

from the man of yesterday. Progress is a universal condition of intellectual existence—with one exception; and that is in the case of Him who is 'the same, yesterday, to-day, and forever!' Now if it is true—and who can deny it?—that this is man's condition; that it is as impossible for him to stand still as for him to arrest time in its course; that with him there must be either a retrogression or a progression; that during his span of being here there must be with him either a rising or falling in the scale of moral and intellectual worth, and, consequently, a growing in excellence, or a sinking in worthlessness.—But I have said that without education there can be no progress in science. Without it, where would be our literati; our sons of science and art, our philosophers, whose names form a wreath of honour around our own and other nations? Without it where would be the associations for the promotion of social and general science, whose efforts have already done so much in widening man's sphere of knowledge, improving his condition and elevating his character? And how much it has done to help on the cause of religion, let the millions, deriving its benefits, and enjoying its light, tell.—Now, say we not truly, that he whose work it is thus to tutor and moralize man; that he whose vocation it is, so to mould the human intellect, and work out of its feebleness and darkness a creation of light and power—preparing each member of society for his vocation—the man of science and the man of art, each for his work, is one of the most valuable, and most to be encouraged and supported members of society? Will not every cultivated mind say so? Do not the effects of his labors say so? And have we not a right to claim from every one who can read a book, use a pen, or numerate figures as well as from the erudite a positive assent to the avowal,—that the *educator*, whether of a common or a model school, of an academy or of a college, is one of the most valuable members of society? But if we thus value him and the excellence of his work, is it not our duty, the duty of society to help him to buckle on his armour,—to nerve his mind and back his every effort in fighting his battles and beating down every enemy?—He, whose every duty is to file off from the mind the corrosions of ignorance,—to form sound moral habits,—to give clearness to the fountain of thought in our youth and richness to its character, has claims on society which few others have.

How many things that we say and do pass away like a dream or night vision? But the sayings and doings of the teacher, wisely worked into the expanding mind, become one with itself, exerting an influence healthy and nerving and difficult to destroy. For every truth he lodges there and works into the understanding, is adding to the capital of the mind, and every successful effort he makes in training its immortal powers, is adding to their energy and tending symmetry of character. Gate of pearl, or column of jasper, or chamber radiant with the gold of Ophir, never lighted up the gloom of a shrine with so rich a splendour as is made to stream on the minds of our youth from the treasuries of education and religion. If so, has not the true educator a high claim on society,—on its encouragement, and support? He needs preparation for his work, he needs encouragement in his work, and suitable remuneration for it. And each of these demands of the public earnest consideration.

We have thus adverted to the teacher and his work; and to say more, is perhaps, here unnecessary. It is the great problem of the age, and forms the subject of sermons and lectures, of legislative discussions and enactments.

There is no want of conviction that education is important. Even among the ignorant few are found who admit not that it is necessary to enjoyment and usefulness. And, I believe that all who admit its immense value are agreed that it is the sacred duty of every government,—of every community, and of every one, worthy to be a member of society, to encourage and support it. The first concern of a people should be their own education. But there can be no education without educators. This is a subject of which the public should never lose sight. For just as our educational institutions are filled with ill or well qualified educators so will education languish or thrive. And since it is one of the great moral engines which God hath put into the hands of man for ameliorating and elevating his condition, his duty is to see that this engine is rightly worked. An effectively worked and well directed system for teaching youth is a moral power co-operating with the Divine influence,—it is carrying out the very laws which the Creator hath established for the moral renovation of the species; and the more this mighty engine is perfected and worked, the more will it bring down to earth that intellectual radiance which emanates from the Father of light; and open up to man the fountain of a Father's goodness and love. Is it our earnest desire to see and to enjoy with our fellow men more of this goodness and

love, more of the hallowed radiations of the Infinite One?—then we must be up and doing—shoulder to shoulder—heart to heart—effort to effort. Just look abroad—look also near and within too, and see how much of mind, of intellectual energy—of skill and mental effort—of the spirit of beneficence and philanthropy, is lost! and just because of the yet low and very imperfectly diffused state of education. How different would it be with families, were all highly educated—with communities and nations, were the whole body—communal and politic—thoroughly educated, intellectually and religiously, from what it is? And in all this see we not the vast amount of the educator's work, and the many difficulties too, with which he has to contend?—difficulties in the school and out of the school—difficulties with himself, and difficulties with the public—difficulties with the child and difficulties with the parent—the difficulties also of inveterate habits,—formed and rooted ere the child enters the school, and quite antagonistic to a healthy mental development; and the ever recurring difficulties arising from the want of required means and due support to keep and cheer him on with his work. Now these are things which, certainly, deeply concern every one; for they involve mighty matters,—matters which reach from the cradled infant to manhood, and from manhood to eternity!—Matters which lie at the very root of society, and man's being. For society, to be intelligent, energetic, and morally healthy must have education; to be just the reverse it has only to neglect it. If the latter state be our choice, we have only to stand still, but if the former we must be up and at it—all and always—professor and teacher—inspector and parent. Educating a people, is the work of a whole people,—not of the few but of the many; for it is the work of all classes and grades,—all ranks and professions,—of the laity and the clergy,—of the humble mechanic and cultivator of the soil, as well as of the erudite and trained mentor.

Educating the mind is no easy task. Consider the complexity of this mental machine, on and by which the teacher works. Has it not wonders which the most profound thinkers understand not? Has it not a complexity in working, most difficult to trace out? And when disordered, or in a state of inaction, what difficulties attend its correction, or giving it a hale action. Just consider a mind steeped in ignorance,—looking abroad from its dismal recesses, as ignorant of itself as of the world around it, and so content with its own state as to repudiate the very idea of civilization. Is there no difficulty attending rousing such a mind to action, to think for itself and willingly help on its own culture? no difficulty in throwing around it a pure and healing atmosphere, from which it may derive life and vigor, a power of healthy action and working skill?—Of all the states of mind with which the teacher has to contend that appears to be the most difficult to encounter, and the most intensely provoking, in which it is *altogether inert*, and its faculties unmoved and unaffected by anything that can be addressed to them. Nor is the difficulty in drawing out, training and energizing the feeble, vacant and volatile mind of the child, much less. But to the teacher,—the latter especially. For youth form the flower and hope of every nation. What then must be his qualifications, effectively to do his work?—To succeed well, and to be an honour to his profession, teaching should be his universe the very element in which, as an educator, he should live, move and have his being. To any one, the choice of this profession, therefore, without much and serious consideration, we cannot recommend. The schoolmaster's office is too important to be thoughtlessly filled. Think what is committed to him who fills it: a people's richest treasure.—the souls of those to whom we are committing what of intellectual and moral treasures past generations have committed to us, with all the improvements and discoveries of our own days. And the more indifferent we are in training and choosing teachers, the more faithless will we be found in transmitting this trust. Nay are we not bound as we value civilization, as we value every thing which tends to improve and enoble man, and as we value heaven's trust to us, to do our utmost to make our own generation a distinguished and much improved link of transmission in the world's history? It behoves us as men in our position—our place in the history of our race, to act faithfully and wisely in this matter. Never let us forget that for what we may do or not do in advancing education—filling our educational institutions with educators, we are amenable to a higher power than man.

But let us advert farther and more minutely to the office of the teacher. This office affords a singular opportunity of usefulness, and in which consist the blessing and greatness of life. It cannot, then, be one for the careless, nor for the proud—for the self-indulgent nor for the incompetent. It should never be filled by any one whose character and example would ever have a tendency to