

without persuading in some way the learner to put his faculty to use. No explanation will enable a boy to learn arithmetic, however careful and clear your explanation may be, unless he is set down to put all the explanation into practice, and the teaching of arithmetic more largely consists in the guidance of the practice than in any explanation that can possibly be given. It is the same with every other subject that we teach to the understanding of our scholars. There is always the same absolute rules that we must make the scholar exercise the faculty in dealing with the subject or we can teach them nothing. That, of course, is the reason why we can teach some a great deal more than we can others. In some the faculty is much more strong than in others. The progress of the lecturer does not simply depend upon the teacher; it depends still more upon the capacity of the learner. This is nothing more than a commonplace, but I am speaking of it here with a purpose to apply it presently to that which is my main subject—the education of the conscience. The education of the conscience, therefore, is to be governed precisely by the same rules by which we regulate all other kinds of education. There must be use, and the ordinary lives that we live will, of course, be constantly calling upon us for that use; the conscience is educated to a very great degree without the help of someone charged with the duty of educating it, simply by the ordinary conversation, the ordinary judgments, the ordinary conduct of mankind around us. We are taught by them constantly, and are, perhaps, taught more by them than by any teacher. But if there be, as is certainly the case, very much education of the conscience in ordinary life, still there can be no question that a very great difference is made, if the education of the conscience is entrusted to a teacher who

will make that power the object of all his teaching. The teacher will, of course, have to teach many things, for he has to cultivate, in some degree or other, all the faculties of the human soul. He will not confine himself—in fact, it would not be possible to do so—to the teaching of conscience alone; but, whilst he has other faculties to teach, this is the faculty which is admitted by all to be the best worth teaching—to be, in fact, the crown of all education, to precede everything else in importance. How are we, then, to put the conscience to use in this way? What is the ordinary practice in the teaching of everything else? In the teaching of other subjects, as a general rule, we find it a great help to have text-books which shall be used to impress the truth of whatever subject we are teaching upon the mind. For instance, we have grammars. We have text-books, generally consisting of examples more than anything else, for the teaching of arithmetic; and for that very reason our Heavenly Father has supplied us with a great text-book for the teaching of the conscience and all that appertains to the conscience, and that text-book is the Bible; but inasmuch as the Bible is, as it were, a treatise; for a text-book to perfect, to develop, and cultivate the conscience, we use extracts, creeds, and catechisms. When you teach the ten commandments you are teaching the important principles of morals which govern the ordinary conduct of human life. In all these we are supplied with text-books for the instruction of the conscience, just as we are supplied with text-books for the instruction of our pupils in any other subject. But remember, the use of the text-book is not enough; you have still got to make the pupil apply the text-book to his life, and you cannot educate his conscience in any other way. You are constantly to do your best to instruct him that