

after. So far I have only spoken broadly of religious principle as underlying the work of education. Attempts have been made in various countries to obtain the same object by instilling principles of morality only. Now religion must include morality, but morality can be divorced by religion. The morality of sound religious faith can alone reach the hearts and lives of men, and I would urge the need for definite religious faith, for definite religious training in our schools as in our churches.

The public school system of Canada is almost wholly secular, nor has the Church, being in the eyes of the State, only one among many religious bodies, any special right or power to interfere or to dictate. There is, therefore, need for Church schools, schools for boys and girls—there are a few scattered here and there over the land, but there is room for many more. We are not concerned with the variety of denominations that unhappily exist, but we are vitally concerned with our own faith and the heritage come down to us through all the ages. We are proud of our Church, proud of our denomination of Churchmen; let us also be proud of the privilege of handing on the heritage we have received, intact and entire. I would plead with you strongly for the school that offers definite church teaching, definite teaching of the Bible, the creeds and sacraments of the church—the history, too, of what has been said and done by our fathers to cherish and promote that faith; with no pandering to questions of profit and loss, of popularity and unpopularity, no hauling down of the standard that waves for us, even if it is not the banner of all others round us. The support of church people is needed, it ought not to be a matter of indifference to them whether the school they select is a church school or not. If they value the faith they hold themselves, they should seek training for their children based upon that faith. Church schools need to be multiplied and so equipped and organized that the secular side of education shall not fall behind other schools in which religious instruction has been perhaps inevitably excluded. Why are so many of our Church institutions languishing? Why do so many of them date far back for their origin? I do not believe it is altogether due to lack of financial support. Members of the Church of England are conspicuously generous, and although a different character is generally given them in Canada, I do not think it is altogether deserved. Institutions after an initial outlay, ought to be self-supporting, or there is something radically wrong. I am not speaking, of course, of places devoted solely to philanthropic objects, but of ordinary educational establishments. They should not be dependent on outside help to meet their current expenses, when once the necessary funds have been found for buildings and equipment. But support is needed, all the same, above all, unity of aim and of action; diversions and jealousies within our own ranks are more deadly than hostility from outside. A high standard of efficiency is equally imperative. There is an impression abroad, whether justified or not, that other things suffer when religious teaching is made too prominent. If that is true, the fault lies in the teaching body.