

you are now training be largely influenced by your own example. If we never drop a hint of our belief in the Divine Fatherhood of a Personal God, or our recognition of His rule and governance, but speak only of force, law, evolution, or nature, such silence, be assured, speaks volumes. You cannot silence the teachings which such negation conveys.

I have referred to the lofty moral precepts, and to the apt lessons of the parables of the New Testament, as available to every teacher. But also, in an equally unobjectionable form, the skilful instructor will find many a suitable occasion to turn to account the lessons of Christ's own miracles: His stilling the tempest; His feeding the multitude in the wilderness; His speaking the word of power that healed the servant of the believing Centurion; the responsive faith of the man with the withered arm; the ten lepers, one only returning with gratitude to the healer; the daughter of Jairus; the widow of Nain; the brother and sisters of Bethany.

But above all, let me again say, we must teach by example. Let us apply to ourselves the parable of the talents, for the use of which an account had to be rendered. We, as teachers, hold a stewardship with no mean responsibilities. On your training may depend the moral standard by which the commerce of our young country shall be regulated; or that by which our future statesmen shall mould the decrees of our legislature, and inaugurate that righteousness which exalteth a nation. Your influence as teachers is enormous if you use it wisely. The minds of a young generation are submitted to you, unstained as the parchment on which you write what can never be wholly effaced; impres- sible as the wax by which its attestation is sealed. Ever remember how wonderfully observant children are. You teach them, whether you will or

no, by your daily life, in word and deed. Every display of temper; every tampering with the strictness of exact truth; every rude act or irrelevant word, is so much of tares sown among the young wheat; to grow up at times rankly, and choke the good seed.

Dr. Arnold, one of England's model teachers, not only cultivated the utmost exactitude of truth; the yea, yea, and the nay, nay, even in trifles; but he repelled all asseveration in support of any statement made by a pupil, until at Rugby every boy abhorred the disgrace of telling Dr. Arnold a lie, because, said they, "he will believe us." I need not tell you that this rose from no easy credulity, but from the astute foresight which, by refusing to admit of the assumption that a boy would lie, made falsehood disgraceful and mean.

I will only add, in conclusion, that while I heartily sympathise in the daily reading of the Scriptures in our Public Schools, where it can be done without offence—not as a lesson book, but reverently as the word of God and the inspired embodiment of the Divine law, given to us to be "a lamp to our feet, and a light to our path."—I would not necessarily limit it to this. I have great faith in conciliatory co-operation; and it would seem to be by no means beyond the range of probabilities that a selection of approved Scripture lessons, unobjectionable to Catholics or Protestants, might be determined on for such a simple daily school service. Nevertheless, I do not regard this as an essential feature of our Public School system, nor its absence as constituting any real impediment to the conscious instructor legitimately using his influence, and inculcating anew the lessons of the Great Teacher:—"Blessed are the merciful, the peace-makers, the pure in heart." More than eighteen hundred years ago He abrogated the