

of the centuries." The truly wise teacher, I venture to think, will be he or she who is ever on the search for law, and who, from the rise and fall of nations, can deduce lessons profitable both for national and for individual guidance to-day.

Let it now be supposed that you are all anxious—quite as anxious as the Rev. Dr. Sutherland—for the moral well-being of the children committed to your charge, upon what will you chiefly depend to promote that object? Will your chief reliance be on the morning prayer, the Scripture reading and the prescribed exposition of a distinctive Christian morality? Or will it be on your own example and influence, your own interest in justice and every form of right doing, your own strong disapproval of whatever is wrong, of whatever tends to the deterioration of character? My own impression is that, in so far as you are individually men and women of the right stamp, you will rely more upon your general power of placing yourselves on the side of all that is good, and engaging the sympathies of your pupils on the same side, than upon any prescribed "means of grace." Has it ever struck any of you as singular that while we have often had statistics as to the number of schools in which the Bible is regularly read, and the number, on the other hand, in which Bible reading is omitted, no one comes forward with any evidence to show the great good that has attended the observance, and the great evil that has flowed from the omission of the practice? Of course some evidence may have been offered on this point that has escaped my attention; but I shall be surprised to learn that there are any facts before the Department of Education, or in any way accessible to the public, showing that the moral and disciplinary value of Bible readings in the Public Schools has

been established by actual and well-tested experience. People who read the Bible continually, under a strong prepossession as to its Divine character, have little idea how void of any true moral significance many portions of it are, as they fall upon the ear of childhood; nor how repugnant much of it is to the instinctive morality of children. To develop the moral sense in the best manner, what is wanted is a frequent insistence on the moral qualities of actions, and the establishment of intelligible tests for purposes of what we may call moral qualitative analysis. Children need to have their observing and thinking powers called into play, in the moral as well as in every other region. This must not be done too hurriedly or indiscriminately; but it should be done continuously, so that every day may bring its quota of moral instruction and quickening. The instinct of justice is the foundation on which we must build; other foundation, indeed, can no man lay. People sometimes want more than justice, but no one is ever content with less; and no one, therefore, can avowedly refuse to others what he so strenuously demands for himself. Even natures prone to injustice will not be insensible to well-founded and earnest appeals to justice; and certainly if this does not do them good nothing else will. From fair dealing it is an easy transition to liberal dealing, to magnanimity and high-mindedness. Truthfulness is justice in one of its most obvious forms. Self-control may be enforced both from an individual and from a social point of view; and this brings me to remark how greatly the social point of view is ignored in Scriptural teaching. That there is a great entity called society, the source to each of us of unnumbered benefits, and the harmony of whose working it is in the power of each one of us to promote,