

character be the highest of all philosophies and for the gravest of reasons that the friends of christian education with one mind and one voice contend that secular education is imperfect and incomplete unless united and subordinated to the religious element. I held that it education is anything it can be defined ; and from what I have attempted to sketch it out to be I will now enter upon giving its definition, draw an inference, and then conclude.

From what I have laid down education is something objective and embraces all knowledge because its subject-matter takes in and amply realizes all truths. Between this vast and varied expanse and our minds there are a due conformity and fitting adaptability, because our intelligent minds know and perceive truth in whatever posture. Therefore existing truths and all realities act on our minds owing to the irresistible attraction emanating from their beauty and power. And it is the spontaneous activity of the mind in its exercise upon the truth that opens its avenues, forces its development, enlarges its grasp, illuminates its faculties, draws its assent, transmits to and acts on the heart, moves and influences the will, moulds the character, and stamps the bright image and radiant emanation of the divinity on the whole soul. Education elevates the nature of man by raising the mind to feed on subjects of the intelligible and moral order ; it teaches how to subdue and regulate the precipitant course of inordinate appetites ; how to subject the passions to the government of the will ; the will to obedience to law and authority ; and all law and authority in perfect conformity and due subordination to the Divine Will. Its subject-matter contains truths of the supernatural order vouchsafed to ennoble and redeem fallen man and to govern in their action all the natural sciences ; to give each its individuating principle and homogeneous character ; and to render all truths eloquent and persuasive whether in their passive reception or active comprehension. Its definition admits of an almost endless analysis. Its different branches have a division of labor among themselves, and act in relation to the whole and to each other. The study of the one renders the mind habitually disposed to act its part without difficulty in the other. There are a convenience and perfect agreement between each department of knowledge. There is a mutual interchange or unrestricted free-trade caused by the licit gravitation of the results and deductions of the one upon the other for its illumination and perpetual guidance. There is an aerial bridge invisibly yet palpably spanning from the confines of nature to the realm of grace, penetrating the hiding yet protecting veil on the thither side of which all truths in peaceful friendship and indissoluble union dwell. There is a solidarious compact