

government rose supreme, and the existence and safety of the community was secured.

To pass now to the discussion of the government of the individual members of the community, we enter a wide and more difficult field.

To discuss by what motives men are governed in their actions, or on what principles they obey, would be unnecessary for my present purpose. All we require to investigate is whether there has been any change in the basis of motives, and what we may fear from its results, or how such a change can be directed by education. It may be safely stated that a general motive has been a religious one. A man's conduct has been guided by his religion; as revealed to him, or taught to him by one who has made the matter a study. A man has done right because he believed it to be right, and because in doing wrong he would suffer punishment in this life or in a life to come. It is in the shifting of the nature, or order of this punishment that to some our common safety and existence is threatened.

We had in earlier days a very strong definition of this punishment, or hell. The definition was taken from the Bible, but through its many expositors the definition has been subject to changes. Some men have denied, some have modified its previously defined character; these latter, too, among theologians. Recently we heard its awful character, being questioned by an able theologian in Toronto, officially in his church, and its previously conceived nature modified. Other theologians have discussed it both here and in the United States, while quite recently the subject has caused a marked interest, from two sermons delivered at orthodox Westminster Abbey. Is this discussion going to prove dangerous in its results, can these be avoided, or is there any cause of alarm?

As to the result of the discussion, I was much struck with a story, related by way of satirical argument, which appeared in one of our newspapers a few mornings ago. The story related a conversation between two negroes. One of them purported to read from a newspaper a statement to the effect that there was no hell; the other, after a few remarks, expressed an opinion that if such were the case, every second house would be a court house with jails between them. Such an argument appears to be the only one the

alarmists can use, and is shown in its full force. The two negroes are uneducated men. It is they alone whom the alarmists fear. Abolish hell with all its old concomitants, and all security is gone. The country will be filled with lawless men. They have only been kept within bounds, through fear; remove this and all is gone.

But these men are only the unfortunate ignorant ones, and hell or punishment is not to be abolished. Its character may be changed. The educated have already admitted the change. They have been doing right, not through fear, but from reason. It is the knowledge acquired by education, and by religion if you will, that causes them to do right, because of the ill results that would follow to their fellowmen, and the punishment or ill they would suffer themselves. If, then, there is nothing to fear from the educated, the remedy as to danger from the uneducated is known. Educate them in the principles of government; give them enlightenment. The mind well trained or moved to thought is all that is wanted. With this, too, their road through life will be easier. They will have risen from a state of bondage or slavery, from a state wherein their action was guided by fear, to a state of freedom,—to a state wherein their action will be guided by intelligence.

There is much yet which might be said on the particular advantages accruing to the individual from education.

It is a very difficult thing to define education and its limit, or how far study may be necessary.

The age is one of division of labor, and many are prone to neglect a study, because attainment in it seems impossible.

The age is also (if one may use the word) too precocious. Young men are too eager to enter active life in satisfaction of those desires which are too often of empty enjoyment. In active life the young man is thrown on his own resources, in too many cases, with an undeveloped mind, immature powers of judgment, and lacking power of discretion. He may break down and become a failure, he may succeed and attain his end, but yet what enjoyment has he there proportionately to what he might have had?

We all agree in placing the limit of education at least at school. After this we differ.

The young man entering mercantile life