

the awakening is a universal craving for education—a craving so strong that to satisfy it the Government has organized a system of education embracing more than 50,000 common schools, a number of High Schools, Normal Training Schools for both men and women, and an Imperial University, said by those who knew the facts, to be equal in its equipment and in the ability of its professors to Oxford or Cambridge. The most superficial thinker cannot fail to see that these schools and colleges will be mighty factors in moulding the national character, and that they will determine in no small degree, what the future of the nation is to be. If I now submit the question—"Ought Japan to have an education purely secular, or one permeated throughout by Christian truth and Christian influences?" scarce anyone will hesitate to reply, "The hope of Japan is in Christian education."

If, then, a purely secular education is unsafe for the awakening intellect of a heathen nation, on what principle is it safe for the growing intellect of a professedly Christian nation, unless it be on the supposition that we have advanced so far as to have no further need of God? It is confessed that when laying the foundations of an abiding civilization, an education with the savour of Christian truth is good; but some appear to think that so soon as the nation has got beyond its infancy, the savour can safely be dispensed with. "Be not deceived; God is not mocked. Whatsoever a man"—or a nation—"soweth, that shall he also reap;" and the nation that soweth the wind of a godless education must reap the whirlwind of a swift and hopeless decay.

5. But what is meant by the "religious element" in education? Not the *sectarian* element, as some would have us believe; though, for that matter, I would rather have my boy

taught by the most pronounced sectarian, provided he were a godly man, than by the most brilliant teacher who ruled Christ and the Bible out of his classroom. The cry against "sectarian" education has been made to do duty on more than one occasion in the history of this country. Some have used it ignorantly, some thoughtlessly, and some for a purpose—that is, as a convenient way of exciting prejudice. But I plead for the religious—not the sectarian—element. Further, I do not mean the *theological* element. This is another mistake made by many; they confound religion with theology, and then seem to regard theology as something to be kept distinct from other studies and pursuits; and so they say, let our sons get their education in secular schools and colleges, and then let the Churches have their theological schools in which to teach religion to those who are preparing for the Christian ministry. I deprecate the misapprehension, as it is with some; I protest against the misrepresentation, as it is with others. The religious education for which we plead does not mean the study of sectarian theology. What, then, it may be asked, do you mean by the religious element? I mean—say, in the common schools of our country—(1) Such a recognition of God and our dependence upon Him, as will find expression in some simple form of devotion at the opening or closing of the school, or both; (2) the Word of God in the school as a recognized text book, either in complete form or in the form of selected lessons; (3) the inculcation by the teacher, on all suitable occasions, of the great principles of Christian morality, which have their basis in the Ten Commandments and the Sermon on the Mount. More than this I do not ask; less than this I cannot accept.