

ical error than to assume that the intellectual perception of a doctrine or truth must necessarily be followed by the corresponding emotions, and that these feelings when aroused must necessarily result in conduct of a certain kind. Experience demonstrates that a mere knowledge of religious and moral truths will never make any one either religious or moral. The Devil knows Scripture. He still remains the Devil. It is, hence, quite true that religion and morality cannot be taught. There must, therefore, be a proper way of imparting those religious and moral truths necessary for a full co-ordination of all the powers of a human being. This is so obvious, so important, and, judging by what one sees in our newspapers so little known, even by intelligent men, that a moment may be spent over showing how such instruction should be given.

(1) The primary end of religious and moral instruction is to awaken right feelings—to touch the heart. The awakened love of what is good and true must supplant low, selfish desires. As shown, knowledge of truth, even interest in truth may be evanescent, indeed is often so. These only abide with one and become a part of his being when they pass into higher motive or principle.

(2) Moral and religious instruction must be so given as to quicken the executive faculty of the moral nature, the conscience. This power of the soul is developed like every other power by exercise on appropriate subjects; and unless religious training is so given as to call this activity into play, the pupil may not be a whit the better of having received lessons in duty, or for having learned the Ten Commandments.

(3) The instruction must develop what may be called the moral judgment. Conduct is always more or

less complex. It is not always easy to discover efficient motives. The effort to do so quickens the moral sense, and trains the moral judgment just as any other power is developed by appropriate use.

If what has been said is correct, it follows that to awaken right feelings, quicken the conscience and train the moral judgment, the teaching must begin by examples and from examples lead to law, *i.e.*, we must proceed from the concrete to the abstract, from the particular to the general. Do not many moral instructors to-day reverse this teaching process? If a universal desire indicates a universal need, as has been said, then the universal interest of children in stories that depict human conduct shows such stories to be a universal necessity for childhood. Thus only in the concrete can childhood be made to comprehend the truth which later becomes to it a law of conduct.

(4) If the school and the home are to keep pace with our press, platform and pulpit, moral instruction must be presented from the positive side. The good must be emphasized. These educators dwell much less upon the consequences of vice than formerly. They feel that it is a poor kind of morality that is frightened into doing right. Hence, "don't" and "you must not do this or that," must give place to the more effective admonition, "do this or do that," just as the forbidden things of the Hebrew times are included in the far more uplifting positive admonitions of the New Testament summed up by our Saviour in "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and "thou shalt love thy neighbor as thyself."

If religious and moral training is