

are duties pointed out in the school-room, or anywhere else, if there are no considerations presented, enforcing their performance, no sanctions of a high and sacred kind to secure them against neglect or violation. The whole end contemplated in the teaching of morality, is to bring the teaching into practice, to have the precept translated into action. And the main difficulty in the attainment of this end, as every one knows, has always been in connection, not with the rule, but with the motive; it has always been, not to point out the direction in which the life should move, but to cause it to take this direction, in spite of the deflecting force at work. The failure of Pagan systems of morality was far more due to defective sanctions, than to wrong rules of conduct, and the vice and crime which are found in every Christian country to-day are in only a small degree the result of ignorance of what is right. They are mainly due to sinful dispositions, some of them inherited, to unbridled appetites, and to the force of bad example. Now the problem is, to find and to bring into play a motive or a cluster of motives powerful enough to overcome these forces of evil, and to carry the life in spite of them towards what is good. In the absence of religion, with that sphere closed, where is the public school to find such a motive? Denied access to those which religion supplies, by what considerations is it to enforce obedience to the moral rules which it lays down? There are, of course, considerations of expediency, of self-respect, of the authority of the teacher, and the fear in extreme cases of the rod which he wields, to which appeal can be made, but who would expect noble and generous character or action as the result? It is undeniable that the highest and most powerful motives of right conduct lie within the religious sphere. Even if it does

not require the idea of God to render the conception of duty intelligible—to ground it—as many think it does, it is certain that the being and character and moral government of God give to the word duty a new force, and invest the whole details of duty with a new sacredness, presenting them as the embodiment of the Creator's will. It is not less certain that added hatefulness and terror gather round falsehood, selfishness, injustice, all that is undutiful and wrong, when it is viewed as the object of His displeasure "in whom we live and move and have our being;" while a whole circle of moral excellencies, patience, meekness, gentleness, considerate regard for others, self-denial, do not so much gain added charms as they almost come first into distinct sight, when they are enjoined in the words and displayed in the life of the Saviour of mankind. There may be a select few—persons of philosophical thought—who can dispense with these sanctions of morality, or who think they can; whose observance of duty rests on some other grounds, but to the great bulk of mankind, and very specially to children, they furnish the strongest and most appreciable motives to virtuous action—they are the indispensable supporters of right conduct. To me, therefore, it is as certain as any moral truth can be that to shut out religion from the public school, and thus to refuse to the teacher the employment of these sanctions, is to render the moral teaching weak and ineffective, and therefore to defeat the very end which alone justifies the State in maintaining the school, the training of good citizens, or at the very least, to make the attainment of that end far less complete than it might be. Even Huxley says: "My belief is that no human being, and that no society composed of human beings, ever did or ever will come to much unless their conduct was governed