

Viewing as from an eminence the needs of the people, he knows more about their real nature than those who feel them most keenly. For although an uneducated man sympathizes with the suffering, the only point of contact that he has with them is that of common feeling. But an educated man contemplates their condition from all sides, sees the real nature of their needs from comparing them with others, understands their causes, and their effects, not only as manifested in the pain they produce now, but in the permanent influence they will exert on the sufferers and all connected with them. This is necessary before he can supply their needs or alleviate their woes. The one who is most in sympathy with the masses is not he who feels the most sentimental about them, but the one who sacrifices and does the most to increase the efficiency of his own work for them and that of others. All eminent leaders in the work of raising men have recognized this, and if not educated when they began, have qualified themselves for it by study. John B. Gough was a drunkard, but became one of the most cultured minds of his day. Wilberforce and Beecher on the slave question. Shaftesbury in philanthropic pursuits, Guthrie and Spur-

geon as preachers, were highly cultured men who used their stores of knowledge and powers of mind and soul to raise to a better condition the masses, from whom in point of character they were separated by such a stupendous gulf. And the people who are now doing the best work in all these directions are the educated men and women who have devoted their lives and means to alleviate the sufferings of the masses, by founding, sustaining and working in connection with hospitals, refuges, asylums, free dispensaries, benevolent associations and philanthropic enterprises of every description. The conclusion that this forces upon us is that true education, instead of extinguishing our sympathies and affections, will quicken them into newer life and energy and give us the power necessary to carry their promptings into effect.

It might appear that professional men do not sympathize with the masses in their struggles, but what they may have lost in breadth, they have gained in intensity. The theologian, for instance, who has risen from the masses in a rural district, may not be as profoundly concerned in the farmers crops, horses, social entanglements and political views as he once was, but in all their spirit-