

"The heavens declare the glory of God, and the firmament sheweth His handiwork;" or in the spirit of the French atheist who said, "The heavens declare only the glory of Laplace and Leverrier?" Ah! yes; it does make a difference—an incalculable difference—a difference that can be measured only by celestial diameters.

7. I plead for a recognition of the religious element for the sake of the nation. Matthew Arnold has told us that the hope of the world is in its sages and its saints. In other words, Wisdom and Righteousness are the twin forces to save society from corruption and decay. The remark is good, though not particularly original. The principle was recognized by God, if not by man, far back in human history. Ten righteous men would have saved Sodom; the seven thousand who had not bowed the knee to Baal were the conserving force in Israel; and this consensus of Old Testament teaching is emphasized and confirmed in the New by the declaration of Christ concerning His disciples, "Ye are the salt of the earth." The future of this nation—its purity and permanence—will depend upon the extent to which all its institutions—social, commercial, political—are permeated by Christian principles, and this, in turn, will depend upon the education we give our sons and daughters. He must be blind indeed who sees no necessity for higher and better principles in both political and commercial life. Unless there be improvement in these directions the future forebodes disaster. In the school as well as in the home the remedy must be applied: Christian principles must be interwoven with the moral fibre of our sons and daughters in the process of education, and not be put on as a convenient veneering afterwards.

The issues are far more serious

than most persons seem to know. The real question as between the Christian and the secularist in this land is not the inspiration of the Bible, and the thousand and one questions which grow out of that; but it is whether the spirit of our educational system is to be secular or religious, and whether it is to be controlled by the Christian or by the secularist? Some one may say I am putting this too strongly; but there are numbers of people who are by no means sceptics, and even many who claim to be Christians, who think that religion is out of place in school or college. But a moment's reflection will show that such persons, whether consciously or not, are putting themselves on the infidel's platform, and are reasoning along his lines. The only difference is that, while he perceives the logical outcome of his argument, the others do not. He demands a purely secular education; they join with him, though not with the same end in view; but while the methods are alike, the results cannot be widely different. He would have a nation of atheists, made such by their education; they would have a nation of Christians, who are such in spite of their education. He would annihilate all belief in the existence of a personal God—all respect for His character—all reverence for His law; they would retain these things in the Church and the home, though joining to exclude them from the college and the school. But the result is the same. Between them both, Christ must seek the shelter of the manger, because there is no room for Him in the inn. He must be relegated to the companionship of the ignorant and the lowly, because they can find no room for Him in the misnamed culture of this age.

In the army of cultured teachers who serve in the schools of this Pro-