

try, in all the paths of progress, since the beginning of this century, nothing is more distinctly marked than the improvement of the schools. It must be so, in a healthy state of society, for the education of the young—the formation of the minds and characters of the next generation—is the flowering out of the community. It is to the social and intellectual world, what the vernal outbursts of nature are to the natural world; with the mighty difference that inanimate nature, of necessity, repeats herself from year to year with an august uniformity, while man is endowed with a capacity still more sublime of perhaps indefinite improvement.

We shall feel more forcibly the importance of this improvement in the schools, when we consider how many things must conspire and work together to produce it. As earth, air, water and sunshine must co-operate for the growth of vegetable nature, all the best and most powerful influences and most favourable circumstances must be combined into a most harmonious system, to make education, on any thing of a large scale, what it ought to be. And this happy combination of means and influences has in point of fact in this country—especially in this part of it—been called into action.

Not to speak of the legislation by which the duty of educating the young is enforced by public authority, there must, in the first place, be liberal pecuniary appropriations made by the community. We New Englanders are constantly charged, and in very exaggerated terms, with excessive love of money. It happens that a good system of public education is one of the most expensive of luxuries; and where is the country which has so freely indulged in it? You may recollect, sir, that I stated on this platform last year, that the annual appropriations of the City of Cambridge for the support of her schools—a city of fifteen or sixteen thousand inhabitants, among whom are none of great wealth—exceed the entire annual income of all the funds bestowed upon our ancient and venerable university, and applicable to the business of instruction, since its foundation. I speak of the college proper, and not of the professional schools connected with it. The annual expenditure of Boston for schools and schooling is more than half of the entire expenditure of the Commonwealth, for the support of all the public establishments and the salaries of all the public officers. These munificent appropriations, as you all know, are not provided for out of the income of ancient endowments; they are met by taxation from year to year. The money-loving people of Massachusetts, as they are called by foreign and domestic fault-finders, happen to be the people who lay upon themselves, in their little municipal democracies, the heaviest tax paid by any people in the world for purposes of education.

These liberal pecuniary appropriations, however, are but the first step; they give you school-houses, school-libraries, apparatus and fuel, and the salaries of teachers; but the teachers themselves are not to be had merely by paying for them. A class of skilful, accomplished and conscientious teachers can only be gradually formed. They must be men and women, a considerable part of them, who have chosen the work of education as the business of their lives—who give to it their time, their abilities and their hearts. Such a class of teachers is not to be had by asking for it. It must form itself in the bosom of an intelligent and virtuous community, that knows how to prize them—that holds them in high esteem, as some of its most honoured public servants. There are portions of our country, in which, if you were to stud them thick with our beautiful schoolhouses, with all their appliances, apparatus and libraries, you could not work the system for want of teachers, nor get the teachers merely by advertising for them. Sir—I say it for no purpose of compliment in this place—the school teachers in this community constitute a class inferior in respectability to no other, rendering the most important services, by no means over-compensated; rather the reverse. I consider their character and reputation as a part of the moral treasure of the public, which we cannot prize too highly.

A SUBLIME TRUTH.—Let a man have all the world can give him, he is still miserable, if he has a grovelling, unfettered undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament, and gratification; while at the same time God is not in all his thoughts. And let another have neither field nor garden; let him look at nature with an enlightened mind—a mind which can see and adore the Creator in his works, can con-

sider them as emanations of his power, his wisdom, his goodness, and in his poverty he is far happier than the other in his riches. The one is but little higher than a beast, the other but little lower than an angel.

STATISTICS OF EDUCATION AND HOME MISSIONS IN ENGLAND.

From an interesting paper read before the recent meeting of the British Evangelical Alliance, by Rev. W. H. Rule, we extract some statistics respecting the origin of the various Sunday school and home mission associations, which have wrought so much good in England. The schools were established in the following order:—

The Sunday School Union was established in London in 1803.—It is chiefly in connection with the Congregational and Independent churches and comprehends, according to the last reports, 2089 schools, 45,772 teachers and 330,421 scholars.

In 1805 arose the British and Foreign School Society, having now under its care about 2000 schools.

In 1811 was established the Incorporated National Society for promoting the education of the poor in the principles of the Established Church throughout England and Wales. It has now 9629 schools, exclusive of those “united through the diocesan boards of education.”

In 1836 the Home and Colonial Infant School Society commenced. No statistics accessible.

In 1838 the Wesleyan Education Committee was formed. It has recently opened a new normal institution in Westminster for the reception of 100 students, and has now under its care 4275 Sunday schools, with 82,804 teachers and 441,741 children; and 369 day schools with 37,792 children.

In 1843 the Congregational Board of Education began its career. It now represents 77 schools, with about 7000 children on the books.

In 1844 the Church of England Sunday School Institute was established. No statistics given.

In 1846 Ragged Schools were commenced. The Ragged School Union reports in London and its suburbs 102 schools, 2242 teachers, of whom 180 are paid—and 21,434 scholars.

In 1848 was established the Voluntary School Association. Its operations are confined at present to two normal schools.

Within the last two years the Metropolitan Training Institution has been established by the evangelical party in the Church of England. Its object is the “training of students for the situation of master or mistress of national, parochial and other schools for poor children, in connexion with the Established Church.” Twenty-one students are now inmates of their institution.

With respect to Home Missions we have the following:

In the year 1750 the Book Society for promoting religious knowledge among the poor was instituted. It still exists and has a good catalogue.

In 1780 the Naval and Military Bible Society was established.—Its last reported annual issue was 1679 Bibles and Testaments to 7000 men in 39 ships of war, 12,120 to merchant seamen, 90 to mariners on shore and 1388 to the army—total 15,277 copies of the sacred volume in whole or in parts.

In 1797 the Baptist Home Missionary Society began. Within the last ten years it has established 72 preaching stations and raised 50 feeble churches into pecuniary independence.

In 1799 the Religious Tract Society was founded. Its grants at home during the last year have amounted to 2,875,502, at a cost of £3067, while the total issue, at home and abroad, has been more than seven times as many.

In 1804 began the British and Foreign Bible Society, which issued last year, in *England alone*, 21,342 copies of the Holy Scriptures, nearly half the number being entire Bibles.

Next arose the London Society for the conversion of the Jews.

In 1818 the British and Foreign Sailor's Society was established. Under its operation, during the last year, more than 10,000 seamen were assembled in small congregations to hear the Gospel, 11,166 visits were reported, from 40,000 to 50,000 seamen had been personally addressed in ships and lodging houses, 105,000 tracts and nearly 3000 copies of the Holy Scriptures were distributed.

In 1825 the Society for promoting Christian Instruction came into existence. About 2000 persons are now enrolled as visitors, and about 25,000 families are visited in the course of every year; the