

of life, that the day-school teachers who have such manifold opportunities of knowing their power as agents for the higher culture have been misled by public opinion, and have made success in studies, which means success in life the highest object of their vocation. Let it not be suspected for a moment that I am here pleading for the re-institution of denominational theology in the programme of the day-school. I hold that the school-room, in its freedom from denominational partisanship and prejudices, in its grand aspect of Christian liberty and unity, is the most hopeful fountain and nursery of Christian charity and beneficence. All that I urge is that the principle and sense of *Duty*, in its largest and divinest spirit, shall pervade the whole discipline of the school. There is a success in life which is the success *of* life—higher, deeper, reaching infinitely further, than all the success which may arise out of mental culture. Society, with all its material successes, industrial power, wealth, defences of law, and ecclesiastical organizations, is baffled and almost conquered by the counter-influences of vice in every form, commercial and political corruption, dishonour in the high, and ignorance and brutal crime in the low places. I urge that we have left the remedy more to chance and expected too much from the ecclesiastical organizations, and have overlooked in moral and spiritual training what we have fully accomplished for intellectual culture in the education of the day-school.

It is held in theory that the teacher takes the place of the parent, and in the punitive aspect society accepts and the law sanctions the arrangement. But it is as the moral agent that the teacher has the best claim to the title. The imperfect education of parents too often utterly unfits them for this highest office. They are governed by their affections; they indulge, or they restrain and punish, from mere animal

feeling and not from a sound principle. It is in this relation that the intelligent and conscientious teacher becomes the necessary and the best substitute for the parent. He is free from the control of mere parental affection, and when qualified by education and a high sense of his work, which it is as possible to secure in the school teacher as in the clergyman, his office and his power embrace the functions and responsibilities of parent and pastor. Without the necessity for formal lectures on duty or homilies on theological doctrine, the discipline of the school-room, pervaded by, and ever made subordinate, to the obligation of the moral advancement of the pupil, will become a new ally on the side of virtue and religion of whose issues we have had no experience yet because we have had no faith in its power. When we begin to practise what we delight to sing, that "just as the twig is bent the tree is inclined," that the first battle with vice or crime, sensuality, fraud, and disloyalty in every form to virtue and religion must begin in the school-room, then shall we reap the holiest fruits of national education.

It is not my purpose nor is it within my ability to suggest methods. They must spring out of the strongest conviction that the moral discipline of the school-room is its greatest work, and that conviction can only produce the highest results when it is the supreme motive in the labours of the school teacher. The character of the school and of the teacher is now decided altogether by their intellectual achievements. If the teacher can secure order and intellectual progress, that will satisfy public demands. Hence, whatever is not seen in moral depravity is in danger of being disregarded. The success of moral discipline lies altogether in the deep moral consciousness of its supreme claims in the mind of the teacher. But that moral conscious-