

poorer; but in knowledge "giving doth not impoverish, nor withholding enrich."

"Like mercy, it is twice blest—
It blesseth him that gives and him that takes."

We abhor the selfishness of the man who says, "Help yourself, when you have labored as hard as I have done, you may know as much, and be just as wise." Says the Great Teacher, "Is a candle brought to be put under a bushel? nay, but on a candlestick;" and again even commands, "Let your light so shine." A distinguished educator says:—An exclusive spirit may be borne where meaner things as houses, lands and gold are at stake; but in education and religion, light and love, there is not even the shadow of an excuse. The man who would be exclusive in these things, would be so I fear in heaven.

I feel I owe an apology for quoting our British poets.

"Hast thou no friend to set thy mind a broach,
Good sense will stagnate, thoughts shut up want air,
And spoil like bales unopened to the sun,
Had thought been all, sweet speech had been denied."

Moreover, every teacher meets with difficulties to which he may have to succumb, through the ignorance and arbitrary, presumptuous authority of other officials, often without knowing that his brethren sympathize with him. Such difficulties might be submitted, and the joint opinion elicited might be a precedent for future guidance.—*Mr. McTavish in Bruce Reporter.*

2. GEMS FROM THE S. S. TEACHERS INSTITUTE.

It appears to us important to recapitulate, in a condensed form, some of the more striking and important lessons, the fruits of large experience and wide observation, communicated at the Teacher's Institute, held last week in this city.

1.—**DUTIES OF SUPERINTENDENTS.**—*Mr. Pardee* earnestly inculcated on Sunday-School Superintendents the duty of attending to their own business of organizing, overseeing, and ruling, leaving teaching wholly to the teachers. A talking Superintendent he regards as a great hindrance to a Sabbath-school. If he spoke on subjects unconnected with the lesson, he distracted the attention of the school from its legitimate object; namely, the lesson of the day. If he went over that lesson before the teachers, he forestalled them, and put them in a false position. If he did so afterwards, he might take different views from some of the teachers, and thus diminish the confidence of their classes in them. If he took the same views, it was only a reiteration, which had better be avoided, on the supposition that the teachers had done their duty. Opening and closing exercises should be varied, each portion being short, and the hymns sung and scripture read should have a bearing on the lesson of the day. Superintendents should not take visitors round to stand beside classes, as many teachers could not go on under such circumstances, and the attention of scholars was distracted. Neither should they invite any one to address the school, unless they were reasonably sure, beforehand, that the address would be brief and pointed, and bear on the lesson of the day. Long addresses, full of big words, were wholly out of place in the Sabbath-school; and amusing stories told by visitors only obliterated the lessons of the teachers. The Superintendent should pay great attention to grading the classes, as a scholar might be quite out of place in one class, who would be very well in another.

2.—**TEACHERS.**—A teacher should get into sympathy with every scholar of his class, by personal acquaintance and kindly greetings. He should, as far as practicable, draw out his class by questions, and avoid preaching to them, although it would often be necessary, briefly to instruct and exhort them. A teacher should set an example of order, regularity, and promptitude to his class, and should not, generally speaking, rebuke any scholar there, but seek an opportunity of showing him his fault in private. He should visit his scholars at their homes, in order to know their circumstances and interest their parents; and he should have no more scholars in his class than he can oversee in school, and visit at their homes. He should make the conversion of his scholars his constant and main object, and Christ the central figure in his teaching.

3.—**THE LIBRARY.**—This should be selected with great care from every available source; any general order sent to a publisher or bookseller would be almost sure to contain a proportion of trashy books,—some of them, perhaps, positively pernicious. A committee to select books should be appointed, composed of the best available materials; who, whenever a really suitable book appeared, should get as many copies of it as were necessary, to allow the whole school to peruse it in a reasonable time. Such a book should also be introduced to the school by a brief description, which would

make all eager to get it. Commonplace stories, especially if of good children who died early, should be excluded. Those which combined valuable information with sound instruction, in a simple and interesting form, were to be carefully sought. Library books should be handed in by the scholars when they come to school, with a list of those they wanted to take out, and these should be left at each class, at the close of the lesson, by the librarian.

4.—**TEACHERS MEETINGS.**—These should be kept up, if possible, weekly, in a social, inexpensive way, and every teacher should be drawn out to give his or her views on the lesson for next Sunday, and any matter concerning the interests of the school that may come up. Anecdotes of visiting scholars should be called for, and the question, Is there any special religious interest in your class? should be asked round. Also, If there were any special difficulties? In this way, the Superintendent would bear the position of each class, and each teacher would become acquainted with the state of the whole school. These exercises could be profitably interspersed with prayer and praise.

5.—**SINGING.**—The selection of hymns should be carefully attended to, as a large proportion of those in the books were not worth using. Many doctrinal hymns used in churches, such as "There is a fountain filled with blood," "My Faith looks up to Thee," &c., were well adapted, both in words and music, for the Sabbath-School, and infinitely superior in sentiment and instruction to many that were now sung. Hymns should be selected in which good poetry and music combined to fix an important lesson on the mind. A plan was now being adopted which should be generally introduced; namely, to print the hymn on calico, in very large letters, and hang it up where all the children could see it. This did away with books, and made all hold up their heads while singing. If large notes could be given with large words, this excellent plan would be complete.—*Montreal Witness.*

3. NEW BRANCHES OF EDUCATION IN THE SCHOOLS.

Le Nouveau Monde advocates the introduction into country schools of several branches, which it considers the present advanced state of knowledge requires. It says:

"It is evidently necessary to teach in our country schools, besides the catechism, which every one ought to learn, at least the elements of Geography, of history, of domestic and political economy, of municipal affairs, and of civil law, that every citizen may know, and afterwards study more completely, according to his need, his rights and duties as a citizen. There would, in that case, be no longer such a display of ignorance on matters of the highest importance. Besides, a knowledge of these elements is requisite for every one who wishes to study anything—even merely to follow the affairs of his country, much more for those who are called upon by the Constitution to judge of public affairs, even the most complicated."

The *Nouveau Monde* also thinks that there has been too much said about military education in schools of late; not that it disapproves of making such instruction a part of the course of any school, but it considers that other trades or professions ought to take precedence of that of the soldier, and that a cry might as well be raised against the neglect of agriculture and other industrial and practical branches, as against the neglect of military instruction. There is a good deal of wisdom in the remarks of the *Monde*, but we fear that the unhealthy system of cramming pupils with a *mélange*, an indigestible mass of every fruit, ripe and unripe, of the tree of knowledge, has in the present day, in most of our schools, been carried far enough.

We are, however, quite disposed to agree with our contemporary as to the benefit that would accrue to the country at large, if some knowledge of our constitution and laws were embodied in the teaching of Canadian history. This is perhaps, as much political economy as most school-teachers would be able to give, and most pupils willing to receive, or capable of understanding. For after all it is actual life, and not the school-room, that "teaches our Senators wisdom,"—what they possess of it.

IV. Papers on Classical Subjects.

1. DR. HAMILTON'S ADDRESS ON THE IMPORTANCE OF CLASSICAL EDUCATION.

At a meeting of the Teacher's Association of Montreal, Dr. Hamilton read a paper on the advantages of classical instruction as a branch of National education, he said:—The Greek and Latin languages had long been a principal subject of youthful study wherever liberal education has prevailed. This importance has often been called in question, but they continue in most countries to occupy