

must be moral, in the highest and best sense of the word. Such it must be in all the intercourse of the pupils with each other, being sustained therein by the daily living example of the teacher. There should indeed be textbooks, and lessons, and recitations; but it will not be enough to talk about morals and recite about morals, even though it be done every day. This needed moral training must be an *omnipresent influence*, pervading and animating the whole school-room: like the Holy Spirit on the day of Pentecost, it must "fill the whole house." Not *now* and *then* a lesson; not occasional instruction; not separate and distinct exercises, though regularly administered, will do the work. This training, this moral influence, must be continually working, constantly felt. "There is no need of new schools and academies, or new authors, or teachers especially designed for this great work; but moral culture should occupy the first place in all seminaries, and make a part of every exercise." The parent must feel that the house is built mainly for this purpose; the teacher, that he is employed for this purpose; and the child, that he is sent to school for this purpose,—that what he there hears and sees, the great expenditure of time, money, and labor, are designed chiefly for his *moral* education. "It never will do to erect here and there an edifice, and dedicate it to this purpose: it will not do to appoint a professor or teacher of morals to each of our schools;" or to go round from seminary to seminary to deliver a course of lectures, as is sometimes done on particular branches of science or literature, as geology, botany, and the like. No, no. Every school, every teacher, and every exercise, should be consecrated to this work. To be effectual, it must be practical. It must