

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—  
BISHOP P. MACLAGAN.

#### RECOGNITION IN HEAVEN.

ONE of the grand points in which the Word of God differs from other scriptures, is its silence in regard to the details of certain matters that are positively revealed in general terms. The Bible differs also in this respect from the conception most men would form of the things desirable to reveal and conceal concerning the world beyond the grave. "Such laboured pictures of the state of the dead as we find in HOMER, PLATO, VIRGIL, are entirely absent from the literature of the Bible," says an eminent sceptical author, who might have extended his references to less classical sources. If this biblical characteristic be investigated, it will be found that while the Word is simple and direct in its revelation of truths essential to the generation and development of spiritual life in man, it seems to recognize that there has been given to us a faculty of reason enabling us to carry that which is revealed to higher stages of personal application, and to give its truths richer powers of enlightenment. The divine procedure in limiting revelation in this, as in other matters, indicates a recognition on the part of the Supreme of the great function which human reason would have to discharge under the stimulus of Biblical reticence, as one of the greatest educating forces of the race from generation to generation. The prince of metaphysicians teaches that "the practical reason is the highest spiritual power in man," and it is the doctrine of one hardly less supreme in the sphere of abstract thought, that the highest speculation is within the comprehension of the philosophy of common sense. These positions fully harmonize with Scripture, the very structure of which and its limitations, irresistibly press upon the mind of man the necessity for exercising this supreme spiritual power in the highest order of speculations concerning the mind, the will, the designs of the SUPREME, and of bringing those lofty speculations within the domain of practical reason and common sense.

To-day we shall briefly consider the topic of mutual recognition in heaven solely by the light of the philosophy of common sense; at a future day we shall see what can be fairly drawn out of the mysterious but suggestive utterances of the Word. Following patiently this line of reflection we shall soon discover how very mean, how unworthy an idea of the design of revelation those have who demand what they call "chapter and verse" for every particular detail and phase of the doctrines and customs of the Church of God. To persons in bondage to this theory the whole modern life of the Church is anti-Biblical, because the Word being given in grand outlines, being a revelation of fundamental facts and principles, is not tediously weighted by details adapted to various races and ages, by whom and in which the kingdom of God would be embraced and live. As an illustration, take the absence of all allusion in the Gospels, Acts and Epistles to the erection of places of worship. To some of the "chapter and verse" theorists this is conclusive proof that to build a church

is not scriptural. The objection to Infant Baptism has no basis whatever, except this strangely narrow mechanical notion of the great purpose of revelation, which refuses to recognize the developing capacity and function of the spiritual power of reason which God has given, as well as His written Word. If this theory be sound, then printing Bibles is anti scriptural, for it is not even remotely hinted at in any "chapter or verse" of Scripture.

We thus invite the most careful and devout attention to this feature of silence in the Word, because our topic is one upon which, in the sense of particularity of detail, Revelation is silent. Shall we know each other in Heaven? The question is not a curious one, it lies at the very root of our faith, either as a worm to destroy, or as a nutriment to feed its life. If the dead rise not, we know from the most emphatic of St. PAUL'S phrases, that our faith, the religion of CHRIST, is mere vanity. We go further, and we think in this we have the Spirit of God, in saying that if we shall have no power of mutual recognition in Heaven, then there is no resurrection of the dead in any sense worth caring about, either in this world or in that which is to come. Without mutual recognition there would be no Heaven—that is, if we were unconscious of our identity, and without consciousness of our identity there would be no heaven for us who are so conscious of our identity here. See what a rent in this ever present garment of personality must be made before we are rendered incapable of recognizing our beloved in Paradise. There must be a destruction of Memory. We ask any one to try and realize what that means. If a demonstration of the terrible desolation the absence of memory produces is needed, our Lunatic Asylums will provide innumerable examples, for memory unseated is lunacy. Is our Father in Heaven, our Saviour, and the Spirit given to enlarge as well as to sanctify all our higher faculties, going to launch us into eternity without any recollections of the past? Whence then will come the grateful praise of the redeemed? How can we sing of the Lamb that was slain, if memory goes not with us beyond the grave? No! Heaven will not diminish our faculties, will not destroy any essential spiritual force we possess, but raise all to a higher power. Conceive, if it be possible, which we doubt, a being representing your personality, you individually, standing before the Judgment seat unconscious of all that passed relating to your earthly life, knowing not why the sentence is this way or that. If the memory is dead the judged will know nought of the tribunal they are arraigned at. So then, neither will conscience recognize the justice of "Depart from Me," nor gratitude the mercy of "Come, ye blessed." Memory will either become extinct or go with its associate spirit powers to Heaven. If Memory dies, we shall not have the faculty by which alone we are conscious of our identity, we shall not know ourselves in the new life to be the same persons as we now are on earth. If the line of our personal identity is snapped at death, Heaven must be a matter of perfect unconcern to us now, for we shall be unconscious of having passed from earth's troubled sea to the haven of Paradise. But if memory, the most innocent of all our powers, goes forward to the higher sphere of spirit life, we shall know there by memory those we knew here. But if we are without this knowledge, if the power of manifesting our individuality is not given to us, we shall no longer have the consciousness of identity, for it will not exist. A condition is not conceivable in

which we could enjoy this consciousness while bereft of memory with which it is so identified, of which indeed it is little, if aught, beyond the exercise of. Memory and consciousness of personal identity are inconceivable apart, they must live or must die together. Heaven has for or in relation to no person on earth any existence, save as a subject for speculation, if there is not in Heaven the full consciousness of a personality identical with a personality once on earth. That consciousness depends upon memory recognizing not the continuity alone of our own individual self life, but recognizing also and being recognized by those whose lives by love were inseparably woven into the very texture of our own being.

The theory is coming into vogue, it has been elevated into a religion by Comte and is favoured by MATTHEW ARNOLD, that the spirit of man drops at death into the indistinguishable ocean of humanity, like rain falling into the sea. Against such a negation, such a hopeless out-look, for it is simply the doctrine of annihilation by death, we set the prospect of our spiritual faculties with all their endowments of experience, moral and intellectual, passing into a higher stage of conscious personal activity, with the complete consciousness of that eternal life being the continuance of the life begun in time on the earth, and blessed by loving reunions.

#### THE HIGHER EDUCATION.

WHAT the country needs is not more colleges, but to have some of the smaller colleges transform themselves into institutions where the graduates of other colleges may be taught. There are colleges enough and more than enough, but there is by no means suitable provision for graduates at large to qualify themselves in special studies. But what is to hinder any well-established college from contemplating more especially that supplementary training which is now so largely obtained in foreign universities?

This is really one of the greatest educational needs of the time. In the ordinary college course even the best of scholars can only reach a certain limit, and that in the way of general instruction. But the cause of education no less than the aspirations and aims of genuine scholarship demand the most thorough training in particular departments. American systems of education cover too much ground. In the ordinary college course, no doubt, certain ground must be covered, whether for the purpose of information or discipline. But it is impossible to know all things, or indeed more than a very few things, with equal thoroughness, and the requirement and tendency of superior scholarship, at least, is to concentrate and investigate in some one direction. To aim at being a master and authority in some certain department; to know about it, if not all that can be known, at least more than is known by anybody else, is to put ourselves in the way of employment and its rewards, and also of rendering the very highest service to the cause of education. Now, a university which contemplates this post-graduate training in special departments, and whose equipment of endowments and professors is such as to attract to itself superior scholars from other colleges, would be occupying that room at the top which in the interest of thorough and sound learning cannot be filled too speedily.

The president of Columbia College says they have now at least fifteen officers in the institution who completed their education abroad. The same is true of the majority of the professors in all the

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