

principal, who was the most successful, was appealed to, and he said: "They must be made to feel they gain and exercise power by going to the high school." And this man was right. The successful teachers must develop power; there must be training of the right amount; and mental deve-

lopment of the right amount both of these in the successful school-room. Drill undoubtedly kills off a large percentage in the grammar school. One teacher remarked of teaching Latin, "I can drill a boy until he droops like Par-hasius' model." *The School Journal*, (N. Y.)

THE UNWRITTEN LAW OF GOD.

BESIDES the rule of duty revealed in the living oracles of God, there is a law written on the heart of man. This is antecedent to all training and instruction and springs out of the constitution of our nature. It may be confused, or ill-understood, or habitually disobeyed, but still it is there, engraven on the conscience of man by the finger of God. As Sophocles said: "It is no child of to-day's or yesterday's birth, but hath been no man knoweth how long since." Its divine origin is plain and undeniable, for how else are we to explain the fact of its continuance notwithstanding its disturbing character? There is something in man which censures and annoys him when he does wrong, however much he may be inclined to that wrong. Certainly he never planted this principle of opposition in his soul. If he were the cause of it why does he not rid himself of it? No man would endure what molests and disquiets him if he could expel it. Hence it is fair to infer that it is implanted by a more powerful hand and therefore is rooted so deeply that no human force can pull it up.

That there is this binding revelation of the law, independently of any supernatural external revelation, is expressly taught in the Scriptures. The heathen, not having any outward divine enactment, yet often do the

things which the written law demands, such as honesty, obedience to parents, kindness to the poor; and they do these things by nature, that is, by virtue of their original constitution, that with which they came into being and which is not molded by any extraneous training, culture, or other influence beyond the congenital endowments and their progressive development. Thus they have in their own nature a rule of duty and a sense of obligation. Gentiles as well as Jews, those who have a written revelation and those who have not, are alike under moral obligation and must appear before the final Judge.

The doctrine of Scripture on this point is confirmed by consciousness and by experience. Every man feels that he is a responsible being. He has the sense of right and wrong not simply in regard to outward actions but also in respect to secret thoughts and motives. The idea of obligation is inherent and inalienable, and quite independent of any revelation from the unseen world. It springs unbidden and irrepressibly from the constitution of the mind itself. A man may be unable to determine the source of his knowledge of the subject, but he is certain that it has been in him coeval with the dawn of reason, and has been increased and strengthened by the unfolding of his faculties. It is