

PROPOSED NEW CHURCH SCHOOL
FOR BOYS.

THAT a large opening exists for another Church School for boys in Ontario is beyond question. Indeed, if Churchmen were as careful in regard to the higher nature of their sons as they are to their lower, there would be room in this Province for several such institutions. How so independent, self-reliant, proud a people as Canadians can endure the thought of having their children educated out of the public taxes is to us a mystery. The future is full of hope in this matter. The minds of our people are awakening, jealousies and suspicions are dying out. Those who quite recently offered the bitterest opposition to a Church School for boys are now attempting to found one. The earlier life of that noble institution Trinity College School, Port Hope, was threatened by the attacks of those who saw in such a School a training ground that would raise up a generation of Churchmen, who would be such "true gentlemen," as to be above the pettiness of partisan strife. That work is now telling on the Church in Canada. In the professions, in the leading walks of mercantile life, are a large number of cultured young men whose training at Port Hope is shining out in honorable lives that are a high service to the community, a credit to the country, and a strength to the Church. The day of detraction has for ever departed. Trinity College School stands proudly preeminent as the Church School of this continent.

An effort is being made to establish a similar school further west, near St. Catharines—to be called, "Bishop Ridley College." We heartily wish this enterprise God speed! But God will not speed it if its purpose is to thrust the poison of party strife into the minds of boys, or if the intention is to rear a generation of ill-taught members of Christ and children of God, who will regard the Church, the Body of Christ, as a mere "denomination." A party school will only raise up a brood of religious prigs, of whom the supply is already much too great.

We have read the Prospectus of this new enterprise with mingled feelings of pleasure and amazement. It is therein declared that

"The only true education is that which develops the threefold nature of the child, symmetrically. First, the moral nature must be so trained and nurtured that it may develop according to the perfect design of the Creator, and that the child may at length become the Christian gentleman."

The importance of intellectual and physical training is then spoken of, and the prospectus goes on to say,

"In a school where this idea of education obtains, there must be distinctive religious teaching. The life of Christ is to be the pattern upon which the true teacher must fashion character, and the Christian life must animate both teachers and pupils. There must be a religious atmosphere, not merely a moral environment. Further, the pressure of religious influence must come first and before everything

else. The Christian character is the highest type of character; the true Christian is the true gentleman." All of which seems to have been copied out of the editorials of the DOMINION CHURCHMAN. With pardonable vanity we welcome such utterances. We, however, should like to know when those who sent out this prospectus were converted to the sound faith of Churchmen? Within a few months the organ which is supported, conducted, and edited by those who have issued the prospectus of Bishop Ridley College, declared that secular education was best adapted for our needs. At this moment, when they are declaring that "true education" demands "distinctive religious teaching," they at the same time are sitting high in the ruling council, they are part of the governing body of a College and University which do not recognise any religious teaching as advisable, much less essential, and they are represented by a paper which advocates secular education! We should be glad to hear how the promoters of Ridley College reconcile their position as supporters of a non-religious University, wherein there is no "religious atmosphere," no "religious teaching," no recognition of the forces that go to build up the character of a "Christian gentleman," with their declaration that there can be no "true education?"

We would not bear hardly on young converts, whose turning to the light has been so very sudden, and so very recent. But, as they have turned away from their two idols, "secular education," and "undenomination training," and are now bowing down to the teachings of the Church, we urge them to go on bravely to a consistent end by forsaking utterly the groves and high places where incense is burnt before those false deities they have cast away, the thurifer in chief being their own party organ. We may say, with a good Bishop, that if the Principal and Tutors of the projected Ridley College are true gentlemen, we have nothing to fear. Rather we rejoice that its promoters are at last standing side by side with this paper and with all intelligent and loyal Churchmen, proclaiming that the only true education is that which is adapted to the developing of the moral nature, that such education demands "distinctive religious teaching," which of course if honest and straight-forward, in a Church School must be distinctly based on Church principles. We draw attention to the fact that the Hon. Edward Blake, Chancellor of the University of Toronto, has over his signature in this Prospectus declared that true education necessitates distinctive religious teaching and moral training. He is thereby permitted to protest against the constitution and policy of that institution, and to a public declaration that in the judgment of its own Chancellor a true education cannot be given or received at the University of Toronto.

For Ridley College, conducted with honorable respect to its title, we have nothing but the heartiest good wishes. We would, however, advise its promoters to secure the good will of the Bishop of the Diocese in which it is to be founded. No lesson is more needed, none

more valuable to the boys of this age than respect for constituted authority. It will be unfortunate, it will be a public scandal and reproach to it and to the Church, for a Church of England boys' school to practically teach the very opposite lesson!

CHRISTIAN UNITY.

WHATEVER may be the issue, near or remote, of the many and interesting discussions now proceeding on the subject of Christian Unity, no one who understands the Spirit of the Gospel can fail to rejoice in the evidence thus afforded of a change for the better in the temper of many Christian Churches, and of the Church at large. It is a great thing that people should desire unity, that they should recognise the evil of divisions, that they should think it desirable to make concessions, and worth while to discuss what concessions are possible, instead of labouring to discuss causes of contention and separation.

The Presbyterian College Journal of Montreal has instituted a "Symposium on Christian Unity," from which we hope good things. An excellent contribution, we imagine the first, lies before us in the shape of an article by Mr. George Hague, the General Manager of the Merchants Bank of Canada, who although brought up in the communion of the Church of England, is now a leading member of the Congregational body.

Mr. Hague's article falls into two divisions, the first giving an account of the present agreements and differences between the various Christian Communion, and the second giving attention to the question of possible organized unity.

In regard to the first, an excellent, although brief statement is given of the Articles of belief in which all Christians are agreed, the Apostles' Creed containing the doctrines held by all, even Unitarians, the Nicene by all except Unitarians. Mr. Hague speaks of the Nicene Creed as later than the Apostles'. As far as we know, it is really earlier; although it is highly probable that some such Creed was in use as baptismal formula from the very earliest times. Mr. Hague remarks quite truly that the Athanasian Creed "is only an expansion of the article of the Nicene relating to the divinity of our Lord in forms more transcendental and metaphysical;" so that both sides might agree to retain it as a document, while dropping it in liturgical use.

As regards doctrine, therefore, there need be little difficulty. Some of the points which caused divisions in former times, Mr. Hague truly remarks, may now be dropped as metaphysical rather than theological, particularly the predestinarian and necessitarian controversies. It might be a question how far, in reformed Churches, the Protestant element should enter into the Confessions; and it is very probable that differences of opinion on this subject would be the greatest hindrance to reunion, except perhaps those connected with the Ministry,

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