

be given is a *fact*, as "the population of New York," "the name of the Queen of England," or the like, of course the only way is to tell it at once, yet here the desire for the information should first be aroused. But where the information is of that kind which calls into operation the reasoning or the judging faculty, then this method of putting questions will always accomplish its purpose of leading the scholar to find out for himself all that is required of him; provided he has rightly gone over the premises or elements necessary for the reasoning process which is to develop or lead to the conclusion.—*Annual Report of R. I. Commissioner of Public Schools.*

INSTRUCTION AND EDUCATION.

There is much comprehended in the words instructor and educator. Happy the country and the people that firmly grasp and earnestly appreciate it all—thrice happy they when the names of their instructors suggest, and are associated with the highest conceptions of all that the term should represent.

Were we called upon to state in expanded form the ideas involved in these terms, we are persuaded that we would be greatly aided in the execution of the task by studying your character, and the impressions you have in various ways, made upon us. And did we, or could we, but truly and faithfully report, simply as matters of fact, the result of our observations and analysis, we feel assured that we should have somewhat successfully performed the duty assigned us.

Some of the things which enter, more or less, into the conception we have learned to form of a thoroughly qualified instructor and successful educator, are,—extensive, varied and accurate acquirements—clear and comprehensive views of truth and duty—sound and enlightened discrimination—a determined disposition to give prominence to principles rather than mere particulars—facility of illustration and ready command of appropriate language—indomitable industry and perseverance—irresistible energy—power of endurance—self-government and control—glowing patriotism—animation and uniform good nature—a sensitive jealousy of error and an ardent and habitual love of truth—earnestness, simplicity, frankness and kindness of manner—tender and ready sympathy directed and regulated by a quick perception and appreciation of the various shades of character and peculiarities of disposition—a rigid exaction of duty and enforcement of discipline, generously tempered by a due allowance for shortcomings, and tender consideration for the feelings,—a highly cultivated social nature, constituting a centre of genial influences that attract and gladden far and wide—a life and conduct impelled and dignified by the sovereign ascendancy of religious principle and devout aspiration—a power of analysing the secret springs of action and scrutinizing hidden relations—of awakening generous emotions and inspiring lofty purposes—of eradicating unworthy motives and principles of action, and arousing the soul to adequate conceptions and penetrating it with profound convictions of its responsibility and mysterious destiny.—*Students' Address to Rev. Wm. Ormiston, M. A.*

MORAL COURAGE.

A discourse was recently delivered on this subject before the Young Men's Christian Association of Philadelphia, by the Rev. Dr. Boardman of that city. The reverend author's theme is suggested by the noble reply made by the three young Hebrews to Nebuchadnezzar, when, on penalty of prompt destruction, they refused to prostrate themselves before the large idol which that monarch had set up. The text is happily selected, for it records perhaps the highest examples of moral heroism which history, sacred or profane, affords; and it has the more force as an illustration of a great principle in that it supplies not a single or individual instance of its operation, but a galaxy of persons and characters all prompted to the same decision by the operation of the same moral law. It is a fair presumption that the three young men differed in some degree in mental organization, in moral susceptibility and in intellectual capacity, and the unanimity of their decision affords a strong illustration of the uniform power of religious principle.

A fine picture of the circumstances in which these young men were placed is drawn by Dr. Boardman in the opening of his discourse, and he defines moral courage as "the principle which prompts a man to perform his duty, leaving the consequences with God." In this it differs from mere courage, which is but an animal quality; moral courage being that which "has to do with morality in its essential principles, and with moral questions in its exercise." The author justly says that "many a man has accepted a duel because he had not the moral courage to refuse it. Many have marched to the assault of a battery, sword in hand, who would have fled from the mouth of the fiery furnace and prostrated themselves before Nebuchadnezzar's image." Moral courage, however, may exist without true piety, the case of Regulus being an example in point. Its surest basis, however, is intelligent Christianity—an appreciation of God and the things of God its purest source,—as this elevates the man and gives stability and uniformity to his character. The man impreg-

nated with this practical belief in the truth of a living Christianity "will have a deep and earnest sense of *duty*; and will not only recognize his obligation to do right, but will from the *love of right and truth*, steadfastly endeavour to do whatever God may require at his hands."

Moral courage, our author teaches, is as modest as it is firm. True, moral heroism is neither clamorous nor dictatorial. It is further a virtue to be exhibited in the ordinary affairs of every day life. It is a foe to indecision in every form; is uniformly opposed to all chicanery and craft, and is energetic and independent in *doing right*. Especially is it at war with the too prevalent passion for popularity. There is much justice as well as candor in the following remarks:—

The concession must, unhappily, be made, that the Church is not exempt from an inordinate desire to conciliate popular favor and applause. Much of the zeal, it is to be feared, which displays itself in a bustling and really useful activity about good objects, is more or less tainted with a subtle craving after notoriety. Little as they themselves may suspect it, Christian professors would sometimes discover, if they could see themselves, even as others see them, not to say as Omniscience sees them, that the principal motive which animates some of their most imposing actions, is a desire to be *seen* of men. Take them out of the conspicuous and stirring scenes in which Providence has placed them; conduct them where there is no partial friends to chronicle and applaud their achievements; throw them upon a sense of duty and the honor which cometh from God, as their incentives to exertion; and how you would clip the wings of their zeal, and dwarf them down into commonplace Christians. Yet this is a test which we ought to be able to bear. It is a test which every one who possesses real independence and moral heroism in an exalted degree would bear.

An extreme complaisance to the opinions of the world as opposed to true independence of character, is especially to be deprecated in men holding official stations or exercising the functions of public teachers. It has often made Christian ministers suppress offensive doctrines and precepts, and led them to gloss over the vices of the great and to cry peace, where God had said there was no peace. It has impelled legislators to advocate measures which in their hearts they disapproved, and to oppose enactments which they were secretly persuaded would be for the public good. Even the Bench has not been undefiled in this matter.

It requires no small degree of firmness to enforce obnoxious laws; and the impending displeasure of the populace has extorted from many a magistrate, decisions which cost him bitter reproaches of conscience. Here, indeed, beyond almost any situation, moral courage, combined with integrity, is of unspeakable value; and it is a public calamity when any man is raised to the Bench who, whether from constitutional timidity, party affinities, sordid propensities, or other cause, is deficient in this quality. The liberties of a people are no longer safe, whatever their written characters and statutes, when justice ceases to be administered by men who, to competent talents and professional culture, add unspotted probity and invincible courage.—*N. Y. Commercial Advertiser.*

Miscellaneous.

GOOD ADVICE.

In reading authors, when you find
Bright passages that strike your mind,
And which, perhaps, you may have reason
To think on at another season,
Be not contented with the sight,
But take them down in *black and white*;
Such a respect is wisely shown
That makes another's sense one's own.

In conversation, when you meet
With persons cheerful and discreet,
That speak, or quote, in prose or rhyme,
Things or facetious, or sublime,
Observe what passes, and anon,
When you come home think thereupon;
Write what occurs, forget it not,
A good thing sav'd 's a good thing got.

—Notes and Queries.

THE POWER OF MUSIC.

In looking over an old "newspaper" printed several years ago, I came across this beautiful piece, which struck me as being true to nature.

"Could n't, cos he sung so!" Leaning idly over a fence a few days since, we noticed a little four-year old "lord of creation," amusing himself in the grass by watching the frolicsome flight of birds,