

parts of knowledge proceed from God and lead to Him.

On the one hand, we are not to put religion as a substitute for science, we are not to say that, because we acknowledge the government of God, we need not trouble ourselves to investigate the secrets of nature. We must be students and thinkers, men of devotion and labor.

On the other hand, we are not to do any part of our work in a secular spirit, we are to do it as servants of God and of the Lord Jesus Christ, and of His holy Church.

It is not for me to enlarge on this subject; but as one who is now the senior member of the teaching faculty, and who has taught here for about half a generation, I may be allowed to testify that we who are teaching here value the system which we are called to administer, and would not have it altered, although we long greatly to see it strengthened and further developed. We are thankful for all the religious privileges which we enjoy, for our daily services in this beautiful House of Prayer, and should regard the loss of these privileges as a calamity. God grant that we may ever more fully accomplish the work to which we have been called.

But once more, these considerations speak also to the students of the College, the fruit of all our labors, who must ultimately prove the test of the real value of such an institution.

It is obvious, my brethren, that the design of a College like this must be to send forth into the world those who may be called Christian gentlemen. If we succeed in this, we have herein the proof that the blessing of God has been with us, and the pledge that it will be with us in the future. If it could be said, and I trust it never will be said, that we sent out those who were neither Christians nor gentlemen, then Ichabod would be written on our walls and our doom would be sealed. Let us all remember that for whatever may be the outcome of our work here, we are all of us, jointly and individually, responsible, from the oldest to the youngest. Every thought and word and deed of ours is going not only to the formation of our own characters and the doing of our own work, but is determining the destiny of this place of learning. Every duty faithfully performed or neglected, every work done half heartedly or devotedly,—all have their record in our lives and in the history and destiny of our university.

EDUCATION AS AN AID TO LABOR.*

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AS so much time and money are being annually spent on education, it is necessary that we should constantly keep in mind the ends to be achieved by it, that we may so judiciously adjust our labors as to produce the most fruitful results.

Education is defined as "the harmonious development of all the faculties

with a view to their fullest and noblest use." It is then both a good in itself and also a means to an end—a good in itself being necessarily and naturally accompanied by happiness—and it is a means to an end inasmuch as it trains the faculties for use. One use, as my text indicates, and no inconsiderable one either, is to aid labor.

Most parents are desirous that their children should be well educated, or have the "education of a gentle-

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