

who can bring to bear Christian influences upon his pupils, is better than a Bible, though it were read a dozen times a day. A love for the true, the pure, and the noble, instilled into the minds and hearts of children, is worth more than a Sunday-school lesson or a sermon. The State may not insist upon these agencies for moral culture, but it can secure what, in the public school, is far more appropriate and effective.

In the excellent article to which reference has been made, it was asserted that "moral instruction cannot become a universal branch." On the contrary, it is here held that, not only can moral instruction become a universal branch, but that, for the interests of the State, it should become universal. Whatever else is neglected, moral instruction should be made a prominent feature of the education given in public schools. Moreover the field of moral instruction is so broad and comprehensive that all classes of people will welcome it. The prospect of the future, therefore, is not one of discouragement, but of hope. The nation has its roots in our public schools, and national life is being fed from this source. Whatever to-day we put into these schools will manifest itself in the national life of the next generation. As the life of a nation consists in the virtue of its people, it is the duty of every citizen to see that the system of popular education, established by the State, affords that moral education which alone can give dignity and virtue to the citizen, and secure "good government through good citizenship."—*Dr. Edward Brooks, in The Citizen.*

Ephemeral shine the brightest of our joys,
 Amid the clouds that float across our sky;
 They're but the golden star-dust heaven employs
 To beautify man's life and destiny.
 A shadow here is but no shadow there:
 There is no light where all is bright and fair:
 Joys quenched reveal the living joys that lie
 Around us,—while a purer light divine
 Plays peaceful round the shadow of the hope that's gone.

READING has two objects: viz., to acquire, and to convey thought. The first will be attained when the words of the book are really a part of the pupil's vocabulary; that is, when he understands them so fully that he can, without effort, get the thought which they are intended to convey. The second object will be attained with greater difficulty, because it involves the first and more. The pupil must not only fully understand, but he must have the ability to convey to others the thought of the writer. This implies a well-trained voice, as well as some maturity of mind.