

obtain for their children the hall mark of culture, the equipment necessary for success in life, and such accomplishments as may afford pleasure to themselves and others; but more than this is needed to fit the child for the real battle of life; ambition, though legitimate in itself, is not the highest motive, nor is worldly success the highest aim. What further then is needed? I would answer in one word, "training." Physical, intellectual, artistic, manual training, but training in whatever direction resting on a basis of religious principle. I would define training as the steady application of control in the exercise of natural gifts; there is training from without and training from within. The teacher does not endow the child with power to learn or to use his hands; the teacher first guides and controls the child's natural instincts, and later the child is able to guide, control and develop his faculties himself in response to the external stimulus. So with religious training, we have first an outer controlling influence, exercised largely by direct instruction and frequently by restraint. There is a good deal of "Thou shalt not" at the beginning of life; this is the preliminary groundwork—the real training begins when there is a response from within to the external appeal, when the spark placed in the heart by God himself is fanned into flame and the work of illumination follows.

I would urge, then, that parents should seek the highest training for their children—not based on motives of utility only, but ennobled and exalted by an underlying principle of service rendered to God—a training making it possible to realize that "All true work is sacred," and that indeed "To labour is to pray."

While recognizing most fully the responsibility thus laid upon the school of providing such training, I should like to protest in passing against the shifting of all responsibility in the matter on the part of parents. Schoolmasters and schoolmistresses are open targets for criticism, and they do not often have an opportunity of retaliating. May I for once point out that it is not unusual for parents to postpone the religious training of their children, in fact, I might say, any training at all, until they hand them over to scholastic authorities, and even then, they thwart all efforts towards such training by a lack of co-operation. All those who have at any time undertaken the care of children will support me, I feel sure, in saying that this is the hardest obstacle we have to surmount. We are credited with an inborn love of asserting our authority, a natural propensity towards saying no, a purely arbitrary and fantastic standard serving no visible purpose, except perhaps of gratifying our autocratic tastes, and our earnest efforts for the real welfare of the child are rendered nugatory. This is by the way. What I really wish to urge is the need of such education as shall train the child along the highest path of duty—and lead him to stand like Milton "as ever in the great Taskmaster's eye." An education that shall train characters and lives whose influence may extend far in this world and only reach their full fruition here-