The illimitable range of human interests, enjoyments, distresses, and responsibilities,—sensual, social, mental, and moral,—demanded that the intellectual faculties should be as fully developed as opportunity would permit; and that the mechanical means for the transmission of thought from mind to mind should combine distinctness, variety, and facility of expression. Man possessed bodily organs fitted for the purpose: but, unlike the lower animals, the powers of those organs were not so uniformly or instinctively capable of fulfilling their functions. The local associations of the individual determined the mode and extent of their development. They, as well as the moral and intellectual faculties, required to be cultivated by precept and example; in other words, their correct exercise constituted one part of practical education. It was true the uneducated rustic, who had never travelled beyond the vicinity of his own birth-place, found no difficulty in conversing for the necessary purposes of common life, so as to be understood, and if a stranger happened occasionally to visit the unfrequented locality, his different modes of thought and expression called forth expressions of vulgar merriment, and perhaps contempt, at his supposed affectation; but let the rustic leave his own locality, and he became "the observed of all observers," finding the laugh turned upon himself; or if he wished to correspond with distant persons by letter, he must either employ some person to write for him, or, if he could write at all, and determined to do so in his own imperfect way, his bad spelling, his ill-chosen words, and almost unintelligible sentences would render it almost impossible for his puzzled correspondent to come at his meaning. In addition to the practical difficulties which educational deficiencies threw in the way of intercourse, they made the uneducated man a butt for ridicule of the aristocrat—an object of pity to the philanthropist: a cat's paw for the unprincipled politician; a pigeon for the sharper, and the helpless prey of state-craft, law-craft, and priest-craft.—[Reported in the Guelph Advert.

THE BIBLE AND EDUCATION.

When men speak of discarding the Bible from Education, it is enough to set the world on fire. Where, in the wide earth, is there a book like it? In what library will you find such narratives, such wisdom, such pictures of domestic life, such panoramic exhibitions of natural history, such glowing poetical visions, such inimitable simplicity and powers of diction? There is not a book in the world to be compared with it, even although it were not the book of God; and admitting it to be His, kings may well place their crowns beneath it, and philosophers sit with it on their knees, and merchants carry it with them in their travels, and sailors and soldiers deposit it in the safest corner of their chests, and missionaries go forth with it as beyond price, to give it to the heathen. Take it away and it would be as if you were to quench the sun, so that the gloom and confusion of a second chaos would fall upon the condition and prospects of mankind.

Sometimes it would appear as if it were supposed that, in contending for the fundamental use of the Bible in the work of education, we mean that the Bible should supplant everything else. But there can be no greater mistake than this. Take the Bible, we say, for what it is,—a book of religion and morality. In connection with these, it contains some history, poetry, and prophecy; but its proper character is, that it is a popular book, that is, a book designed for the mass of mankind on these subjects. If you can educate the young without religion and morality, then you may educate them without the Bible; but if you cannot, then the Bible you must have, because it is, in all respects, incomparably the best, and in many most important respects, the only book on these subjects. * * * *

Let parents and teachers consider their responsibility, as superintending the formation of character in the young. They have a prodigiously important trust in hand; and all their schemes and labours distinctly manifest that they are alive to this fact. Let the young themselves awake to the obligation of rightly improving the precious season allotted for education, and now fleeting so rapidly away; and, above all, let them be careful to listen to the voice of God, proclaiming in his Word, that "the fear of the Lord is the beginning of wisdom." Never can they learn with so much ease and proficiency as now; and their study should be to learn the best things, and to learn them with diligence and care. Let Christians every where awake to the commanding claims of the religious education of the young. Other means of doing good are not to be neglected; but this should occupy a very high and prominent place. "Educate, educate!" is a voice that comes from every corner of the land on the ear of patriotism; and that *education may accomplish its lofty end*, in forming the character, and preparing for a holy and spiritual life, *the Bible must be its basis*, and eternity the sole boundary of its aims.—*Scottish Christian Herald.*

TEACHERS MAKING EXCUSES.

Read the following hints to teachers, and ***avoid making excuses for the defects of your school.***

I think that it was Franklin that said, "A man who is good for making excuses is good for nothing else." I have often thought of this as I have visited the schools of persons given to this failing. It is sometimes quite amusing to hear such a teacher keep up a sort of *running* apology for the various pupils. A class is called to read. The teacher remarks, "This class has just commenced reading in this book." Stephen finishes the first paragraph, and the teacher adds, "Stephen has not attended school very regularly lately." William reads the second. "This boy," says the teacher, "was very backward when I came here—he has but just joined this class." Mary takes her turn. "This girl has lost her book, and her father refuses to buy her another." Mary here blushes to the eyes; for though she could bear his reproof, she has still some sense of family pride; she bursts into tears, while Martha reads the next paragraph. "I have tried all along," says the teacher, "to make this girl raise her voice, but still she will almost stifle her words." Martha looks dejected, and the next in order makes an attempt.

Now the teacher, in all this, has no malicious design to wound the feelings of every child in the class, and yet he has as effectually accomplished that result as if he had premeditated it. Every scholar is interested to read as well as possible in the presence of strangers; every one makes the effort to do so, yet every one is practically pronounced to have failed. The teacher's love of approbation has so blinded his own perception, that he is regardless of the feelings of others, and thinks of nothing but his own.

The over-anxiety for the good opinion of others shows itself in a still less amiable light, when the teacher frequently makes unfavourable allusions to his predecessor. "When *I came here*," says the teacher, significantly, "I found them all poor readers." Or if a little disorder occurs in a school, he takes care to add, "I *found* the school in perfect confusion;" or, "the former teacher, as near as I can learn, used to allow the children to talk and play as much as they pleased." Now whatever view we take of such a course, it is impossible to pronounce it any thing better than ***despicable meanness.*** For if the charge be true, it is by no means magnanimous to publish the faults of another; and if it is untrue in whole or in part, as most likely it is, none but a contemptible person would magnify another's failings to mitigate his own.

There is still another way in which this love of personal applause exhibits itself. I have seen teachers call upon their brightest scholars to recite, and then ask them to ***tell their age,*** in order to remind the visitor that they were very young to do so well; and then insinuate that their older pupils could of course do much better.

All these arts, however, recoil upon the teacher who uses them. A visitor of any discernment sees through them at once, and immediately suspects the teacher of conscious incompetency or wilful deception. The pupils lose their respect for a man whom they all perceive to be acting a dishonourable part. I repeat, then, ***never attempt to cover the defects of your schools by making ridiculous excuses.—Selected.***

THE BASIS OF PROGRESS.—The Institutions and manners of society indicate the state of mind of the influential classes at the time when they prevail. The trial and burning of old women as witches, indicate the predominance of wonder over reason; the practice of wager of battle, and of ordeal by fire and water, show great intellectual ignorance of the course of Providence. The enormous sums expended in war, and the small sums grudgingly paid for education; the intense energy displayed in the pursuit of wealth, and the general apathy evinced in the pursuit of knowledge and virtue, show the predominance of selfishness and the lower propensities. It is not safe, therefore, to establish institutions greatly in advance of the mental condition of the mass, but the rational method is, first to instruct them: to elevate the standard of morals, and then to form arrangements in harmony with improved public opinion.