocating questions of general interest to the nation. From you as a class, there is expected a more than ordinary breadth of view, comprehensiveness of grasp and clearness of judgment—an ability and readiness to distinguish between the true and false, whether in metaphysics, in morals or in religion. “There is danger of your becoming fossilized,” says an eminent Minister and Educationist, the Rev. Wm. Fraser of the Free Church of Scotland, “amid the perpetual drudgeries of school routine, and thus callous to the ever varying forces of public opinion, as they beat around you or overhead. It is by no means uncommon to find the teacher who, of all men in the district should have the cleverest eye to note and measure every question leaning on the intellectual, social, and moral elevation of the masses of our industrial population, more limited in his information, and consequently less trustworthy than the vil-

lage mechanic. If you devote a limited section of your time to the observation of these outer questions, and where there is opportunity to their advancement, you will have your reward in the wider play of your human sympathies, in a clearer insight into human nature, and in the deeper consciousness of Christian usefulness.”

Let me here endeavor to guard against the very prevalent idea, that all you have to do in your respective school rooms is simply to teach—to give day by day a certain amount of information on the different subjects that come under view, without any regard to a clear understanding of the topic on the part of your pupil. I do not think that the essential difference between teaching and training is even yet properly understood by many of our teachers. They are entirely distinct. They may be teaching without training, but where there is training there will necessarily be teaching. By training, I mean the presentation of truth to the mind of the scholar in such a way as not only to ensure a clear apprehension of the idea, but to lead the pupil to think for himself. For what is education? It is literally a drawing out of the powers of the mind—an educating of thought—a training of the pupil to exercise his own reasoning and analytical powers, on subjects which in after years must demand his attention. In order that such may be accomplished, a teacher should desire more than the mere memoriter answer, which even the greatest dunce can give. There should be the presentation of the question in different lights and from different stand points, in order that the pupil may lay hold of the grand principle, that is for the time being under discussion. The best of all methods for teaching logic, is when it is incorporated in every lesson, and brought under the attention of the pupil.

The end of all Education, is usefulness in after life. Especially should this be borne in mind by Canadian Teachers.