

the moral consciousness and the religious sentiment, and the awakening of mankind in the course of history to that full conception of the moral rule of life which was given in the Christian idea of love, not only as the Spirit which comprises all moral distinctions, but as also the essence of the Highest Reality.

In every truly Christian home the child is led up to the conception of what is right and wrong, and to the recognition of an Highest Authority which is above and beyond human persons, through many and diverse examples, through fable, stories, and true narrative, through example, encouragement, and rebuke. Similarly it seems to us that the pre-Christian era contains in its history many avenues, many lines of reasoning, many successful and many frustrated attempts to gain that clear definition of right and wrong and that view of the government of the Universe which are so simply and impressively taught in the Scriptures.

Both these developments—the individual and the historical—must be taken in conjunction, mutually supplementing each other.

Neither psychology and introspection, nor historical criticism and research will suffice, if taken by themselves alone. Together they form the method of a special body of research, which we may term Theology.

And there is another parallel between the life of the individual person and that of the Christian Society.

We expect from all persons whom we consider to be fully responsible that they shall have arrived during the years of adolescence at certain fixed principles of right and wrong which shall guide them in the further course of their active lives. This means a development