

the highest tribunal to which we can appeal for the decision of moral questions, and should grow up with the feeling, that the plain declarations of the Bible are the end of all debate. The teacher should refer to this book with reverence. If he have reasons that are clear and satisfactory to his own mind, why he considers the Bible the oracle of divine truth, he may from time to time communicate those reasons to his pupils, if he judges them to be such as they can comprehend.

"We would not recommend the reading of the Scriptures in course, but that the teacher select from day to day the chapter to be read. He may select a portion that commends honesty or veracity, kindness or obedience, the duty of prayer or the keeping of the Sabbath, or the necessity of confessing our faults, or of repenting of our sins. He may tell them why he selects the chapter he does, and may add a few remarks of his own, or mention some incident that will illustrate and enforce the general sentiment. It may be well, when any pupil has violated any moral principle, to read to the school a few verses from the Bible, that they may see how such conduct is regarded by this book."

They add to this the remark: "That it is perfectly easy to communicate moral and religious instruction in the Common Schools without any degree of sectarianism, which is always to be carefully avoided." And they close their precious and admirable report with the following important arguments and suggestions:—

"We believe fully in the necessity of moral and religious instruction, and if the school teacher should neglect it entirely, that very neglect might be an influence on the minds of many children against religion. If the teacher is loved and respected by the children, and gives them no moral instruction, they may conclude that it is because he thinks it unnecessary, and hence they may conclude that it is unnecessary. We recommend the