

much to be a good citizen living in harmony with the laws of one's country; it is infinitely more to be a man living in harmony with the laws God Himself has stamped upon the creation. The school like the family should prepare for both, and a great step in this direction is taken when children are accustomed to a kind, considerate, but rigid discipline of consequences.

4. *The discipline of conscience.* From the discipline of consequences some steps higher bring us to the discipline of conscience. A school may be kept in order and made to work by a discipline of force; the same result with infinitely more satisfaction may be accomplished by management, a discipline of tact; not less effective in the same way and much more fruitful in moral results is a discipline of consequences wisely administered; but none of these methods of governing and training the young touch directly the moral nature, or go far towards promoting moral growth. A child may be forced to do right, may be managed into doing right or do right in view of the consequences of wrong-doing, and still the fountains of his moral nature from which issue all that affects his higher life, remain uncleansed, unsweetened, a stagnant pool ready to sicken and destroy with its poisonous waters. Conscience is the light God has placed in every human breast to enable us to know right from wrong—a monitor that gives us peace and joy when we have done our duty, and fills us with sorrow and remorse when we have come short of its requirements. Or, in the language of another, "Of the infinite counsels of the Eternal was conscience begotten. The law of conscience founded on the Deity is immutable, and like God himself, eternal. What is right to-day ever was and ever will be right; and what is wrong to-day ever was and ever will be wrong." But the gift as it comes from the Divine hand is only a germ that requires quickening, culture, enlightenment; and the world has no tasks so delicate and difficult as that of directing its growth. All other education is introductory and may be carried on with comparatively moderate skill—this requires the hand of a master. Rightly conducted at home, in the school, by the church and the state, and the land would be freed from misery and crime, and the lost image of his Maker, after which he was created, would be restored to man.

The discipline of the conscience is the culmination, the fruitage of all kinds of school discipline. Indeed, it is the ultimate end of the school itself and the school life. The boy who receives punishment in school must be made better by it, or the punishment is misapplied if not immoral. The mere suppression of the bad through fear should have as an end no place in school government. The teacher who studies to remove temptation to wrong-doing from the school-room, to win his pupils to right ways by nice management, to make the whole environment of the school as favorable as possible to the purpose of education, must keep in view as the crowning object of his work the awakening and strengthening of the conscience. So, too, the great lessons to be learned from a discipline of rewards and punishments, the discipline of consequences, is one that concerns the eternal principles of right and wrong. A reward in school as in nature should be the sign and seal and measure of right-doing, and in like manner a punishment should be the sign and seal and measure of wrong-doing. The effect of the whole should be to lift up to a higher plane of life. The centre and soul of the work of every properly conducted school is the discipline of conscience. This is the pole to which every needle should point—this the *El Dorado* towards which all efforts and all hopes should be directed. The teacher who knows how to touch and quicken the conscience of the young is a master of the educational art, for in this is involved all else in the line of his profession.

The teacher who would make conscience the guiding principle of school work must enthroned it as the sole arbiter and judge of all conduct. The straight line that runs between right and wrong must be clearly marked, and he who loses sight of it must be made to feel the rebuke that comes from a voice within his own bosom. As educators of the young, we err profoundly in not appealing more constantly, but always reverently, to that inner light which was given by God Himself to every human being wherewith to direct his life. We throw overboard our compass and expect to find our way. We break the rudder of our ship and vainly think we can continue our voyage in safety. We refuse to recognize God's finger-board in the soul or shut our eyes to its directions, and thereby become blind leaders of the blind. We have much to do with the intellects of the children committed to our charge; we make some attempts to direct their feelings; but unable to touch the conscience with our unskilful methods, or wholly ignoring this deeply hidden but most important element of our nature, we are apt to leave them helpless to resist the temptations that beset their pathway, and fill

the world with men and women, learned it may be, but without that clear sense of duty which guards the soul from danger, and is necessary to make life truly successful.

That a child may be trained to love virtue and hate vice, no one acquainted with child-nature can doubt. This kind of training, indeed, is the great object of the school. The school is the agent the State uses to make good citizens. But all moral training is mechanical—mere shallow formalism—unless based upon or springing out of an enlightened conscience.

The discipline of conscience, conscience-culture, is the most difficult part of the teacher's art. To conduct the process wisely requires the most profound knowledge of human nature and the rarest skill in using it for the purpose. Where hundreds succeed in other departments of education, only one succeeds in this; for he it well understood, no clumsy hand can touch for good the conscience of a child. It draws back instinctively within itself at the approach of the ungentle, the unsympathetic, or the impure. Almost anybody may teach a child how to read, how to write, how to keep accounts; but it requires skill of a much higher order to train him morally in the way he should go; and such training is simply impossible to the rude, the selfish, or immoral. The conscience is the centre of the whole moral life, deeply seated, carefully guarded, highly sensitive, shrinking away at the touch of the profane, the very holy of holies of the soul; and none but a divinely anointed High Priest can enter within its precincts or minister at its altars. An appeal to the conscience of the child must be made through the conscience of the teacher. This is the only language which it understands, the only voice to which it will respond.

Moral precepts have some place in the discipline of the conscience, but only a subordinate one. They may not reach their mark. They may lie cold in the intellect without moving the feelings or taking deep root in the heart. It is even quite possible for a complete system of ethics, like a complete system of mathematics, to exist as a content of the understanding and the reason, and the conscience remain a Sahara, dry and fruitless. It is examples of virtuous conduct, living acts of right and wrong, that touch the conscience and quicken its life. Nothing stirs the moral nature of the young like the story of men who have upheld the truth, defended the weak, relieved misery and distress, led lives of integrity amid temptation, sacrificed themselves for their country or the common good, suffered death rather than dishonor, or become martyrs to the cause of truth. Let our children go with Florence Nightingale as she ministers to the sick and wounded soldiers; follow John Howard on his errands to dismal dungeons that he may bring a ray of light to the darkened souls of hardened criminals; listen to the brave words of Luther as he faces death before the Imperial Diet at Worms, "Here I stand, I cannot do otherwise, God help me;" or hear the Revolutionary patriot, Joseph Reed, spurn with indignation the proffered bribe—"Poor as I am, Great Britain has not money enough to buy me,"—and their hearts will begin to feel a thrill of moral heroism, and resolves will be made to act a manly, noble part in life. Biography and history may be so taught as to keep the hearts of the learners ever turned upward, and the story of the Man of Sorrows speaks as nothing else can to the conscience of the whole world.

The statement must now be made more emphatic that none but a conscientious teacher can administer in a school-room a discipline of conscience. As well might the dead undertake to arouse the dead. No pretense will answer, words will not deceive, hypocrisy will soon be detected; a teacher must love the right and hate the wrong, must have the courage to do right and avoid doing wrong, if he expects to make any progress in the moral training of children. No degree of scholarship, no skill in teaching, no tact in management, will suffice to so perfect the character of a child by quickening his sense of right and wrong, that it will permeate and control his life. For this the teacher needs intrinsic worth, pure as gold. There is a shallow morality, a morality of custom, a morality of form, that may come from a source less pure; but this is not the morality of which we speak, a morality that does right because it is right, because it is in accordance with God's will and Word and the voice He has implanted in our souls.

The teacher's example, his daily walk and conversation, has a powerful influence upon the young of whom he has the care. We all grow like our ideals. The ideal of a child is the teacher he loves. On his soul is stamped the teacher's image, and the impression deepens day by day. Silently, unconsciously to either party, the teacher's life settles down upon the child's life and moulds it in its own likeness. Without a spoken word, the exam-