

ledge" is stored, which can be drawn upon at pleasure, but which has no effect upon the texture of the vessel; that whether the contents are healthful food, corrosive acid, or deadly poison, the glass remains uninjured. This is a terrible mistake. Knowledge introduced into, and impressions made upon, the mind do not remain distinct from it. They are woven into the very texture, so to speak, of the mind itself, giving new directions to thought, new colourings to our perceptions of truth, and a new bias to the moral nature. Moreover the years usually spent at school and college are the very years when the human mind receives its most decisive bent; when teaching, combined with surrounding influences, will do most to determine what the future character shall be—the years, in a word, when thought crystallizes into lasting conviction; when a permanent direction is given to moral tendencies; when habits both of thinking and acting receive a bias which is not easily changed.

4. An education which excludes the religious element is fraught with peril to the State. The foundation of national safety is national virtue, the moral sentiments of the people, rectitude in the private life of the citizen. But moral sentiments and moral rectitude must be sustained by adequate moral forces, and these Christianity alone supplies. To quote the emphatic language of Washington—"Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." All history testifies that intellectual culture is no safeguard from moral vileness, ending in national degeneration and decay. Egypt, once in the van of civilization and learning, is to-day "the basest of nations," and the once mighty empires of Greece and Rome tell the same sad story. Where

shall we find such philosophy, such oratory, such art, as in the land that gave to the world a Homer, a Pericles, a Demosthenes, an Aristotle? Where shall we find such jurisprudence, such statesmanship, such eloquence, as in the empire that could boast of a Justinian, a Cæsar, a Cicero? But where are Greece and Rome to-day? They have fallen. Their civilization lacked the conserving element—the salt was without savour, and was cast out to be trodden under feet of men.

Such examples are full of warning. The causes which led to national downfall then are in operation to-day, and history may repeat herself nearer home than we apprehend. If our civilization is to be progressive and permanent, if our institutions are to rest upon solid foundations, if freedom is to

Broaden slowly down
From precedent to precedent.

if our liberties are to rest secure in the guardianship of public morality, our schools and colleges, where the leaders of thought are trained, must be permeated through and through with the principles of New Testament Christianity. In the words of De Tocqueville—"Despotism may govern without religious faith, but liberty cannot." A lofty morality is the only sufficient safeguard of the liberties of a free people, but "morality," says Dr. J. P. Newman, "without God as its authoritative reason, is but a social compact, a human stipulation, to be broken at will or enforced against will."

If I were considering the case of a pagan nation, my proposition would be conceded almost without demur. Let us take Japan as an illustration. There a vast nation has suddenly awakened from centuries of intellectual slumber. They have thrown open their gates to Western civilization, and the most marked feature of