

figured womanhood, have been set many a time to other music than that of wedding bells. She who is enthroned never, under any roof, in a mother's holy sovereignty, may earn the right in many a house of compelling every soul to love her. She will create or find an atmosphere in which to keep, unwithered, and in full pulsation, "the heart out of which are the issues of life." Her hands will redeem the time, and her brain not be idle. Living singly, yet not solitary, when she dies it will not be till, "smote" by many a touch of gratitude and cheerful, reverential sympathy, "the cord of self has, trembling, passed in music out of sight."

RESPONSIBILITY OF PARENTS.

"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 passion 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 shores of time, may spend an eternity in sighs and groans, but they cannot undo the past, or rectify a single mistake.

What the pilot is to the ship, the parent is to the child. The one conducts the 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 circumstances, or to follow the bent of its inclinations, given to it by parental training and discipline. Though the parent cannot insure a successful issue, yet he is in a great degree responsible for the future career and the fate of his child, for it is expressly commanded, "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 the 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 it is not the parent's?

Parents cannot be too deeply impressed with the weight of responsibility which presses upon them, or of the importance of the early religious training of the immortal spirit entrusted 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 for heaven—to fit them for usefulness in this world, and for the enjoyment of the rest and felicity of the redeemed. 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.*

RIGHT KIND OF TEACHERS.

Hiram Orcutt, Principal of the Ladies' Seminary at North Granville, in a little work entitled "Gleanings from School Life Experience," thus speaks in relation to teachers:

"A blight upon the trusting mind of youth."

"We need the noblest order of minds for this work. We need persons of ripe, extensive, thorough scholarship, persons of refined, elegant tastes, and high and commanding intellects; but they must be individuals of perfected power, who can communicate *themselves*, as well as their learning—individuals of profound impulses and burning sympathies, who have souls to move the world. There is an acknowledged want of this kind of personal power in many of our teachers. They may exhibit no prominent defects, either in character or attainments; may, indeed, be living editions of text-books, capable of patient elaborations and learned comments on the subjects before them, but they are destitute of all vital, transmissive, inspiring influence; no virtue goes out of them as they mingle with their scholars; they never stir the deep fountains of their souls, nor waken in their bosoms those lofty sentiments that incite to greater efforts and nobler deeds. The teacher who cannot rouse his pupils to think and act for themselves, who is satisfied to drag the almost lifeless body of an uninterested class through formal recitations, does not deserve the name he bears. No matter how great his abilities, or how extensive his learning, his main work is undone. The high office of the teacher reaches far beyond the mere formalities of the school-room. Where acquisition ends, the highest education begins; hence, the paramount aim of the teacher should be to cultivate the faculties and cherish the spirit of a nobler life. If he possesses such a power, an unconscious tuition will be felt upon all around him; his spirit will have all the glow that imagination kindles, and will be filled with impulses more stirring than chivalry ever excited. Such a spirit will consecrate him to his work, and bear him through his labors as a glorious pastime."

He that knows useful things, and not he that knows many things, the wise man.

COMMON SCHOOL STUDIES.

One of the most prevailing vices of the present system of education, is the disposition to attach undue importance to collegiate, and undue indifference to common school studies. Without thinking that collegiate education, if not built upon thorough common school training, is mere gilding on mud, people are eager to see their children flaunting their Latin attainments or their mathematical astenishments, as if these were the end of all instruction, instead of being only one process, and by no means the most important, in training the mind for life labors. The encouragement of this feeling we cannot think either a healthy indication, or a possible benefit, and we therefore regard with some mistrust the great and growing disproportion between seminaries and common schools. Not that there are likely to be too many seminaries, but that there are too few common schools. We must have good nurseries if we are to have fruitful orchards, and we shall be apt to find the best education in those States that give the best care to common schools. They are like the pennies of Franklin's proverb, take care of them and the seminaries will take care of themselves. We need collegiate education, far more of it than we are likely to get soon, but we need much the thorough, systematic conscientious training of common schools. When our colleges turn out graduates ever year who can't spell, who blunder in grammar, who can't solve a single arithmetical problem, though they may construe Longinus correctly, and demonstrate the binomial theorem easily, it is time that a little more attention was given to common schools.—*Indiana Journal.*

MENTAL DISCIPLINE.

The highest and most important object of intellectual education, is *mental discipline*, or the power of using the mind to the best advantage. The price of this discipline is *effort*. No scholar ever yet made intellectual progress without intellectual labor. It is this alone that can strengthen and invigorate the noble faculties with which we are endowed. We are not to look for any new discovery or invention that shall supersede the necessity for mental toil; we are not to desire it. If we had but to supplicate some kind genius, and he would at once endow us with all the knowledge in the universe, the gift would prove a curse to us and not a blessing. We must have the discipline of *acquiring* knowledge in the manner established by the author of our being, and without this discipline our intellectual stores would be worse than useless.—*W. H. Wells.*

There is an elasticity in the human mind capable of bearing much, but which will not show itself until a certain weight of affliction be put upon it; its powers may be compared to those vehicles whose springs are so contrived that they get on smoothly enough when loaded, but felt confoundedly when they have nothing to bear.