

an act of choice, is required on the human side before any transition can be made to the explicit religious life. Religion requires the co-operation of a Divine Person and a human person. Theology, in dwelling upon the Divine side of this co-operating relation, has sometimes overlooked the human element involved in the very inception of the religious life.

With the explicit adoption of the religious standpoint, morality does not cease; it is now transformed and acquires a new and deeper significance; but all through the truly religious life morality continues as the human side of the obedient response to the recognized and adopted Divine commands and ideals.

The teacher who is aware of the relation in which morality stands to religion may consciously utilize the moral training of the child as a preparation for the religious life, and as an indispensable element afterwards, throughout the whole of the transformed religious life. The explicit recognition and conscious adoption of the religious standpoint does not usually take place in the child's life until a certain stage of self-consciousness is reached. Statistics of conversion place the greatest number at sixteen to seventeen years of age. But neither moral training nor religious instruction need to wait for this period. On the contrary they should precede and prepare for it, and it is evident that from the earliest years, and all through the child's life, moral training may be efficiently carried on. If the child has learnt to respond obediently, willingly and gladly to the moral demands, he is being prepared to take the further step in the moral, manly stand, involved in admitting the claims of the Divine Person, when these become explicitly recognized.

Let us notice the bearing of our conclusions upon the charge that our

Public Schools give merely an intellectual training, and that religious instruction, the reading of the Bible without comment, is required to amend this defect. If this charge were true there seems to be a certain amount of inconsistency in the proposal to amend this condition by simply adding some more mental drill. For the mere reading of the Bible without comment is simply an intellectual exercise. Even the memorizing of Bible truths may be a merely intellectual exercise of an inferior order, even from the intellectual side, and not at all affecting the moral or religious nature of the child.

The teacher's comment being prohibited, any attempt to make the religious instruction educative is seriously handicapped. It might be in order to ask: "If the teacher be entrusted with any religious exercises, should he not be more trusted?"

But it is simply untrue that the Public Schools of Ontario give merely an intellectual drill. I am not referring to the modicum of religious instruction in the opening and closing the schools with prayer, and the reading of a few verses from the Bible. Altogether apart from this, the whole exercises of the school are moral as well as intellectual. Every part of the school work can be utilized and is being utilized by efficient teachers in the moral training of the pupils.

The true teacher is not teaching arithmetic, literature or history to his pupils, but is training his pupils mentally and morally by means of these topics. He keeps before him constantly an ideal for which he strives, the harmonious development of all the child's powers, and he is never forgetful of the higher æsthetic moral and religious demands of the child's nature. With patient care he trains the child with these higher results constantly in mind.

Let us first notice the moral aspect