

in such an atmosphere easily believe slanders against the Church.

5. Others object: 'You wish your Church to get control of State money!' Again we answer—No. We say to the State: 'We shall build schools according to your requirements, schools that must satisfy your inspectors. We shall train teachers that you can test and refuse registration to if you consider that they are not up to your standard of efficiency. The young New Zealanders, the future men and women of our country whom in thousands we are educating in our schools, will be trained by registered teachers in subjects that the State ordains. The quality of that teaching may be tested by the State. All that we ask is that these teachers, registered by the State as qualified to teach, teaching in buildings approved of by the State, teaching subjects selected by the State, shall be paid by the State from the money given to the State by the democracy of New Zealand for the education of the future citizens of New Zealand. Not one farthing of that money will go to Church or priest.'

6. The question is often asked of us: 'Why do you not agree to give half an hour daily for religion as for other subjects?' We answer to this that religion cannot be classified with 'the other subjects.' Religion is part of everything—the atmosphere of religion is essential to the very life of the child. Without it death follows. It is as necessary to the well-being of a child as is water to a fish. Let me illustrate what I mean by an example. Reformers are to be found on every hand with schemes for the training of the mind of the child. There is one thing that the Church on her part is determined on—namely, that such swirling silliness, masquerading under the name of education, shall never be allowed to injure the souls of the children committed by God to her care.

What is the reason of the inflexible determination of the Church in this matter of education? The reason is that education that does not take cognisance of religion is no education, and training that is not based on religion is no training. The Church has a right in this matter, for remember, secular teachers are a very modern institution, and the Church has ever been the guardian of the knowledge of the world.

Attitude of the Church.

The attitude of the Church is the same to-day as it was 2000 years ago, when she received her orders from God, and her attitude will be the same through all time, for she cannot change. Before the coming of Christ, learning was considered the exclusive right of the higher classes. The Church declared that it was for all equally. She had regard for the high destiny of man, for the reason and end of his existence. Man was created to praise, reverence, and serve God, and thereby save his soul, and the other things on the earth were created to help him to attain this end.

All means must be directed to the end desired, or else they cease to be means. Man's destiny is to reach God in heaven—as Christians we must admit this,—therefore all man's training must fit him for that end. Therefore knowledge that does not turn a man to God is not education. And remember, a man turned from God is a man turned from man also, for true love of the neighbor is based on love of God. The logic of our position is irrefutable.

The most impressionable days of life are the days of plastic childhood, and the groundwork of training must be laid then to enable one to attain perfect manhood. As the tender plant is shielded until it is strong enough to resist the cold of winter, so must the delicate soul of the child be guarded until it, too, is strong in its possession of truth and knowledge and can resist the chilling blast of evil that it must encounter.

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