

tradition, the other group putting into practice the doctrine that all knowledge is derived from human experience and human reason. But whatever the universities may be in name—Christian or infidel—the fact is that a large percentage of the graduates of nearly every university are not believers in the efficacy of prayer. In the main, however, the Christian university may be said to graduate men that believe in a God that takes an interest in human affairs, while the non-Christian university, as a rule, graduate men that hold the opposite view.

This is the gravest question in connection with education as a science. A class of living philosophers are endeavouring to divorce educational principles from the idea of a Supreme Being ; and the results of their labors are already being realized. A large proportion of the professors and school-masters of the present time are carrying into effect the doctrines of these philosophers. Now it seems to me that, while it is desirable to make use of truth as soon as it is discovered, for the betterment of man's condition, yet, at the same time, it is advisable to make haste slowly. The end of education must ever be kept in view. Love, faith, and hope are elements of man's nature that must not be disregarded. To live completely means far more than to know how to preserve one's life directly and indirectly, or how to make money, or how to bring up a family, or how to rule a nation. All of this knowledge is vain if it takes away man's heart-faith in God and the hope of life beyond the grave. On the other hand, to increase faith to an abnormal extent, tends to dissipate the intellectual powers. Now the problem is to reconcile these two opposites.

It has been generally conceded by the best thinkers that the hypothesis of evolution—perhaps it is not assuming too much to say the theory of evolution—involves the idea of a moving force working through all organic changes, regulating all laws of life either directly or indirectly. Mr Spencer in his "Data of Ethics," and also in the appendix to his work on "Justice," expresses this as his opinion ; and John Stuart Mill has expressed a similar view. Now, in the absence of scientific knowledge concerning the unseen, moving force, man's desire to worship, to express gratitude for the life that he enjoys, must be appeased. Since by the study of evolution we learn how to assist nature in the process of development, we naturally look to evolution for information on this subject. But we look in vain. Evolution leads us to the border grounds of the unknowable ; while science tells us that it is not advisable to introduce into education principles that are not proven laws, or to act on hypotheses before they are verified.

Now, although we have no scientific knowledge concerning the Christian's God, the fact remains that there dwells in man's nature a longing for immortality. Should the conditions be so arranged in the educational process that the student may allow