

the Peninsula even resumed his pen, for his brother's sake, to write the Conquest of Scinde, and so wholly must his heart have been in the task that his alleged preference of this work to his great achievement is not quite incredible. Even when the life and services of Sir Charles had terminated together, Sir William stood champion over his grave, and at the most critical period of Indian debates, his chief anxiety was for the reputation of his brother, which in these discussions he thought might possibly be impugned. How little measure he observed in the controversies which this devotion provoked, we need not stop to remark. His labors are now ended, and the image which will remain impressed upon the memory of the public is that of a noble soldier who did his duty in one of England's greatest wars, and who afterwards redoubled this service by raising for his country an imperishable monument of the glory she had acquired.

## V. Papers on Practical Education.

### 1. RESPONSIBILITY OF PARENTS AND TEACHERS.

"Time was, when settling on thy leaf, a fly  
Could shake thee to the root; and time has been  
When tempests could not."

If to pilot a ship across the ocean be a work of great responsibility, requiring prudence and judgment, as well as knowledge and experience, much more is it such a work to guide an immortal spirit through the tumultuous sea of youthful passions and childish impetuosity, and to secure for it a safe passage through the dangers and perils of manhood and old age. A ship on the ocean may founder and go to the bottom, and no one, perhaps, suffer a single pain or breathe a single sigh; but an immortal soul, wrecked upon the shore of time, may spend an eternity in sighs and groans, but they can not undo the past or rectify a single mistake.

What the pilot is to the ship, the parent and teacher are to the child. The one conducts a frail bark far out to sea, beyond the reach of special dangers, and then surrenders his charge into other hands. The other guides a deathless spirit through the perils and quicksands of childhood and youth, and then leaves it to the mercy of a treacherous world, to drift upon the tide of circumstance, or to follow the bent of its inclinations given to it by parental training and discipline. Though they can not insure a successful issue, yet they are in a great degree responsible for the future career and the fate of the child; for it is expressly said, "Train up a child in the way he should go, and when he is old he will not depart from it." If, then, the words of the wise man are true, and if children do depart from the way they should go, or rather are never taught to walk in it, and go down to destruction and to eternal death, whose fault is it if not that of their parents and teachers?

Parents can not be too deeply impressed with the weight of the responsibility which presses upon them, or of the importance of the early religious training of the immortal spirits intrusted to their care. Next to their own salvation, there is no subject of so great importance, or that should command so much of their attention, their time, and their labor, as the spiritual and intellectual education of their children.

It is their duty to train them up for heaven—to fit them for usefulness in this world, and for the enjoyment of the rest and felicity of a better world. This obligation is laid upon them, and it is in their power, in a measure, so to do, else the injunction of the apostle had never been given them to bring up their children in the nurture and admonition of the Lord. Yet how many there are in every community, children even of professing Christians, who, through the negligence of their parents, or the force of their evil example, or the want of timely or judicious instruction, have grown up in ignorance; to become vicious, profligate and wicked men; a cause of grief to their parents, and a source of moral contagion to the wide circle of acquaintance in which they move. Many parents there are who see these evils, and charge them to their proper source, who at the same time are little conscious that the course which they are pursuing with their own children is tending to the same results—to profligacy and ruin.—*Advocate and Guardian.*

### 2. DO WE NOT EXPECT TOO MUCH FROM OUR PUPILS?

Do we not oftentimes expect too much from our pupils?—too much patient study, too much sobriety and earnest work? Are we not often disappointed that they do no better, when if we would but reflect a moment we should feel that the efforts they are making are really great and the results far more than we have any right to look for—they are not men; they are only little "boys"—fun-loving boys, joyous and overflowing with mirth and happiness, just as God intended

boys should be; and the little tricks and jokes which cause us so much trouble and which we labor to check—who of us can not look back to childhood's days and recall many boyish tricks in which we took part; in how few did malice or evil motives have a part? who of us feels that his manhood is any the less happy or noble in consequence! Let us, then, in the discipline of our pupils remember that the things which simply annoy us, are to be distinguished widely from the really, wilfully wrong—and may it be our daily effort so to teach that when the boys shall be men, they may be good men, wise men, such men as bless the world while they live, and hear from God's own lips the "well done," when they die.—*Conn. Com. School Journal.*

### 3. OVERTASKING CHILDREN IN SCHOOL.

The subject of overtaking children in schools, has been considerably discussed in Salem, Mass. As a consequence, the committee of the classical and high schools have reduced the number of daily recitations from four to three. Thus far, the change has worked beneficially to the school.

### 4. THE CHILDS' HEART GOES TO SCHOOL AS WELL AS HIS BODY.

Think not your work is done and your contract fulfilled when you have made your pupils expert arithmeticians and skilful grammarians; the heart has come to school to you as well as the head, and takes lessons as regular, and often far more imposing and abiding than those you assign to the intellect. You yourself feel the conviction daily stealing over you.

Why is it that you almost involuntarily suppress the careless jest, the look of levity, or the scurrility, you, alas, may elsewhere indulge in, and put on the air, at least, of candor and virtue in the presence of those little children? Is it not that you feel that eyes bright with faith and affection are scanning every moment your actions, and imitative and impressible hearts are continually drinking in the manifestations of your mind and spirit; that your breath, if laden with profanity, would stain their souls with quick and indelible pollution.—*N. Y. Teacher.*

## VI. Papers on Natural History.

### 1. INTERESTING CHARACTER OF BOTANICAL STUDY —LICHENS.

If "beauty be God's handwriting," as a pious naturalist has said, the study of it is no less the nursery of taste than of piety. Why has God so abundantly diffused it around us in earth, and air, and sky, but to be perceived and enjoyed? and where shall we find it so perfectly developed, and so easy of observation as in the delicate organisms of the vegetable kingdom? To the contemplative mind and educated eye, no walk can be uninteresting. The humblest wayside flower will amply repay the close observer for his attention, and he will often discover unexpected wonders in those "common things" which he has so often passed over with heedless indifference.

As the objects themselves are individually beautiful, and many of them enriched with delicious odours, the student is rewarded not only with the gratification of more than one of his senses, but his mind is refreshed by the traces of wisdom and design which he discovers at every step of the investigation. Who has not observed the early delight of childhood as it gathers the wild flower of the wayside? And who that has seen it, or remembers the days of his own childhood, but must admit that the love of the beautiful is one of the most universally bestowed gifts of God to man? If so, how careful ought we be to cultivate this divine emanation, so early bestowed upon us, and so well calculated to increase our enjoyment of the world in which our lot is cast?

"To love the beautiful is not to hate  
The Holy, nor to wander from the true."

Far otherwise—to contemplate *beauty* in any natural object is to contemplate God, the fountain of all loveliness! for,

"There's not a flower  
But shows some touch in freckle, streak, or stain,  
Of His unrivalled pencil.  
There is not one but  
Seems, as it issues from the shapeless mould,  
An emanation of indwelling life,  
A visible token of the upholding loves,  
That are the soul of this wide universe."

Let us thus drink it in at every sense, and study it in every form, for it is a charmed draught, a cup of blessing, a wayside sacrament, winning the soul to pay the homage of its admiration and its praise,