

repeated and re-repeated, until it has been woven into the very nature of the individual, until it has become part and parcel of himself. To see the effect of such a course on our physical nature we have only to notice the walk of the sailor, the shoemaker, the hotel-waiter, and the man of sedentary employments. To witness its effects intellectually we have only to contrast the retiring student and the merchant of every activity on 'Change. No man mistakes which of the two classes of persons he is addressing. Originally their minds may have been similarly constituted, but habit has made the difference. "And so it is," says Stowe, "in the moral department. In it there are strong marks of distinction in every grace and virtue, arising from nature and the operation of religious principle, but these are greatly weakened or strengthened by exercise. It is so in regard to any bad propensity; e. g., evil speaking, covetousness, pride, and a love of contention; it is likewise so in regard to the graces of humility, generosity, courteousness, etc.; all acquire strength by exercise; and thus each good or bad propensity is strengthened, and eventually produces the force of habit. In fact, every succeeding act of mind or body, whether good or evil, is strengthened by the preceding one. If such be the force of habit physically, intellectually and morally, who can calculate the mighty importance of early training to all that is right, lovely and of good report."

To come to the practical principle. The child who is naturally combative exhibits a disposition to fight and quarrel with his playfellows, and this feeling is strengthened by exercise. Let him enter a moral training school, however, in which such feelings are not permitted to be exercised, but where, on the contrary, they are directed to what is noble and useful, and shortly the power of self-control will not only grow into a habit, but the feeling or the disposition itself will be greatly subdued. A boy of this description, during the first week of his course, may strike and thrust right and left, but his blows not being returned, and now breathing a more moral atmosphere than what he had been accustomed to, and participating in a portion of its spirit from the power of sympathy, joined with a more enlightened conscience, his whole conduct is quickly changed into a more Christian and moral habit. This is the experience of all moral trainers, in every part of the world in which they are located."

From these statements it must be apparent to all, that there exists a wide difference between moral instruction and moral education, between moral telling and moral training. The one is necessary, indispensably necessary for the other, but it is so, entirely in the relationship of means and end. In insisting upon the children attending school observing a certain course, eye, and until they acquire the habit, a certain authority must be claimed and maintained; this authority must be of an enlightened character—an authority evidently arising from the very constitution of things, and from the plainest dictates of revelation; and hence moral instruction and moral education must ever go hand in hand. The child must be constrained by the highest motives and arguments to the abandonment of this vice and the practice of that virtue; and this must be patiently persevered in by a repetition of the act, until the one is overcome and the other established into a habit.

True, it is not in the power of mortals to impart a true, genuine love for any particular grace or virtue, or for any specific moral act or course of moral acting. This is the work of the Almighty; this is the prerogative of Divinity. But

God usually carries on this work by means, by secondary agency. And what are the means he has promised to render efficacious in the moral education of the young? Is it mere instruction, or is it instruction combined with exemplification? It is, both these, but it is also something above and beyond, viz., the *doing* of the thing. "Train up a child in the way he should go, and when he is old he will not depart from it." And what is the import of this term? What does the gardener mean by training the apple or pear tree to the wall or espalier? Does he merely tell the slender twig that it must grow in this or that breach, and show how it ought to do so? No. He takes the shreds, the nail and the hammer, and he fastens it to the very spot where he wishes it to grow and bear fruit. Again, what is meant by the training of a young horse either for the saddle or for harness? Is it merely to tell the animal how to do what is required, or to show it how to do it? It is more, it is to make it do the thing wanted. But, again, what is meant by training up a youth to a certain trade or business or profession? Is it merely to tell him the names and the uses of the tools, and to show him how he ought to handle them? He must do all this, but he must do a great deal more. He must make the apprentices take the tools into his own hand, and working with them, eye, and until he arrive at proficiency in their use. This is training in the common acceptation of the term, and it possesses exactly the same import both mentally and morally. To train up a child in the way he should go, means, then, plainly, not only that we impart sound, wholesome instruction, and set before it a consistent Christian example, but that we compel it to do what is right, and that we restrain it from doing what is wrong; and this is the instrumentality which God has pledged his faithfulness to render effectual. And here we apprehend lies the grand cause of the comparative want of success which attends the moral education of the young. Parents and Teachers and others seem to imagine that they have done all that is necessary when they have imparted a thorough moral instruction, and especially when that instruction has been accompanied by a consistent example. But this, however requisite, is not enough. They must train in the sense we have just explained, and without that, they have no covenant warrant to expect the Divine blessing. We may rest satisfied, then, that there is no want of faithfulness on the part of Jehovah. Sooner shall the everlasting mountains be upturned from their deep-rooted foundations, sooner shall the throne of the Eternal crumble into atoms, than this attribute be encroached on.—When, therefore, failure attends our instrumentality, when the promise is unfulfilled, it may be indubitably concluded that the means apprehended by infinite wisdom have not been called into requisition.

Let no one say that this means, this training process, is harsh, or severe, or savouring of tyranny. We know that to not a few in this land of boasted liberty the very mention of the word compulsion falls gratingly upon their ears. What say they? Would you have us to make very slaves of the young, to treat them with all but despotic rule, to compel them to act, it may be, in direct antagonism to their will. They have now entered upon their teens, and therefore are capable of judging for themselves. It would afford us the highest possible gratification if they would choose the right and walk therein; but as to our using any authoritative, coercive measures, to make them do so, it were altogether out of the question. Such are the opinions of not a few in this and other