

CHURCH AND SCHOOL

THE UNITY OF RELIGION AND EDUCATION.

An Address By Rev. C. A. Sykes, B.D., to the Kingston School Teachers—The True Teacher is a Minister of Religion.

The following address by Rev. C. A. Sykes, B.D., of Nydenham street Methodist church, on "The Unity of Religion and Education," was read before the recent annual convention of the Kingston Teachers' Institute. We meet to-day in the happy companionship of the larger life which church and school were instituted to express, and which such institutions as this are designed to strengthen. At such a point of meeting where the paths of education and religion join, and where one pauses at the crossing of the roads, it is inevitable that he should glance along both these straight highways of human life as they traverse the hills and valleys of experience, and should enquire whether each road directs the traveller and which way is that to go. What is the relation of education to religion? How far do these two highways coincide and at what point do they part? Do their diverging tracks involve a lasting separation, or do the roads meet again as they approach a common end? What is to be religious? When one hears of these questions raised we may well imagine that he is threatened with a renewal of the long-protracted debate concerning the relation of science and religion—a debate on whose issue the life of the Christian church has often been supposed to depend. What was to become of religion in an age of science? How could the Mosaic Cosmogony be adjusted to the doctrine of evolution? Was there room for miracle in a world of law? What was left of the Bible if its origin and prolonged continuance were thoroughly explored? Must religion be dismissed from attention by a modern educated mind as a survival of the pre-scientific view of the world? Such have been the questions of several generations, and these bitter and prolonged controversies necessarily involved much temporary doubt of mind and distress of heart. The adjustment of religion to the habit of mind of an educated person was often a painful process and often an impossible task.

Controversy Is Past. Fortunately for us all, however, this controversy between science and religion has had its day and the pathetic history of superstitious antagonism of misplaced loyalty now interest only a few belated materialists and a few overzealous defenders of the faith. The chief privilege of the serious-minded youth of to-day lies in the fact that he is not likely to be involved in this heart-breaking issue between his spiritual ideals and his scholarly aims. Philosophy, science and theology are all committed to the problem of unification. Nor has the issue of this momentous conflict been a true, as though each party had withdrawn to its own territory and were guarding its frontier against hostile raids. Science and faith have discovered a common territory which they possess, not as rivals, but as allies. Faith has committed itself to scientific method; science has recognized that its work begins in faith. C. D. Evans, the one of the greatest American philosophers in his *Psycho-Elements of Religions* Faith, says: "The world of science is a world of faith. . . . The faith which is the basis of religion and theology is only the extension and completion of the faith that the universe is a perfect and organic whole." Thus the most alarming intellectual conflict of the last generation has already become of merely historical interest to the thought of to-day. A recent census of preaching on a certain Sunday in a certain Christian communion disclosed the encouraging fact that of all the sermons preached that day but one had concerned itself with the controversy between science and religion. No sooner, however, has this issue between science and religion been dismissed than a new and not the less serious question opens concerning the very habit of mind, the instincts and prepossessions of educated people, in their relation to the religious life. Have we not here, it is now asked, two ways of human discipline which are in their very nature and principles, distinct? On the one hand is education—a gradual, progressive, continuous work. Classical scholars, I am told, do not favor the etymology which finds in the word *educare* the thought of nature—the reducing or drawing out of the pupil's mind. Yet classical writers certainly emphasize this aspect of the teacher's work. Education to Plato was nurture. The lower desires, he says, are wild, and must be trained. The eye of the student must be turned toward the light. In short the object of education to Plato is personal, ethical, spiritual growth, and the ends of education are manliness and self-mastery, balance, soundness of mind. Education is the word applied by Roman writers, not to intellectual training only, but to the care of children, to the nursing of young, to the providing of imperishable food—the assisting of a growth from within, involving patience, and faith, nurture and time. Whatever, then, may be the etymology of the word, education is not merely instruction, or the building up of knowledge; it is the building up of the scholar's mind, the bringing the mind to self-consciousness, the birth of the intellectual life. The quality of education is not to be defined through the subject of education, but through the effect of that subject on the student's mind. The subject is most educative which draws out the student. No student continues to education if it be mechanically, repressively or stupidly taught. The end of education is not information, but inspiration; not facts, rules, tables, but insight, initiative, grasp, growth, character, power. Physical science may be the summons of education to one nature; classical training to another; technical skill to another, and all are justified in education, not because they are old subjects, or new

subjects, or academic subjects, or bread-and-butter subjects, but they awaken the pupil's mind. The great word of modern thought, evolution, is but another word for education. Education is the evolution of the individual; evolution is the education of the race. And meantime, what is religion? According to the still surviving tradition of many churches, religion is not a process of evolution, but a process of revolution; not a way of education, but a way of transformation; not a growth, but a surprise. It delays its approach, it is inaccessible to the natural state of mind, or the natural qualities of the child. It springs upon one out of the mystery of the universe, it shines on one with a sudden flash of light, as on Paul by the Damascus road; it revolutionizes his nature; it is a second birth. Life is like a ship with water-tight compartments, in one of which we carry the habits of our education, and in the other of which we may say our prayers, as Erasmus is said to have dismissed from his mind the methods of his laboratory when he went to worship in his little Sandemanian chapel. Here and there, indeed, the roads of religion and education may meet, but they cross, as it were, on higher and lower levels, where the collision of thought which might occur at a grade-crossing may be happily escaped.

Now it is unquestionably true that the experience of religion is often tumultuous and sudden, surprising, the birth of a new life, the birth of a new power. The history of conversion is not the history of an illusion or a fever. The growth of Christian virtue as Bushell remarked, is not a vegetable process. But are not the same incidents of crisis, revelation, awakening, birth to be observed in the history of education? Does there not arrive in many experiences of the intellectual conversion, the starting into life of an unused capacity or desire? Education is not inconsistent with regeneration. The development of the mind is made picturesque and dramatic by the frequent disclosure of new aspects of truth which beckon to the student as new vistas of beauty surprise the traveller at a new turn of the road. Nothing is so delightful to watch in the life of a school, and nothing so fully rewards a faithful teacher, as to observe this awakening of a young mind to the persuasiveness of the truth; this transformation of lifeless matter into positive and commanding interests. The mind is home again; the youth, like the prodigal son, comes to himself, and the teacher says, this, my pupil, was dead and is alive—again; he was lost and is found. Under the same law, though with profounder emotional experience, occur the rebirths of the religious life. Sometimes, indeed, they are the startling convulsions of nature, volcanic and unanticipated, breaking in upon the normal habit of the soul, as a sudden volcanic eruption overwhelms a sleeping town. Yet these critical upheavals of the human spirit are no more typical of the religious life than they are of the process of education. A volcanic eruption is not representative of the order of nature; its position is true, then, the method of religion must proceed in the same way which education implies, and must, in the main, follow the same road. And what is the faith which justifies the could be more exaggerated than the old faith—a faith in the truth, and in the faith in the persons? The teacher believes, first, in the dignity and significance of the truth. Every expression of the truth, however insignificant, deserves recognition and respect as the education which leads from the less to the greater, from truths to truth. That is what gives to the teacher his patience. He does not expect to educate the mind all at once; he has heard the great saying, "He that is faithful in that which is least, is faithful in that which is much." The teacher makes himself servant of the least of truths for the sake of the greatness of the whole truth.

The teacher believes, secondly, in the capacity of his pupils to learn, in the responsibility of truth when fully presented, in the possibility of a kindled interest and a determined loyalty. He believes in these young lives even when they do not believe in themselves. Neither their dullness, nor their indifference, nor their wrong-headedness overcomes his faith in their interior, which he adapts to truth, and as given for him to educate. Thus, in education the growing mind meets the growing truth, until at last the things that are in part—the partial truth and the partial mind—are done away, and the whole mind and the whole truth meet face to face, and then the process of education is complete.

If this is education, what we ask once more, is religion? Religion, we must answer, comprehends these same acts of faith; and by the completeness of this two-fold faith, religion, like education, is to be judged. On the one hand, religion rests on revelation of truth; faith in its growth from less to more; faith in the real will, in due time, open into the ideal. If there is any mistake in the teaching of religion which has alienated from its influence great numbers of young minds, it is the mistake of demanding full-grown religion from half-grown life. It is a pedagogical error of which no skilled teacher would be guilty. Education must begin, not with the abnormal, the unrecognizable, the remote, but with the natural, the near, the familiar, the elementary. Education proceeds from the demonstrably known to the less obviously unknown, from the geography of the neighborhood to the map of the world, from the observation of the flowering field to the comprehension of the planets and the atoms.

The same demand is laid upon religion. It is preposterous to expect from the child the conviction which mature experience alone suggests. To thrust upon young lives a demand for emotions or opinions which are unreal and premature is to encourage weak habits, to hypocritize, and strong minds to reaction. Religious education takes the facts of the spiritual life just as they are, imperfect, unformed, elementary, and draws out their significance and suggestiveness. It lays on a young mind no complication of conformity,

no conventional system. It says to the child, "Here is your life with its real experiences, its doubts and fears, its ambitions and regrets, its duties done and undone, its desires for generous service, its repentance for foolish mistakes. It is not to be expected that these acts will adjust themselves outright to the prevailing moral canons, or confessions. Take the facts as they are, recognize them, harmonize them, follow them, obey their admonitions, listen to the teachers who understand them, and by degrees, stumblingly indeed, and with many mistakes to correct along the way, the process of your education will proceed, through the truths you possess, to the truth which shall make you free. The Spirit of the Truth, the Helper, shall guide you into all truth."

How wonderful was this pedagogical instinct in Jesus—Christ! How reasonable both His friends and His enemies were led to call Him Teacher, so that the word is applied to Him more than forty times in the New Testament. He believed in the growth of the soul from an elementary obedience to a sufficient faith. The figures of speech through which He would teach His doctrine of the kingdom are almost invariably figures of growth: the mustard seed; the leaves, the sower; the blade, the ear; the full corn. He begins where people are; he uses the little to make it much; he puts small attainments at interest. Even the single word "Scribe" and Pharisee were enforcing a system; Jesus was nurturing and watching a growth. The one is the method of the hothouse, the other is the method of the open air. The one was artificial, the other was natural; one was religious instruction; the other was religious education. So as though a man should plant corn in the kingdom of God—says Jesus—as his field and the seed should spring up and grow, he knoweth not how. This is the miracle with which rational religion surprises the discouraged soul. The seed of loyalty, once planted, growth up, one knoweth not how, and the truths which once seemed fragmentary and meagre ripen into a harvest of reasonable faith.

Reasonableness Is Needed. On the other hand, religion, like education, demands faith in the capacity of the individual soul. The work of a teacher becomes simply heart-breaking if he is not sustained by faith in the intellectual life of each young life. Somewhere, somehow, beneath the dullness and the inertia of the most unresponsive mind there lies, he believes, an interest in something, and to discern that point where the mind touches reality—to draw out the intellectual life as by the magnet of a compelling truth—that is the challenge which the true teacher welcomes and obeys. And precisely this act of faith in the soul marks the beginning of religious teaching. As one surveys the dealings of Jesus Christ with the varied types of persons who claim to be his disciples, what is more impressive than the faith He has in them? He believes in them before they believe in themselves; He claims them before they think themselves fit to follow Him; He takes a man where they are, and by His faith in the intellect of them more than any one, but He believes they could become.

If any leader of men ever had a right to give up any follower, certainly Jesus was justified in setting off from fellowship the unstable Peter. He knew that any man seem less like a rock and more like a sand which the rising tide of opportunity sweeps away? Yet Jesus sees even in this same man the capacity for leadership, and he gives him, he shapes the sand into firmness until it becomes a cornerstone and verifies the promise which to many a heavier man, "He that is faithful in that which is least, is faithful in that which is much." The teacher makes himself servant of the least of truths for the sake of the greatness of the whole truth.

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broaches, there is manifested the ability to lift the universe. So it is in the growth of the soul. The light which is one with the light from above. What is revelation to the individual is education for the race. This is the truth which most dignifies the history of the Society of Friends—the truth of the normality, reality, accessibility, imminence, of the revelation of God to the personal soul of man. "The early Friends," wrote one of their historians, "made a practical experiment of Christianity from the inside. The secret light that shone in the heart was a revelation of God; the least streak of dawn which began the heavenly day." The Inner Light is described by George Fox, now as the "Christ within," now as the "Seed." It is from within and yet from above. It is I yet not I, but Christ that dwelleth in me. "God has given to us, every one of us in particular," he says, "a light from Himself shining in our hearts and consciences, and we have found this light to be a sufficient teacher to lead us to Christ Jesus."

The Teacher's Attitude. Such, then, is the aspect of religion which for the moment concerns us. Religion is education. It is impossible, however, to dismiss the analogy without observing in a word its other side. For it is also true that education is fundamentally one aspect of religion. It is often debated whether education should be wholly secularized, or where there be superadded to the programme of education some teaching of the principles of religion. Nothing could testify more plainly than this debate to the prevailing misinterpretation of the nature of religion, if as is often assumed religion is a matter of theological dogma or ecclesiastical rule, then certainly makes a field of knowledge which may be divided from the work of the school and the university, and reserved as a field of the church. When, however, it is thus perceived, to detach the method of education from religion, the only rational answer which can be made is that such a separation is essentially inconceivable, education is itself a religious work. The relation of the teacher to the youth is not mechanical and occasional, as though the young mind were a pump from which an intermittent flow of knowledge may be laboriously drawn. The teacher, as we have seen, stands before the undeveloped capacity of the scholar, as an agent in the evolution of a person. He is a laborer together with God, a participant in a creative work. What sustains him in the routine and detail of his task is the reverent sense of this participation with the eternal. He works by faith, not by sight.

When a mature teacher looks back on the process of its education, what are the incidents which seem significant? They are the moments, perhaps infrequent, when through the forms of teaching there flashed some suggestion of the meaning and uses of life. And how did such disclosures arrive? They proceeded from the teacher, who were able to impart themselves and to draw out one's hesitating nature into loyalty, discipleship, appreciation of the beautiful, reverence for the truth. But this communication of power is of the very essence of the religious life. This which redeems one from being a book-worm, a critic, a pedagogue, a cynic and shows one how to be a scholar, an idealist, a person who is the beginning of religion. The Holy Spirit, the Spirit of the Truth, the Spirit of education. The true teacher may reverently repeat what Jesus Christ himself said of Himself, "No man cometh unto Me, except the Father draw him." The issue of education is the great confession of St. Paul, "The Spirit beareth witness with our spirit that we are the sons of God," and so education, when its process and end are revealed, is religion.

When, an academic community perceives that education is itself a religious task, then there need be no further debate concerning religious teaching in the schools. It is already there, just as health and good air and appetite and hope and laughter and duty are there, and the spirit of education expands, "it breathes the atmosphere of the Spirit of God." When a teacher takes up his work, not as though he were one cog in a machine, but as though he were a person among persons, a laborer together with God, in the unfolding of a youth's nature, called to unveil within the truths which perplex men, the Truth which makes men free—what is this but one form of the Christian ministry, a priesthood ordained to teach the religion of the educated mind? Life, such a teacher demonstrates, is not divided and discordant; it is harmonious and one. That which on its academic side is education, is on its human side religion. One is not a teacher except he kindly, waken, communicate the conviction of personality, show the way of the spirit of truth, but he who is thus a teacher is at the same time a minister of religion. As Matthew Arnold said of teachers like his father at Rugby:

"Servants of God"—or sons
Shall I not call you? Because
Not as servants we seek
Your Father's innermost mind,
Who unwillingly sees
One of His little ones lost—
Yours is the praise, if mankind
Hath not as yet in the march
Fainted, or fallen, or fallen,
See! in the rocks of the world
Marches the host of mankind—
Strengthen the wavering line,
Stabilize, continue our march,
On, to the house of God."
The true teacher verifies what was spoken of Jesus, "When he putteth forth His sheep, he goeth before, and the sheep follow Him; for they know His voice." Over the hills and the valleys of thought the teacher goes before his little flock, until at last the truths of the various shepherds along the paths of education meet at the cross-roads where education and religion join; and those that have heard the voice of the faithful teacher find themselves in the great company which moves together toward the fold of truth, following the shepherd of souls.

Many a man is sorry he had his own way after his wife let him have it.

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There is no waste of coal in "Sunshine" Furnace.
Circuit of radiator is so complete, and air-circulating space so large, that every bit of heat-energy is quickly absorbed and quickly deflected on the circulating cold air, which is thus quickly heated and ascends through the hot-air pipes to rooms above.

The check-draft of a furnace is situated on the smoke-pipe. When this draft is closed—especially on an "ordinary" furnace—heat particles can escape up chimney. When check-draft is opened the incoming cold air from the cellar drives all heat particles back into furnace proper. If the grates and fire-pot of furnace are not constructed properly, there's a clogging and gathering of ashes, and fire does not burn up readily. If no provision is made for gas escape, the check-draft must be left closed indefinitely—a waste of fuel.

There is no waste of coal in "Sunshine" Furnace.
No clogging can take place in the 4-piece grate, no ashes can gather on the straight fire-pot walls, and the Automatic Gas Damper makes every provision for the escape of gas; consequently, check-draft can be opened shortly after cooling and all heat-energy saved for radiation.

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