

pulse of passion its power is strengthened and its antagonist is weakened.

And more than this, there exists between the use of the discriminative and impulsive power of conscience a striking reciprocal connexion. The more a man reflects upon moral distinctions, the greater will be the practical influence which he will find them to exert over him. And it is still more decidedly true that the more implicitly we obey the impulse of conscience, the more acute will be its power of discrimination, and the more prompt and definite its decisions. And hence the beauty and force of the statements of inspiration, "If any man will do his will, he shall know the doctrine whether it be of God." "Unto him that hath, shall be given, and he shall have abundance, but from him that hath not—that is, does not improve what he hath—shall be taken away even that which he hath."

But to go still a step higher, the sensibility of conscience, as a source of pleasure or of pain, is strengthened by use and weakened by disuse. The more frequently a man does right, the stronger is his impulse to do right, and the greater is the pleasure that results from the doing of it. A liberal man derives a pleasure from the practice of charity of which the covetous man can form no conception. A beneficent man is made happy by acts of self-denial and philanthropy, whilst a selfish man performs an act of goodness by painful and strenuous effort, and merely to escape the reproof of conscience.—By the habitual exercise of the benevolent affections, a man becomes more and more capable of virtue, capable of higher and more disinterested and self-denying acts of mercy, etc, and until he becomes an enthusiast in goodness, more gratified in devoting his time and energy in the service of mankind than in any other business or pursuit.

Such is the law by which conscience is governed, such are the effects of obedience to that law. And what is all this but the force of habit. For what is habit but principle in exercise, a reiteration, a repeated acting of the same thing, until it has been woven into our very nature. And is it possible to overrate the force of habit on individuals, on families, on nations, on man's physical, intellectual and moral constitution. Do we want examples of its influence on the body, we have only to look at the gait of the soldier and sailor; or on the intellect, we have only to contrast the demeanour of the retiring student with the bustling merchant on Change; or, on the conscience, we have only to watch the effect of a continued indulgence in any evil propensity or in any virtuous act. In fact, every succeeding act of mind or body, whether good or evil, is strengthened by the preceding one.

And if such be the force of habit, who can calculate the mighty importance of the moral education of the young. If the training of an old horse, or the bending of an aged oak, or the converting of an old miser into a man of generosity, or the reclaiming of a drunkard, be a difficulty almost insurmountable, who can overestimate the advantage of the moral education of the rising generation. What, with God's blessing, may not be effected in a single generation. When, ah! when will nations, as nations, fully sympathize with the adage, "Prevention is better than cure." When, ah! when will they be as lavish in the expenditure of their means in providing the necessary apparatus for the moral education of the young as they are in providing penitentiaries, reformatories and asylums for the hardened in crime. When will one half of the pseudo-philanthropists and popular educationists of the day

display the same zeal and enthusiasm for the moral, as they do for the intellectual education of the young.

But we cannot continue this strain. We trust we have said enough under this head to satisfy every reasonable mind that moral education is something more, something far more lofty and commanding, than moral instruction. To impart sound, wholesome instruction to the minds of the rising generation, to give them clear and comprehensive views of the doctrines and precepts of Christianity, with their various relations and dependences, is a part, and an important part, of moral education. But to stop short here is just to act like the man who begins to build the house, but who goes no farther than the laying of the foundation, and expects therefrom all the advantages and comforts of a finished residence. And yet does not this constitute three-fourths of the moral education of the day? And who, then, need wonder at the slender results that have flowed from all the agencies and instrumentalities and resources that have been called into the field for the last fifty years. And who can fail to perceive the utter inadequacy of Sabbath Schools and Bible Classes, with all their benefits, for the accomplishment of this object, or hesitate to admit the vast superiority of parental and week-day school training to all other means that can be called into operation.

But, furthermore, we trust we have said enough to satisfy all, that moral education is something more than setting before the young a Christian, consistent example—an example thickly studded with all the beauties and excellencies of a vigorous and healthful morality. This, too, is of immense service—of greater service than the communication of the most valuable information, for the aphorism is literally true, "Example is more powerful than precept," and this simply because of the power and glory of the principle of imitation, which originated in the fact that man is a social being. And hence the whole spirit and genius of revelation teaching by example rather than didactic statement. But to stop short here, again, is like the man who expends a large amount of means in the construction of a dwelling-house, but who leaves off without either roof or cover.

What, then, is moral education? It is instruction in what is right and proper, bringing all to the test of eternal truth and righteousness, inculcating no lesson but what is either directly or inferentially set forth in the only infallible standard. It is the exemplification of all that is right and proper—an exemplification in strict conformity with the findings of revelation. But it is more. It is the actual doing of the thing, until it hath become part of our moral nature. It is to abandon some act of wickedness, and to practice the opposite virtue or grace, and to continue in the same course until it has received the force of a habit or second nature.—Take an illustration. The people of Scotland are signalized all over the world for their observance of public religious ordinances. And how did they acquire this pre-eminent distinction? Was it because their forefathers pointed out the obligation and privilege of such an observance? or was it because they showed their children an out and out consistent example? They did all this, but they did far more. They took their little ones by the hand, and Sabbath after Sabbath, opportunity after opportunity, they wended their steps through moss and moor, through lanes and streets, until they reached the house of prayer and safely seated them in the patrimonial pew. And when there, they watched over them with deepest