

fication of our educational institutions, it is this relation of Church to State which will be one of the deciding factors.

The situation under federation would be, that a denominationally appointed Board would work with a politically appointed Board in providing our students with professors, some of whom might be atheists or agnostics (and those who know State Universities on the continent well know that this is no stretch of the imagination) in the work of developing our youth; and at the same time they would be consenting to a pact whereby degree-conferring power would be vested in the State University and all the tuition fees would go to the denominational institution.

This, no doubt, was the reason why Baptists at Guelph felt "that it would be unwise to entangle ourselves with a State institution over which we could expect to have only a limited control." Even if we believed that no fundamental principle of ours would be violated in federation, it might not be wise for us to run the risk of the development of politics, or of putting ourselves in an equivocal position which would be resented by many Baptists and which might impair the success of our denominational mission. It is presumed that the wise thing for an individual is not to act when his conscience is not sure whether such action is right or conducive to the best results; the same presumption will apply to a Christian denomination. Probably here is where attempts at federation will find the Baptists of our Convention refusing to take the risk. In the final analysis it becomes a question not of financial outlay but of principle.

4. The Best Conditions for the Denomination to Accomplish its Task.

Let us recall that our mission in education is with the adolescent in the uncertain years of his youth when he is trying out his tentatives, striving in this direction and that, criticizing his social and religious relations, seeking his ideals, discovering his life-work; that our purpose is to place Christ at the centre of this life as it comes in contact with the great disciplines of civilization, so that His creative personality may organize and direct the developing powers; that to accomplish this purpose there are required Christian teachers, Christian conditions, continuous action of these personalities and conditions, and freedom to exercise such influences; that to furnish this continuous exercise of Christian influence, there must be adequate control so that there may be as great a guarantee as possible respecting the character of the teachers and the conditions; that as a Baptist denomination we must act consistently with our principles, or not act at all.