

toric forces. In proof of this witness the decay of morals in a nation during the transition from some decaying form of religion to a new or reformed way of giving play to the religious motives. A decline in Greek morals followed the national disrespect towards the tenets of the Greek mythology, just as the same thing happened when the Goddess of Liberty was set up in Paris during the French Revolution. The appeal to the moral nature or to the will by human-born motives is weak when unsupported by religious sanctions and influence. Human-born motives, as history shows, are insufficient barriers to national vice; and human-born motives are insufficient barriers to the milder immoralities of the school-room that finally depreciates the value of the individual in citizenship.

There is, therefore, nothing for us as teachers to do but to draw into our service these religious sanctions and influences, if we would see the best results follow from a moral drill in school; and just as we have lately been inquiring about the best physical drill to be had, and the best vocal drill, and the best mental drill, with the intention of having them in our schools, so must we proceed to inquire about the best moral drill for our pupils and forthwith introduce it.

"No boy or girl ever received a religious impression of the least value in the devotional exercises in school." There is the statement of one who affects to know what he is talking about, and we, as teachers, had better look within the scope of our own experiences, to see what measure of truth there is in it. For one, I do not think the statement should pass unchallenged, and because for one I do not believe that the statement can be substantiated. I know of a village in which the master was accused of having used the curtailed form of "Our

Father which art in heaven," etc., when carrying out the letter of the law; and of another where the boys were accustomed to repeat the Lord's Prayer as a final exercise in the afternoon, with their caps in hand ready for a rush through the open door of the school-room. I have been at the opening exercises in a school when the beautiful hymn, "He maketh up His jewels," was as unmeaning in the mouths of the dear little innocent souls who were singing it, as was the hymn, "I want to be an angel," in the mouth of the drunken ne'er-do-well as he staggered through the streets. These are exceptional cases, you will say, and so they are; but are they not sufficient to bring us to frown upon everything in the shape of perfunctory religious exercises in school. The regulations of the Protestant Committee require that the first part of the school-day should be devoted to religious exercises, including the reading of Scripture, prayer, and praise; and to make these exercises effectual, every teacher knows that a previous secular drill must be had, in order that the proper attitude of body, intellect, and soul may be secured when the pupil comes to enter into the presence of God during the short service. As I have said in my hints to the teachers of my inspectorate this year in anticipation of my annual official visit: "Every devotional exercise in school should have a purpose—a serious, solemn purpose—and the singing and simultaneous reading should be of the very best." Indeed, unless this proper attitude towards the primary Christian beliefs can be secured by the teacher in his school, the reflex heart-effects in the pupils will not rise above the average effects produced in the souls of a paid choir during the singing of the anthem in church, or of the gay party on the river of an evening with their mixed programme of "Hold the