

says herald Intellect ; "the old is good," says unpersuaded Love ; "the new is right" ; "the old is dear" ; "the new is just and must oust the old" ; "the old is mine and I will not let her go." So the quarrel runs, and the ever-renewed problem of the moral life is the reconciliation of these two forces in the unity of an ethical activity carried on with spontaneous energy and feeling.

For the life which Christian doctrine sets before the human soul is not one of conformity to the law of obedience, alone, but a life so at one with the nature of that reality from which the law sprang that the undivided impulses of the heart shall prompt to the fulfilment of all those conditions which the law imposes. It is a life of love, of which it is insufficient to say it is the fulfilling of the law as an external command. It is the realization of all that which the law signifies but cannot express ; for legal forms can touch only the externals of conduct, can regulate only individual elements and single aspects of human relationship, while love brims the life full and permeates all its tissues. The life of love,—the newness of the spirit,—alone manifests the full stature of the perfect man ; the life of obedience to the law,—the oldness of the letter,—is yet in a state of tutelage. The ideal scheme of life for the child lies in an objective consciousness,—that of the parent, the teacher, and is imposed *ab extra* through the authority of an external command. There is indeed an essential unity between them ; the parent is the child writ large. And the command is such as the child, were he competent to judge, would accept and act upon. It fulfills all that lies implicate in his nature but yet undeveloped. The act which the child now does painfully and under compulsion is yet such as he would himself approve and perform, could he know its significance. The purpose of education is to develop this knowledge and self-control, to make the life autonomous. The same process is fundamentally characteristic of the whole course of moral training, with the qualification that much of moral education is self-education.

We begin by doing the thing in a purely formal, cold-blooded way, gradually it begins to sit more easily upon us,