

Parents have transferred a large part of their duty to the public school. The school and the school teacher should therefore be expected to co-operate with the home in training a godly seed.

The state invades the home and takes possession of the children and issues a mandate to parents. "You must send your children to our schools and you must pay for them, but remember we will exclude your Bible and religion."

This has in it for Christian parents all the elements of injustice and tyranny.

The state does not exist apart from the people who compose it. Christian parents should assert the right of their children to a Christian education in the schools they support.

In a Christian country like ours the Christian Church and the systems of education should know no disagreement as to aim or method, but move in perfect harmony to the attainment of a perfect training of the young. No Christian parent should be content to have his child attend a school where religion is ignored or put in a corner. He is thereby doing irreparable hurt to his child. And no government has a right to exclude religion from a school which it compels Christian people to support.

The state is becoming more and more paternal. It does not confine itself to the administration of justice or to the protection of our persons and our property, or to matters affecting our material progress, but it takes under its care the mental and moral welfare of the people, discerning that the greatness of a nation is reared, not on physical, but psychical foundations.

"The riches of the commonwealth  
Are free strong minds and hearts of health,  
And more to her than gold and grain  
The cunning hand and cultured brain."

The Church helps the state when it creates noble characters and when the state therefore assumes to provide schools for the country there should be in them ample provision, not merely for mental training, but for moral training as well.

Education in our school system should be conceived, not from the utilitarian standpoint chiefly, but from the ethical.

#### Religious Education.

We as loyal Christians can acknowledge no system of education as ideal or liberal from which religion is excluded.

Christian ethics should be at the very top of the curriculum of our public schools, high schools and universities.

Our schools should be emblazoned

"Man shall not live by bread alone."

Education should embrace the whole child and his whole life and destiny.

To see life and see it whole and to frame an ideal of education on this wholeness is the duty of the home, the school and the Church working together.

We cannot divide the child and leave the religious nature at home while we send the intellect to school.

A true education while preparing for citizenship in this world will prepare for a citizenship in heaven.

Modern education and modern civilization are in a large measure the product of religion.

The Church with all its deficiencies has exercised a controlling influence.

The Church, however, failed to move fast enough educationally to meet scientific demands. A leading modern educationalist says: "The progress of events during the 19th century has resulted in greatly altering the relation of religious influence in education; at first to education's incalculable gain, more recently to education's distinct loss." This is suggestive.

The Church should move firmly and rapidly, adopting new methods and insisting that religion take its rightful place in a system of education into which we are compelled to fit our children.

Our teachers, the majority of whom are good Christian men and women, would hail this movement with delight.

In England today the whole community is agitated, the very foundations of society quiver. For meets foe in deadly shock of wordy battle. What is the dispute?

To determine how far religion shall enter into the school system of the land.

Mr. Birrell, the minister of education, in introducing his Education Bill to Parliament, enters his protest against "the cold and unfeeling blasts of sectarian differences which nip the buds of piety and reverence and induce throughout the land a spirit of stifled materialism," and declared it to be his desire "to build a national shelter against these devastating blasts." But although extremist in religion is joining hand with the anti-religionist, the idea of the secularization of education is rejected as "against the desire of a nation which realizes that where there is no vision the people perish."

All that is contemplated is simple instruction in the Bible and the fundamental truths of religion.

In this country we have not these fierce sectarian blasts among Protestant denominations, and the introduction of so much religious instruction in our schools would incur little difficulty and would do much good.

In the Protestant schools of Quebec we see a practical solution of the problem. There, for all grades in the elementary and intermediate schools there is provided a full syllabus of Scripture lessons which are obligatory, unless where exemption is asked in writing by the parents.

Besides this little Catechism of "truths held generally by Christians," an excellent compend of the fundamental principles of Christian doctrine, has been agreed upon and authorized by the Committee of Public Instruction, whose members represent all the Protestant denominations.

Here we see side by side with the great question of our Catechism "What is the chief end of man?" the grandly comprehensive and practical question from the Anglican Catechism, "What is thy duty to thy neighbor?" The blend of these two catechisms is a good blend.

So we see the "insurmountable difficulties" practically overcome and the possibility in view of having our schools made "positively Christian without being sectarian."

Moreover, the venerable chairman of that committee, Dr. Shaw, says: "In twenty years of my official relation with our school system in the province I have known of no instance of denominational friction."

The need of religious education in our schools is becoming very evident.

The ignorance of the rising generation of the facts of the Bible is calling for remedy. Tests have been made in late years in this respect in some of our favored High Schools. The answers to a series of simple Bible questions put to High School pupils has opened the eyes of the most skeptical to the fact that our youth are lamentably ignorant in regard to Bible knowledge. This is a serious reflection on our system of education in which home and Church and school are interested.

The Bible is not taught in our schools. Even the map of Palestine has no prominence, no place. I am speaking especially of Ontario schools. On what plea does the state interfere with education? For the safety of the state—to make intelligent citizens. The safety of the state depends on good moral citizens.

Now no inconsiderable part of our population does not come under the educational influence of the Church, and in many cases these come from homes morally vitiated.

But they must attend school.

The minister of the gospel cannot reach them, but the schoolmaster can. What is the result if he fail to instruct them in morals and religion?

Again, there is a growing conviction that something must be done to purify and strengthen the moral fibre of the nation. The acknowledged growth of political corruption, the prevalence of "graft," the revelations as to the methods of insurance companies, trade combines, commercial trusts, etc., the constant reports of de-

faulters and embezzlers, the complacency with which transgressions against the principles of upright living are regarded by many in the community, the very fact that one of our leading journals could say in an article with the significant heading "What Canada should most fear"—"The cardinal evil at work on every hand in Canada and the United States is the cancer of unscrupulous and dishonest commercialism, the brazen disregard of the essential principles of honor and truth in large sections of business life and by men who seem to be pillars of the social fabric." These and other facts indicate a call for prompt measures of moral reform.

How are we to get this higher moral tone among our people? I answer with the Prussian adage, "Whatever you want to come out in the national life you must put into the schools."

Put Christian ethics into the schools. Let children be trained to regard God, His righteousness and His law.

"Whatsoever a man soweth that also shall he reap."

Sow truth, righteousness, honesty in the schools and you will reap it in national life. We are reaping as we have sown.

What place in our schools is given to the great Book of righteousness? There is, so far as I know, no place in the school curriculum for ethical teaching. There is no place in the time table. There is no text book on this subject put into the hands of the teacher.

If we do not sow the seed of noble living we shall not reap the life.

We all agree, I think, that character is the highest aim of education.

We all agree that the highest character cannot be attained without religion.

We are all agreed that careful instruction in religious truth and careful training in the practise of it are necessary.

We all see that the child from 6 to 16 is practically taken possession of by the school.

How can we be satisfied then to have the Bible and religious instruction excluded from these schools? What can we expect but disastrous consequences if they are?

The conception of purely secular schools to me seems not only unchristian but narrow and unscientific.

I would we had the comprehensive statesmanship of John Knox in regard to education.

I would we had the grand unity of the Old Testament, where home life, national life and religious life were beautifully blended.

#### Not Church and State.

I am not contending for a State Church, but I do contend that the absolute separation of Church and State is a mere abstract political theory impossible of realization.

I do contend against the separation between religion and the state, and I do contend against the state assuming the power to establish a system of schools, exclude the Bible and religious instruction from them and compel us to pay for them and send our children to them.

We as Christian parents should shudder at the very idea of sending our children to an irreligious school or to an irreligious university.

We are not to think of the state as something apart from ourselves. We are in the main a Christian people and the state should be a Christian state, and if the state undertakes to provide schools they should be Christian schools.

And, furthermore, as Christian people acknowledging the Lordship of Jesus Christ I hold we should assert and maintain His Lordship over the whole domain of education, which is so vital to the advancement of his kingdom.

Dr. Charles Hodge says: "We regard the whole theory of a mere secular education in common schools, enforced by the penalty of exclusion from the public funds and state patronage, as unjust and tyrannical, as well as infidel, in its whole tendency."

This opinion will not lack weight with many. Certainly under the plea and guise of liberty and equality our public school system may become in the highest degree tyrannical.