

far as in you lies, to become more and more like your great Exemplar. Every Christian should endeavour to become like Jesus, and, of all Christians, the teacher ought to strive most; and especially the teacher who has not merely to impart secular instruction, but to teach Christianity itself. The Spirit of God that descended upon Jesus at his baptism will also descend upon you, and dwell with you, if you sincerely ask him. The Spirit of Duty which accompanied him in all his journeyings will not forsake you. His Spirit of Unselfishness, which sought neither lucre nor honour, but the good of man and the glory of God, will be with you. The Spirit of Love and of Patience, that prevented Him from becoming embittered, dejected, or wearied in well-doing, because of the faults of men, will also be with you in your work, which has a great similarity to that in which he engaged on earth. You, teachers, have to do with children, whose faults, no doubt, occasion you many a bitter feeling. If on this account you feel discouraged, and forget to weigh the faults of children against the yet greater faults of men, then think of our Saviour's conduct towards the erring Peter. Peter was an eminent character. He was named by Jesus himself a Rock, on which he was to build his Church. He was of a vehement disposition, prompt to engage in everything that was good, and was thoroughly penetrated with love to Jesus. Jesus knew all this, and yet he did not expect from him spotless virtue, nor sinless obedience. Jesus told him beforehand that he would fall. He knew that he would fall, and fall deeply too; but He knew also that he would bitterly repent, and would arise again from his fall. Teachers, do not you expect, do not you require, from your pupils more than can be reasonably expected from the children of fallen man. Do not look for ripe fruits in the days of blossoms. Do not reckon on steady attention in the years marked by light-mindedness, nor on manlike earnestness and imperturbable steadiness in the period of life in which all is vacillation and weakness. The faults of children should not surprise you as *something extraordinary*. If they did *not* commit faults, that would indeed be extraordinary—something to be surprised at. The physician does not vex and annoy himself because there are diseases. It is because there are diseases that he is a physician. And it is because children are not yet what they ought to be that you are teachers. But above all, take heed with respect to your favourites. Peter (after John) appears to have been one of Jesus' most favoured Apostles. But was Jesus, on that account, blind to his faults? The faults of our most hopeful pupils, we all know from experience, vex us most; still they ought not to come upon us as matters unexpected. The teacher may look round on his pupils, and fix his eyes on this one or that one, and say, "I have every reason to hope that So-and-so will grow up a good man and a useful member of society." So he may, but you must not expect him to grow up free from faults. Your expectation of him, and your prayer for him, ought rather to be, that he may never fall so far, but by God's grace he may be again restored.

My dear friends and fellow-teachers, put your hands upon your hearts, and call to mind your boyish days, and say whether in those days you were free from faults. I was not.

Jesus seemed never to doubt of the power of "*amendment of life*," and received into his peculiar favour those in whom he perceived evidences of it. He would have received even Judas, the betrayer, had he turned to him with hearty repentance, and "with full purpose of amendment of life," and had he not put such an untimely end to his life. Thus we find that the first thoughts of Jesus, after his resurrection, were of Peter. The angel sent from heaven to comfort the pious women at the sepulchre, thus spoke to them, "Go your way: tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Thus was the fallen but repentant Peter singled out by name from the rest of the disciples to be the recipient of the glad tidings that Jesus was risen indeed. How can I picture to you that meeting which took place between Peter and his Lord on the sea of Galilee? when those who had not fallen could tediously sail to the shore, but the fallen one cast himself into the sea, and swam to Jesus. The few minutes which he might be with Him, before the others came, were prized by him. Jesus did not allow his fall to pass by without mention and without reproof. To have done so would have been weakness, and perhaps even an encouragement to future transgressions. Yet how mildly, how tenderly he recalls his sin to the mind of the fallen one! "Simon, son of Jonas, lovest thou me more than these?" At one time Peter would doubtlessly have answered "Yes" to this question without hesitation; but he had now learned to know himself better. His answer was, "Lord, thou knowest that I love thee." Jesus repeated his question three times. Do you think it was to remind Peter of his threefold denial? I believe it was. Jesus assured the repentant Peter of full forgiveness, and at the same time intimated that he had yet much good to do: to feed His lambs, to feed His sheep; to glorify God in his life, and by his death.—W. R., in *English Journal of Education*.

4. ON THE OUTWARD FORMS OF RESPECT DUE TO PARENTS.

There is great danger at the present day of parents neglecting to cultivate in their children a habit of reverence towards their seniors and superiors, and, most especially, towards themselves as the "father and mother," whom God commands children to "honour." By this *honour* or *reverence* to parents we mean something different from ordinary obedience—a feeling which, having its seat in the heart, shows itself in the movements of the body, the tones of the voice, and the words of the lips.

We will suppose that a family has been piously trained, taught to speak the truth, keep holy the Sabbath-day, and obey their parents. There may be no immorality, no positive disobedience, and yet there may be no reverence, none of those outward signs of respect which are due to all superiors in age or station, more especially to those who hold the parental relation. In such a household you hear the older children arguing, sometimes disputing, with their parents; entering or leaving their presence without any respectful recognition; continuing their conversation with each other or with strangers when a parent comes into the room, without even a look to ascertain whether it is agreeable; and even occupying the most comfortable seats, without offering to resign them. It is no uncommon thing to see a boy rush into his mother's presence with his hat on his head; to hear the door closed with a loud noise, if closed at all; and the parent greeted in a voice as shrill, and a tone as familiar, as that with which he would hail a companion on the playground. Is the mother who permits this conduct discharging her duty, and teaching her son to "honour" his mother?

We have too often seen young girls enter a father's presence with a brusqueness of manner, which was as irreverent to him as it was discreditable to herself. Perhaps such a daughter finds her parent reading or writing, yet, without any pause to see if he raises his head and looks a permission, she will enter into familiar discourse on some frivolous topic. We need not be surprised if, on being reproved, she leave the room with a frown, and show her reverence for the paternal relation by exclaiming to the first person she meets, "Father is so cross!" Another mode of showing a want of reverence is by a shrug of the shoulders, or a glance at a brother or sister, when anything is said by either parent that is opposed to the child's wishes. Command what is agreeable, and you are instantly obeyed; require what is painful or disagreeable, and you may see a pout or a frown. Fathers, may it not be that you allow your children to treat you with too great familiarity of manner? Have you required them, as you ought, to "rise up" and "do you reverence?"

If parents wish to be treated with respect by their sons and daughters who have arrived at an age to judge of what is right, let them train their children from infancy to observe all the outward forms of respect which are required in their own station in life. The boy who takes off his cap on entering his mother's sitting-room, who quietly closes the door, and waits till a glance assures him he may speak, is not the less likely to be received with all a mother's kindness, and to be listened to with undivided attention. Outward courtesy will be no restraint on the confidence which ought to exist between parents and children. The daughter who is accustomed from early childhood to look with respect towards her father before she addresses him, will be more likely to receive pleasure from his conversation, and to give him her confidence in return.

If mothers be allowed to indulge in a little maternal vanity—and who will deny them such a gratification?—they cannot secure it better than by accustoming their young children to habits of politeness towards themselves and each other. We were once much struck by seeing a little fellow stand some few minutes unnoticed by his mother's side, looking at a lady visitor who did not speak to him; at last he caught a glance of encouragement, walked quietly round the table, took the lady's hand, and kissed it. After answering the few simple questions put to him, he left the room on receiving a look of permission from his mother. Boys should be accustomed to hand a chair, or a book, or any other object to their mother, with the courtesy which, in after life, they would act similarly towards other ladies of their acquaintance. Why should not a little girl move as gracefully and speak as gently to her father as to a stranger? This will prove no check on the much-coveted "romp with papa;" it will render it the more certain, as the father will know that he may "indulge his pet" with safety, being assured that he will be immediately and graciously obeyed when he wishes to stop.

The cultivation of quiet and considerate manners in children is of immense value during periods of illness, that of parents especially. We have seen a little girl literally soothe the violent pain of neuralgia by quietly climbing on to the sofa, and gently stroking the cheek of the sufferer, at the same time whispering words of endearment and condolence. We have seen the wearied, care-worn father kindly and silently received by his watchful daughter on his return from business, his hat and gloves removed, his slippers placed before him,