

ought to guide and control your own hearts in seeking such a situation as this. The Superintendent of Education proposes to reward experience; but how is experience acquired? Is it not by habit and want under the influence of THE LOVE OF USE. Some one has finely said "the kingdom of Heaven is a kingdom of uses." No one thing in this universe exists on its own account, or has its uses terminating upon itself. By virtue of its nature, properties and relations, it is made to contribute to the good or advantage of something else. The entire economy of nature is one of benevolent action. "The architect who built the skies," himself the great worker and educationist, proclaims the inseparable relationship between labor and learning—education and charity, by constructing every work of His, on the principles of Geometry adapted as a means to a benevolent end. Teachers, you require to catch the influence of this divine conception, and seek to dignify labor by education, and thus impress the rising generation by precept and example, with the idea of the supreme importance of educated industry as one of the chief instrumentalities in building up the civilization of the future.

There is no situation so favorable to aid in the accomplishment of this grand result, Teachers' as yours. Your modes and models are all fresh and new, and in perfect keeping with the end proposed. You are in a position where the idea of progress is accepted. The theologian is cramped by modes of thought formed in the twilight of the Reformation. You have no stereotyped creed to embarrass you. The politician is subjected to the claims of an interested party. You have no such bias. The lawyer is in danger of having his judgment warped by the thousand considerations which appeal to human selfishness. Your work is one solely of charity. The physician has his time occupied in fighting "all the ills that flesh is heir to." Yours, in giving direction to young and vigorous life. You work on virgin soil. You have the stimulus of youth to animate you—the unwavering rules of language to direct you; the inflexible law of mathematics and physics to sustain your deductions. You are therefore placed at immense advantage, and can exert prodigious moral power in inculcating motives and precepts. You speak as one having authority, and though not expected or required to teach any system of theology, you can inculcate what is of more importance, the ethics of christianity.

You can impress the youthful mind with the conviction that the lowest use in life is compatible with the highest education. You can reverse the assertion of Cicero, "nothing noble can be found in a workshop," by showing that not long after that statement was made, the founder of Christianity himself issued from a workshop, and left upon it the glory of His presence and the Divinity of His origin forever.

And you who have the revision and construction of primary school books can wipe out every line that teaches or insinuates that vulgarity and labor are inseparable. Thus you can send down the influence of education as the light descends—downward—as the rain, as the rivers—downward to the very roots of society, to come up again in unending productiveness.

You can demonstrate, as you would a problem in mathematics, that the highest natural elevation does not consist in knowledge alone, but in work united with it, and that by a complete and inseparable combination of these the straight line of integrity can be given to guide in the affairs of civil life, the curve of beauty to domestic relations, and a charm thrown over the whole of society, and a degree of happiness conferred upon the world which has not hitherto been attained.

Do you say the situation is obscure—your labor not appreciated, nor sufficiently remunerated. That all may be. But remember your motto—"A life of usefulness be mine." Why should we choose our professions with reference to lower considerations? A life of usefulness is not to be estimated by a position of notoriety.

Quite otherwise. The most potent influences in nature are those that work in secret and in silence, like moisture at roots of plants, or magnetism in atoms, action attended however with the most obvious and the momentous results. No work for the value given is less appreciated perhaps than school teaching, none so fraught with such far reaching moral consequences and material advantages to the individual and to society. This conscientiousness is your best reward. Men may never know whence the influence came. May never sufficiently reward your services or acknowledge their results, but your names will be celebrated in the songs of the angels.

There was in Germany a school teacher of the name of Trebonius. He was in the habit of saluting his pupils when he entered the school room, or when he met any of them in the street "for," said he, "I do not know but there may be among my boys, prospectively, the greatest man of his age." The name of one of his boys was—MARTIN LUTHER.

Among your pupils are the future clergymen, merchants, literati, farmers, and mechanics of the Province. Let us follow one of these as he enters upon public life and is called to put in practice those lessons of instruction which you have taught him in the school room. He turns out a CONDEN or a BRIGHT. He perceives a struggle going on between capital and labour. On the side of the former is wealth, learning, nobility, and religious influence. Labour, the Polyphemus of the age, is blind and

starving. The mighty producer is himself crying out "give me bread or I perish."

The soul of the young statesman is stirred within him. The lessons of the school room starts in his mind like an army with bristling bayonets, and by the moral influence of RICHARD CONDEN, and the inspiring songs of ELLIOT the Corn Law rhymer, the poet of labor, the ports of England, and those of far distant countries, fly open, and the harvests of the world are poured into the lap of labor to still his hungry cry for bread.

But labor has also political rights, and demands a voice in the affairs of the country, and John Bright—a son of toil—gives him his coveted liberty. But labor is still the blind giant, strong in his blindness, and may like Samson pull down the fabric of Society to his own destruction as well as that of his friends and enemies and Lowe is moving the nation to give labor its blessing which education alone can impart, eyesight to enable him to see how he may apply his power to useful purposes. Your moral lessons have given labor bread, liberty, and intelligence, and he may now laugh in the face of his foes.

But suppose your pupil chokes the walks of literature. He springs, a Burns, lark-like from the sod. However high he may soar he never forgets the place from which he sprang. His centre of rest is there. There are the sources of his inspiration and these are richer, greater, deeper, purer, than any that has ever been opened by the Poet of Pegasus. Geo. McDonald is finding them to-day. His "Alex. Forbes of How Glen," "Annals of a Quiet Neighborhood," and "Robert Falconer," are redolent with the fragrance of these daisies of humble life—sweet with the breath of his own heathery hills.

As to humble toils we trace the rich resources of the earth, so there are intellectual treasures to be gathered by educated labor which will enrich the pages of literature when such writings as those of a Sue, a Dickens and Thackeray, will be forgotten. Educate the people. Bless labor with intelligence and freedom based on the morality of christianity, and you will lift up the whole field of literature from the lower levels of thought and sentiment, and like some new continent raised from the depths of the ocean, you will cover it with the flora and fauna of original creations, the last and best efforts of illuminated genius. In proof of this, compare the literature of England, where liberty, though realized, has not been fully utilized, with any country where constitutional liberty is not enjoyed in any degree—with China for example—the latter is weak, inane, and peurile; the former is strong, healthy and vigorous. Carry liberty to its final results. By education give breadth, volume, current and expression to that pent up fountain of thought springing in the common mind. Let it come forth like Lazarus from the dead; let it be expressed in essay, epic, song and sermon, and the world will witness an exhibition of mind upon which we can only now gaze as gazed the prophet on the land of promise from the top of the distant mountain.

The education of the people will sweep away forever all the barriers in the way of reform, growing out of class distinction. It will destroy this childish tendency of mind to rely on the authority of great names before an idea that is new can be entertained. Many a valuable suggestion has been lost to the world because it did not happen to make its advent in the line of a special class. The enquiry is still made, even by men of learning, when any new prophet rises from the people with a mind pregnant with new thought. "How many of the rulers believed in him."

With universal education every truth will be received on its own merits. With such education what a foundation is laid for the growth and development of christian character! Without education religion degenerates into superstition and fanaticism, as in Abyssinia, and the rulers of an ignorant people sink into formalism and the despotism of religious houses. This is the history of religious ignorance everywhere—an intelligent people demand an educated ministry. Before the power of such a ministry error loses confidence in itself, and yields the struggle in the long run. Spiritual religion, based on general education, is the cure for fanaticism and superstition on the one hand, and for formalism and despotism on the other. When a revival takes place, after the decline of pure religion, reform generally comes through the people—or from God, through the lower crust of society, as a medium. Moses is taken from the hill-side, or the fisherman of Galilee from their boats and nets, to do a work which no one trained in a stereotyped class is fit to accomplish.

By the education of the people you sweep away all fictitious greatness—the greatness of show and of sham—and establish true greatness, found in whatever condition in life—and it will be found in all conditions—upon the basis of intrinsic worth and confirm the maxim for all time to come, that

"Worth makes the man, the want of it the fellow;
The rest are all but leather and prunella."

Educate the people, and will Nova Scotia ever forget the names of those who helped to institute her common school system of Education?

Sooner will she forget her granite rocks, her alluvial deposits, her golden ore, and her black diamonds, than she will forget, the unbending integrity, the fidelity, the genial spirit, the democra-