

The teacher must see in each child the future man and no teacher can conceive of a perfect ideal man, largely his own creation, whose heart powers, whose religious character, have not also been developed with all of his other powers. It is not sufficient to train the child for the few years of life he has to spend here, but he must always be prepared for that more important life the hope and expectation of which so largely influence the present.

And so we say that religious instruction is necessary :

*a. For psychological reasons.*—The whole being of the child is not developed if the religious side is omitted, and without that the education is incomplete. The soul seeks light and it is the duty of education to unfold it ; from the earliest years the child seeks knowledge of the infinite, and the parents and teachers must open all fountains of truth that they possess to satisfy that longing ; during the early years, while the child is in school, the mind is most susceptible to religious truth and therefore these years must be employed in establishing and fixing it ; the character is not well-rounded and the powers of the soul developed if this vital side of education is neglected.

*b. For moral reasons.*—The religion of Jesus is the best of all religions, not simply because it is a divine revelation, but also because it furnishes the best basis of morals. How then can a structure of morals be built without taking into account the foundation upon which they stand and without which they could not be maintained for a moment ? The young man who leaves school without a proper sense of duty, without respect for the personal and property rights of his fellow-men, without a knowledge of right and wrong ; such a young man takes but little with

him from the school that goes to make up real manhood, indeed he is quite liable to become a danger to society.

It is a serious question whether the increase of speculation and the deterioration of public morals are not a result of the complete secularization of the schools. Such would certainly be a natural result if it be found that there are no sufficient means of securing the necessary moral training, concerning which I will speak later on.

*c. For practical reasons.*—There is hardly a subject in the school curriculum that is not closely connected with religion in some phase, and the abolition of religion from the schools therefore, prevents the teaching of a great deal of truth. Take history, for example ; how can the history of New England be taught without mention of the Puritans, and of what use is bare mention of the Puritans without discussion of the sublime religious purpose which was the mainspring of all of their motives and actions ; or the history of Germany omitting the Reformation ? One can hardly take up any period of the history of any country without being compelled to discuss religious topics, or else omit the very vital thing of the whole matter.

Again, take Geography ; how often political divisions have been decided upon religious grounds ; then the races of the earth and their religions form an important part of that study. Teachers may explain the religion of Confucius, Buddha or Mohammed, but are not allowed a word to their pupils concerning the most vital matter of all, the religion of Jesus !

And so it is with astronomy, with all branches of science, and with almost every school subject ; it is not only most natural and easy to awaken a reverent spirit, but sometimes it is unavoidable. Is it any wonder that Germans consider religion the cornerstone of their educational structure ? So, for practical reasons, freedom to