

pressed in the declaration made in the Bible that man is made in the image of God. He is made in the image of God because he has this divine power—the power of distinguishing between right and wrong, and he has besides the divine power to choose between those two which he will follow in his conduct; and it was to these two things that the Bible refers when it speaks of man being made in God's image. Of all things, therefore, that educators can possibly apply their minds to, the study of this education of the conscience is the highest, it is the most important—for true education the most indispensable. Of course the education of the conscience lies at the root of all religion. It is not possible really to accept a religion, except that religion is accepted by the conscience. It must be recognized by the spiritual faculty, or else it cannot be accepted as a religion. It may be accepted as a fact of nature; it may be that men believe in beings whom they cannot see, but whom they can fear; and yet, for all that, there may be no religion in this belief; there may be no appreciation of the supremacy of what is right over what is wrong, without which there is no such thing as religion. Now the faculty of the conscience is such as to make us liable very frequently to mistakes. There is a definite faculty, the purpose of which is to distinguish between right and wrong, between good and evil. It is a mistake very frequently made to suppose, therefore, this faculty is infallible. We have no other faculty to guide us in conduct, unless we descend to something lower, which we cannot recognize as the highest and the best, except by this faculty implanted in us by Nature; and consequently, at all times, if we are free agents, we are bound to follow the command of this faculty, and that leads us to suppose that the faculty

itself is infallible. Nevertheless, there can be no question, and a man can find a proof of it in himself, that it is a mistake to suppose that the faculty is infallible. The faculty, on the contrary, is like all other faculties of humanity—capable of education. It is sometimes in a stage when it really cannot discern between good and evil, except within the very narrowest range; and, nevertheless, it may be cultivated until it can discern between good and evil with sufficient surety and clearness to justify us, not only in following it, but to know that to follow it is the wide road towards giving to it its supreme authority with justice. The faculty, like other faculties, is capable of education; and here, in the passage, the writer of the Epistle to the Hebrews distinguishes between the babes and the matured and says that for the babes it is necessary to supply them with milk, but for those who are more matured strong meat is required. There is a power in one stage of conscience of appreciating right and wrong in a fuller, clearer sense than in another stage. Just as the understanding grows and is capable of development and cultivation, so, too, the conscience grows and is capable of the same kind of development, and, therefore, of the same kind of education; and this verse, which thus marks the need of conscience, shows to us also what is the character of the education that it is to receive. How is it to be educated? We are told here that it is to be educated exactly as any other faculty. What is it that educates any faculty? The answer is that any faculty you have to educate you can only educate by use. It is by using it, and only using it, that it gets its true cultivation, and the business of the teacher in all cases is to get the pupil to use his faculty, and to give him guidance how he is to use it. There is no teaching without that; there is no teaching