

The Church and Education.

We cull the following extracts from an able paper on "The Church and Education" ("Australian Church Record," July 5th) by the Rev. R. G. Nicholls, M.A. We wish we had space for the whole article:—

When shall we realise that education is not instruction, that our schools are not mere knowledge-shops whose sole object is to supply a stock of utilitarian facts sufficient to gain a livelihood? When Bacon defines education as "the cultivation of a just and legitimate familiarity betwixt the mind and things," he over-emphasises the intellectual element. Again, when the philosopher Kant says, "Man can only become man by education. He is merely what education makes him," he over-estimates its influence. For there are at least three elements in the making of man, viz., heredity, environment, and effort. Man, the complete product, is partly born, is partly made, and he partly makes himself. It is in the activity of the self, and its conscious self-direction, that education plays its part. The moral factor in education is the most weighty and important. The education of the will to choose rightly is of vastly greater importance than the training of the mind to think correctly. Education is not so much the filling of a mind with facts as the infusing of a life with high ideals, strong resolves, and exalted conceptions of duty both towards God and man.

Efficiency is the greatest word in national ideals of the present day. But its utilitarian application limits its value. Technical training, mechanical dexterity, organised industry—these are of great importance—but the decisive factor is the directing mind behind the machine, and the governing genius that controls the great industrial and social fabric. Germany claims to give the last word in efficiency in educational practice. But the whole civilised world with remarkable unanimity casts the words "German" and "Kultur" out of its mouth in utter abhorrence of the ideals which she would so ruthlessly impose upon the world.

Religion must take an integral position in the educational scheme. The Church must co-operate with the State, for the Church of God supplies a sanction, an influence, an ideal, that alone can leaven with exalted motive and altruistic ideal the baser elements in the national life. Religion must not be a mere subject in the curriculum—a something apart from the main object of the school. It must have a dominating place in its objective. Service to God will necessarily imply service to man. Religion

is not to be taught by mere imparting of abstract truths, but in the living, abiding, sympathetic, moving influence of the lives of the teachers, of the chapel services, and the spiritual influence of the Church under whose immediate influence the school is being conducted.

The question of definite Church Schools centres around the question of buildings and upkeep. It is a financial problem. Primary Schools can scarcely be established as a paying concern unless with large endowment or some Teaching Order. Yet let us note what Adelaide Diocese is doing. In 1917 it had seventeen Primary Schools, with 46 teachers, and a roll of 1508, a marked increase on 1916 according to the annual report. Only two of these schools are under the Sisters of the Church. This achievement is an indication of what can be done.

Secondary Schools are more feasible, for fees charged are sufficient to meet expenditure, and the demand for higher education is increasing at a great rate. Almost all the Public Schools, Proprietary and High Schools are full. People who can afford it are very ready to give their children every chance to secure a higher education. It is for the Church to cater for her own children. Melbourne Diocese is making great headway in meeting this demand.

In conclusion, let me sound the clarion call to action. We are living in times of great moment. "The Goth is at our gate" in more senses than one. Will we rise to the sense of our great spiritual heritage in the Church? The historic Church of our Fathers has always been a teaching Church. We often are chagrined at the way Rome steals our young people for their convents. But what are we doing? We stand self-condemned. Are we to rest content with a "do-nothing" or half-hearted policy. We criticise Rome's policy, but for them—it works, and it works wonderful results. Let us get to constructive work. Let us "launch out into the deep!" In numbers, attainment, position, wealth, our Church stands above all—can we not attempt and do and dare greater things in the sphere of Church education?

Mothers' Union.

A well-attended meeting of the Diocesan Council of the Mothers' Union was held at Bishops Court on Thursday, July 11th, at 2.30 p.m.

The Bishop presided.

An important letter was read from Mrs Maude, Central Secretary in England; in which the following points were referred to:—

1. The circulation of M.U. magazines.

2. The strenuous efforts being made by the Mothers' Union in England in defence of the marriage law.

3. The Young Wives' Conference. As a result of the discussion on point two, a sub-committee was formed to study the subject and spread information about it.

A discussion took place on the advisability of holding the Mothers' Union Annual Festival separate from the G.F.S. The decision was deferred till the next Council meeting.

Ruatoki Mission House School.—The Bishop spoke at some length on this subject. Referring to the leaflet inserted in the "Waiapu Gazette" for June last, he expressed his earnest wish that the Mothers' Union would help forward the scheme. He suggested that their contributions should go towards the furnishing of the Mission House. The secretaries undertook to put the matter before the branches.

The meeting closed with the Benediction.

Correspondence.

(To the Editor).

Sir,—Will you kindly find space in the "Gazette" for the following verses? Hoping they will prove as helpful to everyone who reads them as they have been to me, who learnt them "by heart" 60 years ago.—I am, etc.,

(Mrs) JANE DOAR.

Kiritaki, July 15th, 1918.

ON TRUE PRAYER.

Prayer is the soul's sincere desire,
Uttered or unexpressed.

The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on High.

Prayer is the contrite sinner's voice
Returning from his ways;
While angels in their songs rejoice,
And cry, "Behold! he prays!"

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword in the hour of death;
He enters Heaven with prayer!
No prayer is made on earth alone;
The Holy Spirit pleads:
And Jesus on the Eternal Throne,
For sinners intercedes.

O Thou, by Whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord! teach us how to pray!

—James Montgomery.

(1771-1854).