

beauty—fast by the throne of the Eternal.

Perhaps the most notable example of culture and all that was best in education was Johann Wolfgang Goethe, yet the serene height he attained did not free him from earth-born disquietude. His best interpreter and ardent admirer, who says this man "vanquished the world and shone above it in help like a sun," also adds that a "nameless unrest, the blind struggle of a soul in bondage, a high long-ing discontent, almost drove Goethe to despair." I know not what your opinion may be on this subject, but I frankly admit, that if the present life be the "all and the end all" of our existence, that there was good reason for the great Frenchman, when reviewing the path in which he walked for so many years, to doubt that it was the best. Let me not be misunderstood. What I refer to in this discourse, is education in its most comprehensive sense, involving as it does the development of our whole being. It includes all that pertains to the evolution of character. It is more than religion, for religion is only a part of it. The development of the higher faculties transcends the sphere of the actual, for it can only be the growth or outcome of some faith in the ideal. Deny the objective existence of an ideal world, and education is a poor investment. Why should I live a life of self-denial to form the character of myself and others, while destiny is saying, "Why dost thou build the hall, son of the winged days? Thou lookest from thy towers to-day. Yet a few days and the blast of the desert comes; it howls in thy empty court and whistles round thy half worn shield." Would it not be better to give up such fruitless labour, crush out aspiration, banish dreams of wisdom and virtue, adjust myself to my prison, laugh my bitter laugh, eat, drink, be merry, and await to-morrow" nothingness?

"My own dim life should teach me this,
That life shall live for evermore,
Else earth is darkness at the core,
And dust and ashes all that is."

If you, therefore, ask me what reason can I give for saying that all men should be educated, my reply is that I believe in the supreme excellence of wisdom and virtue, and have faith in the intrinsic

worth of man and the infinite possibilities of his nature. I think it is Emerson who says that in every noble soul there is a belief that virtue is a sovereign good that should be sought for its own sake. Why does the patriot think that his own life and the lives of thousands of his fellows should be given up for the welfare of his country? Why does the virtuous man prefer death to dishonour? Is it not the conviction that the great end of his existence is to glorify the good? Is it not the belief that the law that maketh for righteousness is of highest importance, and that to be in harmony with it, everything, even life itself, must be given up? Hence the great motive for education is that perfection is an end in itself—the highest good—and that everything must be sacrificed by ourselves and others to attain it. It is a belief in this that makes heroes and martyrs. All actions that do not spring from this motive are more or less selfish. Man when he acts purely from it is God-like. Then, and only then, does the divine shine in the face of the human, illumining it with more than earthly radiance.

If the aim of education is perfection and the motive for it the glorification of good, then of all things it is the most important. You may think that I am asserting too much, but I am not saying more than Milton said. The great English poet, in the language of the old theology, says: "The end of all learning is to repair the ruins of our first-parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him as may be the nearest, by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection." If you carefully study the meaning of this fine old sentence, you will perceive that it virtually contains all I claim for education. It simply means an imperfect being to be trained to know the good and love it for its own sake, and by the practice of virtue with faith in the unseen, to become perfect.

Leibnitz said, "Give me for a few years the direction of education, and I agree to transform the world." If my argument is sound, the only hope for