

not a little to the teaching of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and on the whole, the one essential part of all my education. . . . I owe to it, not only a knowledge of the book, . . . but much of my general power of taking pains, and the best part of my taste in Literature. . . . It was not possible for me, even in the foolishness of my youth to write entirely superficial or formal English."—*John Ruskin, "Life."* p. 9, 10, 11.

"Beside the Bonnie Brier Bush" is perhaps the new book most read this year. What would remain of its felicity of expression, or of its beauty and its pathos, or even of the inspiration and sweetness and depth of character manifest both in him who writes and those of whom he writes, if you could take away that intimate knowledge and use of the wealth of the Bible in style and character, which is the real secret of the book's wonderful power.

But it is not different with Tennyson or Browning or any other English classic. You cannot understand them, there are many things which do not reach you at all, unless you know the Bible. A good many of us have not noticed this particularly, because we have that knowledge and have always had it. It has been part of our life.

Like Ruskin, we, too, owe a great debt for it to the generation which we have succeeded, and we are bound to pay that great debt in the only way we can—by giving the lighted torch into the hands of the generation which must soon succeed us.

But though a knowledge of common English is an important part of that education which the State is giving to the Nation's youth, the great educational danger of which the profession should give present warning, is

one before which the question of an English education sinks into comparative insignificance. When you educate the intellect and do not educate the moral nature—when the heart or spirit, that is, the real being of the child, or man, is largely left to shift for itself, the result is disastrous. And civilized countries are beginning to feel this disastrous result. The question of moral education occupied more space in our educational papers and magazines, and in other papers and magazines, last year than it ever did before. The great educational question now is the question of moral education.

Macaulay and Ruskin have been quoted as to the pre-eminent value of the Bible in the study of English. But it is superfluous to quote authorities as to value of the Bible in moral education. There is no other book. However, as some always see lions in the path, let us quote two persons, both of whom would probably be classed by the fearful, the unbelieving and the 'unco guid' with the opponents of the Bible.

"Greatly to the surprise of many of my friends, I have always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. If the New Testament is translated into Zulu by Protestant missionaries, it must be assumed that a Zulu convert is competent to draw from its contents all the truths which it is necessary for him to believe. I trust that I may, without immodesty, claim to be put on the same footing as a Zulu."—*Professor Huxley.*

"What I saw in Germany struck me the more because it exactly corresponds with the sort of use of the Bible in education, which was approved and followed by my father. Even in the lowest classes the children in a German Protestant School, begin learning verses of the Psalms by