

Creator and Saviour-God. When applied to education it just means the drawing out, the developing and strengthening by exercise of our moral sense, and this is done by bowing to its authority and complying with its requirements. That all have a conscience possessed of certain characteristics or properties, just as all have an intellect possessed of certain powers or faculties, and that this conscience is susceptible of immense improvement, of an ever increasing sensibility, are truths questioned by none. But this vicegerent of Divinity, as the Moral Governor of the Universe, this umpire of right and wrong in every one's breast, does not constitute an infallible directory to our moral nature. Like every other part of our being, it has shared in that dread and desolating catastrophe which has befallen the species, and neither its own efforts nor the auxiliaries of nature or Providence can restore it to its pristine authority and dignity. It needs illumination, it needs unerring direction, and none but the Lord of the conscience is capable of imparting either the one or the other; and this he has actually done in his own oracles; hence designated the only infallible standard of faith and morals. That these sacred oracles may serve the end intended they must be used in school—not read merely—but used by reducing their precepts to practice in the intercourse maintained between teacher and taught, and between the taught themselves, by constituting them the first and the last standard of appeal in all matters appertaining to the organization, and government of the whole school establishment, as well as by plying the scholars with their motives to diligence and good conduct. By such appliances, continuously and perseveringly employed, the conscience of the young will be drawn out, enlarged and rendered increasingly sensitive. And this is what we consider moral education. We have no sympathy with those who seem to imagine that all that is necessary is the mere reading of the Sacred Scriptures in

school without note or comment, or the slightest allusion to its truths or precepts. Better, infinitely better, that there be even this recognition of the Divine Word than none at all:—It is but a rightful act of homage to Him who is the supreme Lord of the conscience, and to whom both teachers and taught are alike amenable. But we fear that many entertain the most unwarrantable expectations as to the benefits likely to flow from such a use of the Sacred Record. At all events, it is not moral education, it is not training up the child in the way he should go. Neither have we any sympathy with those who seem to think that it were better to allow the young to remain uneducated altogether than to give a merely secular education, or such an education as consists only in the cultivation of the intellect. Now, whilst we hold such an education as meagre in the extreme, as completely unsuited to the physical, intellectual and moral constitution of the young, and as curtailing most materially the intellectual education itself, yet we would much rather have even this education than none at all. We would take it as an instalment and press forward for an education adequate to the necessities of the case, adapted to the nature of the recipients, and that if it were for no higher object than the expansion of the intellect itself. The culminating point of all education is that which is moral, such a moral education as we have briefly delineated, and this simply because the conscience or the moral part of our nature as far transcends the intellectual as the intellectual the physical—is that which most closely assimilates us to the divine nature, and by a participation of which we can alone taste of his blessedness. It is that which regulates and directs and controls the physical and intellectual, and which can alone render them truly beneficial. It is that which connects the present and the future in man's destiny, conjoins, blends and interweaves his temporal and eternal interests.—*Journal of Education and Agriculture, N. S.*