

biographical episodes, bright, picturesque, and, on the whole, careful, full, and masterly. Then turn to Draper's one-sided, birds-eye view of the whole "Conflict between Religion and Science," and correct your ruffled feelings by a careful perusal of "Lecky's Rationalism" and "History of European Morals," which are as friendly as Draper is hostile to Christianity. For an admirable construction of English History read Green's "Short History of the English People;" for special periods, Froude, Macaulay, and Carlyle's "Cromwell." For political structure, take Hallam; for episodic history, take Maitland's "Dark Ages," or Motley's "Netherlands," as it bears on England. For biographical history read such fragments as Michelet's "Luther," or Seebohm's "Oxford Reformers." Do not neglect Lingard because he was a Catholic historian; he is very learned, and smooth, and fair to the Reformation. Bagehot is admirable, and most concise as well as readable on the English Constitution. Pray do not neglect Mill's two incomparable essays "On Liberty" and "Representative Government," gems of style, and models of compact, luminous, and suggestive thought. Buckle must be read with caution—but I lose myself in these seductive by-paths.

THE ENTHUSIASM OF HUMANITY.

In conclusion, let me refer briefly to *the love of humanity for itself*, or, as it is sometimes called, the enthusiasm of humanity. This is the great solvent for most of the difficulties of school life. I never yet knew a child who could resist the persistent efforts of a teacher who is inspired by a personal love for his little pupils. There is something peculiarly winning in the earnestness of such a teacher, which finds its way to the youthful heart, and to you, as the educators of the rising generation, I can confidently say, your best work must be that which no money can pay for; it is your love, it is your prayers, it is your tears, it is your all constraining sympathy. This is the sunshine of your class-room: the rain and dew of your most tender ministry. This is the power which ever has and ever must draw all hearts to itself, and in this the religious and every

other difficulty is drowned. And there are difficulties. I know it has been a question in some schools whether the Bible should be read or not, and some have decided to impart their moral instruction without reference to the Bible. I am not blind to the dangers as well as to the benefits of sowing the Bible broadcast. The kind of reverence and the view of inspiration which have prompted them are alike mistaken. The Reformation view of the Bible is an anachronism. It was once all the literature, the philosophy and poetry accessible to the masses; it stood for the whole popular education, as well as for the national religion and standing foe of the Pope. But the Bible, read and explained, can never cease to be amongst the essentials of a sound religious education, and you may just as sensibly teach religion and forbid the use of the Bible, as try to teach Art and forbid all reference to the works of Phidias and the age of Pericles. The classics of religion and art can never be dispensed with. The Greeks invented one, the Jews invented the other, and the instinct of the civilized world is perfectly sound in adopting Greek taste as the best, and the Jewish Scriptures are the religious classics for all time. But in the class-room your duty is simple with the Bible in your hands, and, if not in your hands, in your heart.

You have only got to bring the children to Christ—to teach them His simplicity and directness of purpose—His patience and assiduity—His tender regard and consideration for all human beings—the permanence of His divine love, and His eternal committal of all things into the safe keeping of the Heavenly Father; for be you well assured that as He stood of old in the great thoroughfares of life, out upon the hot and dusty highways of the world, and cried, "Come unto Me all ye that labour and are heavy laden, and I will refresh you," so now He stands between the blossoming hedgerows—fragrant and white, but not yet ripe for the harvest—and as He hears the jubilant ring of a thousand happy voices, says, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."