

great preponderance which is now given to scientific teaching, in which the cause and effect of events and actions are largely dwelt upon. This promotes a sceptical tendency in young people, and nurses a desire to know the why and the wherefore of those moral restraints which are imposed upon them.

In times not very far distant the teaching of morality went hand in hand with religious teaching, which met the demand of the young mind to know the reason for the rules of conduct laid down in the teaching of the home and school, and ranged them into a general view of the physical and social order of the world and life.

Notably Christian education always put into the foreground of its moral and doctrinal teaching the principle of Love; enlarging the experience of the loving care which the child received, or should have received, on its entry into this world, into a universal principle; the love and care of a Divine Being who occupies the same position to the whole of mankind as a parent occupies to his offspring.

This view of the world and life has, however, been undermined, and in many instances destroyed, by the two great agencies through which the thought of modern times has acquired independence and ways of its own. These two agencies are the spirit and methods of science, and those of criticism. The combined effect which we may say proceeded from above, that is, from the influence and teaching of the highest intellects, has been met half-way by a not less powerful movement which started so to say from below—that is, from the growing discontent which has spread