

right reason can deny the fact that Theology is a branch of knowledge. How, then, can a University properly exist, which does not embrace within its category of studies, a subject so important as Theology? It is, therefore, inconsistent for an institution to call itself a University, and at the same time exclude Theology. If it exists in such a state, it admits that the province of Religion is very barren of real knowledge, or that, under such conditions, an important branch of knowledge is omitted. It must be admitted that there is nothing to learn of the Supreme Being, or that the University calls itself what it is not. And, further, a University excluding Religion cannot possibly be what it claims if there is a God,—for the very meaning of the word includes God. Knowledge has its very source in God Himself; and how could that source be excluded from a University course whose aim is knowledge?

Theology is certainly a branch of knowledge, for it has its very source in God, and permeates into every science. Consequently that science, which treats of the source of all knowledge must certainly be embraced in the pure University course.

Now, let us see what bearing Theology has upon the other branches of knowledge. We all understand that it is really a separate science in itself, as distinctly marked in its own province as any. But let us see if its influences are not excellent. Truth is the object of knowledge of every kind, and Truth deals with facts and their relation to each other. Knowledge forms one whole, not many, because its subject matter is one; and, as God is the Creator of the world, he has so implicated Himself with it by His very presence in it, His dominion over it, and His impressions and influences upon it, that we really cannot contemplate it without contemplating Him. If, therefore, God in His creation is so essential in every part of it, the science of Him, or Theology, must necessarily exist in a pure University course including all sciences. He is the very fountain of all knowledge, and, when the study of Him is left out of the University, the most essential part is taken away. The first principle, then, for the establishment of a proper University, lies in the establishing a chair of Theology affording the youth the opportunity of studying those essential principles of the science of God, the founder of all things.

Theology, in its foundation and extensiveness, bears a most important influence upon all other sciences, and has a tendency to enlarge and purify them; and, since it holds such a prominent place among them, and its foundation upon truth itself is so firm, it can-