

wide field of study when he opens the book of a child's soul. He soon feels, even before finishing the first chapter, that he must come into direct contact with the whole life of the child, not in school-hours only, when under the necessary restraints of text-book study and recitation, but at recess, and before and after school in the rush and crush of his free life.

What has already been said clearly intimates that there is a bond binding the child to God and God to him; and our highest efforts as teachers should be to cultivate that deep reverence of the soul which, in recognizing such bond, feels its absolute dependence and rejoices in it, feeling exalted in such sublime humility. This does not of necessity require in the school the teaching of any confessional form of theology. There can be a deep soul-feeling of God's presence, giving to the whole spirit of children the reverence of prayer. Is not the most precious memory of every gray-haired man, who has not wasted his whole life in selfish worldliness, the Christian lullaby of his mother, and the almost infinite tenderness which thrills him as he lisps again. "Now I lay me down to sleep," feeling that his weary head rests once more on her lap, where Heaven came so near his soul? Can the mother or the teacher afford to neglect this element of reverence and prayer and communing with the Eternal? We may not use the Augsburg Confession, or the Heidel-

berg Catechism, or the "Thirty-nine Articles," or the Westminster Confession, or the Articles of the Council of Trent, in the school-room; but God may be there, and the reverence for His Holy Name may form the very atmosphere of it, if our directors forget not their duty by employing immoral, frivolous and godless teachers!

But it is not this subject which I wish to discuss. The object is to call attention to the fact that the child is not a spiritual blank, a lump of animated flesh, and nothing more—bound to the earth and only earthly, without any proper fellowship with Heaven, and unmindful of his high origin and destiny. God forbid that a teacher should hold such a view! Allow me, therefore, to call your attention to that profound ode of Wordsworth, where the great thought upon which I wish you to reflect has been sublimely wrought out for the admiration and delight of mankind:

Not in entire forgetfulness,
And not in utrer nakedness,
But trailing clouds of glory do we come
From God, who is our home:

* * *

Hence in season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.

—*Pennsylvania School Journal.*

We learn from the *Times* that a petition is now being circulated among the resident members of Cambridge University, addressed to the University Commissioners, on the subject of limiting the age of candidates for open scholarships. The memorial states that the petitioners, believing that the practice of boys leaving public schools for the University at so advanced an age as is at present the custom is injurious to the schools, to the Universities, and to the boys themselves, wish to express their opinion that if

the Cambridge University Commissioners will frame a regulation with the object of limiting the age of competition for entrance scholarships and exhibitions at the Universities to 19 years they will confer a great benefit on the education of the country. The petition has been signed by many of the influential residents, and also by a number of assistant masters at the chief public schools. The head masters are also preparing to address the Commissioners on the subject through their Conference.