

structed that he can economize his time, and have much time to read. In school there are often, if not always, scholars who show that they have been brought up in confusion. There is confusion in their studies, in their plays, in all their actions. The teacher should instruct them to observe order in all things. This faculty of the mind—order—may and should be developed by the teacher. He should, therefore, have a time for each scholar to engage in each particular study and exercise. If the scholars show restlessness under it, no matter; they will soon learn patience. This branch of education is too much neglected.

Parents and teachers often require of scholars too much labor. The mind can be surfeited. It needs relaxation as much as the body; they follow the same laws. The mind should not be overtaxed, nor wearied. The teacher should give the scholar something that will interest him, and sound sense to establish him. Give him nobility and manhood; dignity of character.

THIRD—MORAL EDUCATION.

MORAL EDUCATION comes under the head which we have been discussing. This is a subject, the importance of which cannot be too strongly impressed on the minds of the people, and particularly on the mind of the youth. It is this makes the man; this that assimilates to the character of Him who is Goodness and Truth. It exalts the character; dignifies actions; begets and cements friendship; binds together society; creates peace, harmony and love.

There is a connexion between physical and moral education, hence we find that when persons have particular complaints, they become peevish and unsociable; health, then, has an effect on the morals. Peevishness is not consistent with Christian morality, much less with religion. The very nature of the Christian religion is to beget cheerfulness. "Be of good cheer," is the command, hence this is an important consideration why care should be taken of the physical constitution. All diseases of the body, as mind is connected with the body, must necessarily operate against the religion of a people. The goodness of God leads to repentance. God blesses afflictions to his people, to be sure, but there is nothing in the afflictions themselves that have a tendency to create love, but only as they are blessed by a beneficent God. He sends afflictions on his people sometimes to teach them de-