

is as good as another, each one's opinion as good as another's, and the pupil's as good as the teacher's; and morals may come to be regarded as only a matter of individual sentiment, or more or less general custom, having little power to check unruly human passions and their evil manifestations. Merely secular moral instruction also lacks warmth, from a deficient sense of brotherliness between men as children of God. The boundless rage of anarchism is associated with furious rejection of the thought of one Almighty Father of all; and so man comes too much to deem himself a self-sufficient sovereign, empowered and entitled to right his own wrongs, and remedy evils in his own time and way, whether those wrongs be real or imaginary, or those evils greater or less than those unknown ones which might result from violence, which is in itself a great evil.

But if we accept the substantially unanimous verdict of the human race that there is a God, who is, moreover, to a certain degree profitably knowable by and through the application of the best minds of the race to the study of nature and life; and if we can go just one step further, and accept as one of the most natural of suggestions that a creating Father should respond to, and go out to meet this capacity of His creatures for knowing Him by a revelation, then moral instruction, thus having a religious basis, will have a stronger ground to stand upon, and a higher authority, sanction and standard to which to appeal, than can be afforded by capricious and variable human opinion and custom. With moral instruction thus grounded, the mind is, moreover, neither fettered nor left to grope in darkness, but, walking in the light of well settled first principles, is left in happy freedom to discover their applications to the many details of individual and social conduct.

Finally, having brought into the moral sphere the better conception of man, as not merely a rival in life but as the Father's child and hence my brother, not only is the moral judgment enlightened, but wholesome play is given to new and higher motives and purer affections.

After so much about the plan, now, second, as to the method of moral instruction. Shall it be conveyed only, or mostly, through the character of the teacher, operating, as indeed it always should, as a constant object lesson and persuasive influence, in both the major and the minor morals; in both the righteous substance and the gracious form of conduct? Or, shall there be also systematic oral or text book instruction in morals?

We declare decidedly in favor of a union of both methods. True, actions speak louder than words; and example is better than precept. But it does not follow that words and precepts have no use. Personal devotion to an admired, trusted and loved leader is one of the strongest and most generous of motives, as is seen in the case of great parties and veteran armies. Nevertheless, the leadership may sometimes be a bad one. Hence, without rejecting, or underrating the importance of the method of communicating moral character through the leaven of personal influence, the obvious reason for including systematic instruction in morals is, that the personal popularity of the best-loved teacher, acting winsomely on susceptible young affections and impulses, and so making it especially easy to do right, is not enough, without a clear understanding, gained by study, of what is right, and why; so that a measure of intelligent judgment, as well as sympathetic feeling, can be enlisted in behalf of well-doing and against evil-doing; and so that thus right will be done and wrong