

by any means, but so far that labour shall be recognized as a constant subject of instruction, and the great mass of workers shall find the schools a direct help in preparation for their life.

If such work were carried on in the schools for a generation, it is plain that great changes for the better would be wrought in the moral estimates of the community. But the practical benefit would not be delayed till then. Such instruction would tend at once to improvement in the moral tone of the schools themselves. That school will have the best moral tone, which best serves its true end. The effect of education that trains the young away from sympathy with their own life and duty, is morally confusing and depressing. If a school ministers to pride of intellectual pursuits and contempt of labour, the moral tone of it is unhealthy. One of the directest ways to purify and elevate the moral spirit of our schools is to bring them into line with the actual work of life; to recognize the fact that man is destined to be a labourer as well as a thinker and a learner; to put honour upon labour by keeping it constantly in sight as one of the ends of instruction. When this is done, the pupils will feel more distinctly that their school-life is the true and helpful road to their actual future, and they can go forward in it with a warmer moral enthusiasm.

I must close with a few words of counsel to those who work in our Sabbath-schools, in answer to the question what they can do toward encouraging in the public schools a higher moral quality:

1. Frankly recognize the public school as an ally, a worker in the same field and for the same end as the Sabbath school. Never despise the public school as secular, and listen to no taunts against it as godless. The two agencies are working for one object, namely, the highest

good of the same class of persons. If the public school is conducted upon the highest principles, it can do more for those persons than can the Sabbath school, for it has far greater opportunities. Let no jealousy, and no disparaging thoughts, regarding the public school, ever be cherished for a moment, as if it were not also the servant of God for good. Its range of work is different, but its mission is high and worthy, and those who labour on the Sabbath for Christ and His Gospel should frankly acknowledge it as their friend.

2. Make the Sabbath school more and more a place of work, worthy to be called a school. If it is not such, the name of school is degraded and demoralized on the Lord's Day, and the children are sent to their teachers on the week days with the idea that school does not necessarily demand work. This is a possibility of which Sunday school teachers, probably, do not often think. Do not degrade the quality of work by excessive use of lesson helps. Labour to banish listlessness. Make it a school indeed, in which genuine work shall be done, and solid acquirements shall be gained.

3. Teach the children on the Sabbath, that fidelity in the common school is an important part of their duty to God and Christ. Send them to their week day work with wills and consciences fortified by strong teaching. Do not allow them to suppose that the Sabbath school and its motives have to do with the Sabbath day alone, or that religion is a thing for special hours and places. Tell them to serve their God and Saviour by learning their lessons well, and by doing faithfully and honourably all the work of the schoolroom and of the playground. Here is a direct opportunity for the Sunday school to help in improving the moral tone of the public schools.

4. Give as much moral teaching in