

extent that must reflect injuriously upon the future history of those who were thus only partially educated.

To furnish a Text Book for moral instruction, is, certainly, no easy matter. Indeed we doubt very much if such is really required. There may be an advantage to the inexperienced teacher in the collection of those principles of Ethics recognised as the foundation of religious training, inasmuch as they furnish him with plain questions and answers on a great variety of moral topics. The difficulty in preparing such a work, however, is great, and the hostile criticism, whether just or not is immaterial to our argument, with which Dr. Ryerson's Text Book on "Christian Morals" was received, proves that even with the most ripened experience and the most extensive knowledge, it is difficult to avoid collision with those denominational preferences which, at the present day, so largely prevail. The field which it has proposed to occupy is wider than is necessary for a public school. The subject of Baptism and the Sacrament of the Lord's Supper are rather Theological than Ethical; they belong to the church rather than to the school room. Besides, the study of this Text Book is not required until scholars have entered the Fourth Form, so that that portion of the child's life, in which its moral character is most impressible, is neglected so far as the study of "Christian Morals" is concerned.

That moral instruction is very much neglected in our Public Schools is beyond doubt. There are many schools where there is not the slightest recognition of the Supreme Being. We find that out of 4,598 schools only 3,366 are opened and closed with prayer, and that there are only 1,928 in which the Ten Commandments are regularly taught. We find also that only about 8 per cent. of our School population study "Christian Morals."

There is evidently, then, a want of that instruction, which it was the Chief Superin-

tendent's laudable desire to supply, but which, we think, could be better met by by some other means. For instance, if, instead of compiling principles of Theology or morality, which as definitions, are necessarily insipid to the young, a course of Bible readings was prepared for each school day, and the teacher instructed to read those lessons regularly to his pupils, we believe the effect would be better than any course of moral instruction within the province of a Public School. The Bible is pre-eminently the great teacher of morals. We may expound or explain it as we please, we may deduce such doctrines as we choose from this passage or that, but for simplicity and attractiveness we cannot improve on its own inimitable style of conveying truth.

To a course of Bible lessons prepared on this plan there could be no objection. There would be no infringement on *disputed* territory. Nothing being attempted but to make the lesson attractive to the scholar, either by variety or arrangement, the parent need have no fear that denominational preferences would be tampered with. The knowledge conveyed would be of the highest order, and the young minds would be daily gathering from the treasury of Revelation the most valuable precepts known to man.

Besides regular Moral Instruction conducted as above indicated, there are other means of directing and developing the moral powers of his pupils which the judicious teacher will never disregard. First, there is the force of his *example*. The teacher should be to the scholar the pole star of all his actions. His example should be at all times safe. The scholar should find him a model of *candor, honesty, veracity, civility, politeness, justice, &c.* Indeed we believe the teacher can excite far more forcibly by his own example, than by any other means, a love for those cardinal virtues which so much adorn the individual in whom they are exhibited. Is the teacher candid and honest in his in-