

come by our Knowledge?—The Personality of God.—The Verification of Beliefs.—The Emotion of Conviction.—Memory as an Intuitive Faculty.—The Relation of Will to Thought.—Matter and Force.—The Absolute.—The Nature of Things in Themselves.—The Nature of the Moral Principle.—The Evidence of the Miracle of the Resurrection.—The Arguments for a Future Life.—Hospitals for Incurables from a Moral Point of View.—Double Truth.

“The article kindly volunteered by Mr. Hutton was suggested by him, not as a portrait of any actual meeting, but as a reminiscence of the sort of debate which used to go on. Its faithfulness is remarkable, except for the omission of his own valuable part in the discussion.”

RELIGION IN COLLEGES.—We publish Joseph Cook's strong prelude in view of the great interest which this subject awakened lately in the religious press of the United States. The day of prayer for colleges and the recent discussion at a meeting of the Nineteenth Century Club, in which Presidents Eliot and McCosh were the prominent figures, have served to bring the question to the front just now. The President of Harvard agrees with the President of Princeton as to the worth of religion as a practical force in college life; they differ on the question of the amount of the legal sanction and official enforcement with which the cause of religion should be upheld,—one advocating perfect freedom and no official recognition, and the other holding that God and Christianity should be recognized and respected. The whole tenor of the press articles has been to show that there has been great improvement in the moral atmosphere of colleges. College barbarisms, such as hazing and practical joking, have been dying out. In the denominational colleges there are a larger proportion of students professed Christians. In 1813 only two or three students at Princeton were members of the Church. To-day there are 435 students in attendance, and 204 are members of some Church, of whom 50 have the ministry in view.