

tainment in a book, and find the slightest effort in the way of reading a weariness of the flesh.

But even if this be so, that is no reason why the just claims of man's physical nature should be neglected ; and moreover, the very point on which we are insisting is the duty of rendering to the body its own, of conceding its just claims ; for we shall thus best guard against that abuse of which many thoughtful men are now complaining. Such then, we maintain, is the only true and complete education for man, that training and discipline which takes account of his whole nature of body, soul, and spirit—which has regard to his whole inner man of mind, and heart, and will.

III. One other characteristic of a true education remains to be considered :

#### EDUCATION SHOULD BE RELIGIOUS.

It might seem that here also we had passed beyond the bounds of controversy ; and that, however much we might differ in regard to what we might call the subordinate doctrines of religion or the methods of religious instruction, we should at least find a general agreement that religion should form part of the education of the young.

And indeed there are not many out of the whole of our population who would condemn religious education altogether or regard it as unnecessary. To take either of these extreme views we must assume that no God exists, or none who concerns Himself with the destinies of men, or that it is impossible for man to know God, or that man is not a religious being.

Is it necessary here—or almost anywhere else—to controvert any of these positions ? No one save an Atheist or an Agnostic calls in question the existence of the government of God, or man's capacity for know-

ing and serving Him ; and however worthy of attention their difficulties may be at another time and place, they need not occupy our attention here to-night.

We, my brethren, and by that I mean the immense majority of English speaking men, and especially of Canadians, we believe that man was made in the image of God and thereby fitted for fellowship with God. We believe that God has revealed Himself in nature, in the order of the world, in the reason and conscience of man, and supremely in Jesus Christ our Lord. We believe that there is no worse state for man than to be "without God in the world." We are ready to say with our great poet :

"For what are men better than sheep or  
goats  
That nourish a blind life within the  
brain,  
If, knowing God, they lift not hands of  
prayer,  
Both for themselves and them that call  
them friend ?  
For so the whole round earth is every  
way  
Bound by gold chains about the feet of  
God."

And how shall men be brought to worship and to serve unless they are taught the character and the demands of Him whom they are called to acknowledge as Lord and God ?

We are here dealing with one of the most serious questions of the age in which we live ; and men in general seem to be only partially aware of the seriousness of the subject. Yet on all hands and in both continents, a warmer and ever deeper interest is arising in connection with the religious education of the young ; and men are asking how such instruction can be imparted in connection with the systems of education in existence among us. It is hardly necessary to remark that several different methods are proposed, as the non-denomina-