

others think that to use it for a common and secular purpose will destroy, or rather prevent, the formation of those sacred associations that ought to cluster around the Bible. I confess myself to be of this number. I think it should not be considered as a book in which the child is to be drilled in emphasis, cadence, inflection, and pauses. I would have children read from it once a day, but I would endeavor to impress upon their minds that it is a more important book than the one in which they usually read; that God is its author; that He requires all to be doers of his word, as well as hearers or readers, and that we "shall be judged out of those things written" in the book.

A school teacher of a former generation mentions the following method of using the Bible in school:—Two or three times in a week, he told his pupils to study hard thirty minutes, and then they might lay down their books and he would tell them a story. He always selected a story from the Bible, and related it in a familiar, but serious and dignified style. When he had finished, he would ask the scholars if any of them recollected to have ever heard or read the story. Sometimes a scholar would recognize it, and sometimes not.—They were then told to turn to a certain chapter and verse, and read the story for themselves. By this means a very great desire was awakened among the children to read the Bible through. At the close of his school one winter, he found that several children had begun to read the Bible in course; some had gone almost half way through. Among the children that winter that were most eager to read, were two or three from the family of a Deist, who was opposed to employing this man to instruct. At the close of the school the Deist voted to employ him a month or two longer, and proposed raising his wages five dollars per month, provided he would not stay without. He said he found the children would learn, and he was willing they should read the Bible, if the teacher would make good scholars of them.

Similar to this was the method adopted by another teacher, contemporary with the former. On Saturday he would tell the children some singular fact, and request them to find the story, and read the chapter containing it on Monday, instead of the usual reading lesson. One object was, to induce the children to spend their Sabbaths in searching the Scriptures. It had the desired effect. His lessons were given out in this manner: "You

may find the chapter that tells about the king whose eyes were put out;" or, "the chapter that tells about the king's son who was lamed by the carelessness of his nurse;" or, "you may read about the captain who was cured in consequence of what a little captive girl told him of the ability of a prophet to heal him."

There is another method that has been adopted with very beneficial results. If a contentious spirit, or if a scholar exhibits the occasion selections of Scripture touching that subject; or if any scholar tells lies, is disobedient to parents, or is indolent, or profane, or conducts in any way improperly, appeal to the law and testimony of God on the subject, and require the offender, or the class to which he belongs, to read an appropriate selection from the Bible. Selections should be made by the teacher at his leisure, and kept in readiness.

If the Bible is used somewhat in the manner now recommended, it will not fail to produce a beneficial effect upon the consciences, the passions, and upon the intellects of the rising generation. In schools where the Bible is used, and acknowledged as the standard of morality and religion, as containing the principles of *Common Law*, there will be more order and quietness; the children will be more easily governed, and will make greater proficiency in their studies. It seems that the human mind, while the powers of the intellect are unfolding and strengthening, need the influence of the Bible to curb the passions, and throw light upon the conscience. If facts prove the truth of this position, as I think they do, then the theories spun in the study of speculative philosophers, against the use of the Bible, fall at once. I know teachers, who, by the aid of moral power, by moral instruction and example, have succeeded well in promoting the intellectual improvement of the young, when it was plain that they had not mental vigor enough to sustain themselves.

What is true of schools is true of individuals; every man needs that influence which the Bible is fitted to produce, in order to give a proper balance to his mind, and to cast light upon the path of duty. Sir William Jones was in the constant habit of studying the sacred volume. Boerhaave spent the first hour of each day in reading the Scriptures. It may be said of Milton, Locke, Matthew Hale, and many others distinguished for their scientific and literary attainments, that

they were constant and delighted readers of the Bible.

It is pleasing to know that so many teachers are inclined to watch over the morals as well as the minds of children. It is a sound doctrine, that "the fear of the Lord is the beginning of knowledge." In order to derive the greatest possible benefit from such instruction, and that benefit without which New England, and all the States in the Union, will sink in feeble ignorance, we must be able to teach the Scriptures at home, still it is important that he who informs the understanding, should at the same time attempt to improve the heart. If parents only preferred teachers who would educate the whole soul of a child, the emotions and affections, as well as the reason, memory, and imagination, and would signify that preference, teachers, I have no doubt, would qualify themselves for that department. As it is, they give moral instruction or not, as they please. I know a small town in this State that formerly furnished many school teachers. Within twenty years, two of their teachers have been laid in a drunkard's grave, another has been put into the State's Prison, and two others have embraced infidel sentiments. Wo to the youth of New England, if such men are to be their teachers.

Plutarch says, respecting the customs of the ancient Greeks, "It is our fashion to discuss whether virtuous habits and upright living can be taught; we also wonder that skillful orators, good architects, and navigators are so plenty, while good men are known only by report; they are as rare as giants or Cyclops. We are taught to play on musical instruments, how to read, to put on clothes, and to prepare food; but the object for which all this is done, to wit, to live a good and useful life, remains untaught." Is it not too true, that *how to live a good and useful life*, too often remains untaught in the Common School? How few teachers, when asked what they can do in their profession, can say, "I teach the children of my country to like that which is good."

RIFLEMEN'S BELTS.—To polish enamelled leather, take half a pint of the best cream, a quarter of a pint of linseed oil, make them each lukewarm and then mix them well together. Having previously cleaned the leather, rub it over with a sponge dipped in the mixture; then rub it with a soft dry cloth until a brilliant polish is produced.