

work has brought it about that one who was looked upon as more than a man at sixteen has often been found to be less than a man at sixty. 'I have never,' said the first Lord Lytton, 'relied upon genius for that which can be gained only by labour.' *Be sincere.* Cultivate inward truthfulness. Do not be content with what I may call professional truthfulness. Be scrupulous to maintain inward integrity."

RELIGION AND EDUCATION.

A SERMON PREACHED BY THE VERY REV. DEAN CARMICHAEL, D.D., D.C.L.

Text—St. Luke, chapter x., verse 27.

"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." No student of the times—of the day and hour, can fail to realize that we are living in a period of marked discontent with the foundations and frame-work of society as it exists, widespread discontent, breaking out at times into widespread antagonism between class and class; the routine work of the world going on, under a varied voiced protest that at times speaks out in tones that augur mournful things as far as the future peace of society is concerned. And underneath this discontent, there exists, in some countries, a conspiracy of lawlessness that is wholly destructive in its hopes and actions, that exists to tear down and stamp under foot all existing institutions, divine and human, and that if successful in its policy of remorseless destruction, could not fail in time to reduce society to a state of social chaos, in which evil, as we now understand it, would be regarded as the highest good, and the highest good as the worst form of evil. Now, there never yet has existed a widespread and multiform spirit of discontent between class and class, between master and servant, between employer and employed, that there has not also existed a certain amount of realizable cause for such discontent, and such cause or causes left unremedied may result in the most serious complications, if not in open public antagonisms. This fact the wealthier and more educated classes of society are apt to forget, and hence, as in the present day, they under-estimate the ever-increasing force and power of what is socially called the "lower classes." They forget that free education, ever increasing the area of its irresistible influence, is steadily permeating the class that in days gone by was almost wholly uneducated, and that, whilst that class in its daily work and toil remains much the same, a mental change is sweeping over it, unexampled perhaps in the history of man. If education goes on as it is going, it will be almost impossible in seventy-five or a hundred years from this to gather together in civilized countries such a crowd as tore down the walls of the Bastille in 1789. You might have the bitterness of heart, and the brutality of action intensified, and the suffering and starvation equal, but every man in such a crowd will be able to write his name, and read his paper, and go to his work of spoliation as an intelligent being, instead of being whirled to it as an atom in a vortex. Now, a great fact like this should not be forgotten, and other facts that are necessarily connected with it. For instance, regarding education as a great social force—in what class is it working with the most powerful intensity? Not certainly in the highest class of social life—for that has ever been fairly educated up to the light of its age, and has also been content with a reasonable kind of mediocrity.

In the middle class it is working with magnificent worldly and material effect, bringing its influence to bear on politics, on commerce, on art and science, on all avenues of industry, but it is bursting as a new revelation—as an irresistible force—on the once uneducated millions; it is steadily cultivating the great brain power that in times past was left untouched; and it is filling the once empty mind of the masses with thoughts and aspirations that are native born to a training intelligence, and that can be no more crippled or confined than the growth of a seed, or the speeding progress of a ray of light. And mind you, these are the millions that the light is reaching, the millions that in times past were only used to dig and delve, to fill up giant armies, to crowd pauper workhouses, to tenant penal settlements—the millions—every man and woman fast growing into a mental as well as a physical power—the millions in due time learning to know as much as the thousands without their wealth—and knowing in time more than the tens—without their nobility; the millions—that the thousands and the tens will yet have to keep under—or, to compete with, or what is most probable, to compound with. Instead of the Danube running into the Black Sea, the possibility is that the Black Sea may rise and overspread the Danube. Is education then a national curse—a secret of social discontent and embitterment of classes—an engine whereby order is to be reduced to chaos, and contentment to confusion? Who dare say so? Education is the right of every man, woman and child; it is the duty of every State to "draw forth" from every subject all the powers that as germs God has placed in them, and to develop their various physical, intellectual and moral faculties. This is the duty of every civilized State. I ask you, is modern civilization fulfilling it? The whole tide of modern civilization as set going and lauded by middle and higher classes of society, desires either to sweep distinctive religious teaching clean out of the world's curriculum, or to put it into a corner with a fool's cap on its head. I do not mean by "religious teaching" that of distinctive Churches or sects. I mean the prominent distinctive teaching that may be styled Christian, and that surely in the great public schools of every Christian country should hold the foremost place, with ample time given for its inculcation. The teaching that there is a God, and Saviour, and Guiding Spirit—that God has spoken to man through His Word, that there is a hand that rules the world, that gives me my place in it, and my duty in connection with my place, that my life here should be a life of duty, done towards God and towards man; and that I am responsible for my duty, and will reap its harvest in some shape for weal or woe in that after-world of reality into which I, as an immortal being, will yet enter. Surely the poorest child of the lowliest man has a positive right to this moral and spiritual teaching; and that, not in holes and corners and at inconvenient hours, but in open class and in the very forefront of education itself. But no—the very classes that are murmuring at the discontent, and unrest, and widespread and singularly able combinations of the age, are the very classes that have done their best to inaugurate and build up systems whereby the brain is educated—as if it alone were to be "drawn out," and the moral and spiritual aspects of man's nature largely left untilld. The policy has been this: Cripple churches—pare them down with unsparing knife—disestablish, disendow them all; and when that is done—then we will provide for the

education of the brain of the millions, and the Churches can provide for their religious, spiritual and moral training. And then when the masses slowly, yet surely, through sheer brain culture, begin to feel their power and to say to higher classes—we are as good as you, say it sometimes truculently, and with curses against order and religion and God and man, and Church and State, say it sometimes with increasing volume and ferocity—then the very classes that mainly aided in divorcing God from education lift up their hands in horror at the Atheism of the age, and tirade against the Church as a weak and ineffective institution. In connection with this result, the Protestant wing of the great Church Catholic has much to answer for. No greater anomaly, I think, has ever existed, than that of institutions based on the open principle that the Bible is the foundation of all education, practically joining hands with unbelievers the world over, to make the Bible the least prominent volume of instruction in public education. Of course, it has arisen from the jealousies resulting from the divisions that fester in the breast of Protestantism—in other words—the Bible as the sole basis of human morality, as the one defining voice of duty towards God and man, and between man and man, has been sacrificed as an offering to the spirit of disunion that unfortunately exists within the Church of God. As it is, Christian States throughout the world are speeding on education like some exploring vessel following the known track of ocean passage to a given point, but without chart or hint as to the character of the most unknown and dangerous portion of the journey. If I am only a highly specialized animal, then educate my brain to the full, but if this life is but a step on the journey of my existence, and that there are charts that if followed will lead me into safe anchorage at last—then for mercy's sake give me the benefit of their daily teaching. Discontent there ever has been, discontent, I suppose, there ever will be, but there is no doubt of it, that the nation which inculcates duty towards God and duty towards neighbour as the foundation of national morality, whilst leaving room for mutual re-arrangements of society to meet the changes caused by time, will save itself from the reckless rush of Anarchy and Atheism. But this we can never hope for as long as Christian nations, and Christian Churches, combine in awful unity of purpose to make the Word of God the least used, and least prominent volume of public instruction. We may stand it, but if so, after us will come the deluge.

REVIEWS.

THE ZEIT GEIST. By L. Dougall. Price, 1.25. New York, Appleton, 1895: Toronto Row-sell & Hutchison.

Miss Dougall has a way of giving titles to her stories which is apt to puzzle the reader. For example, we doubt very much whether any ordinary reader of the story which first made her famous, "Beggars All," is quite sure of the meaning of that phrase. So with the title of her present book. We do not mean, for a moment, that the "Spirit of the Age" is not in it; but it is no more in this than it is in a hundred other books quite different from this. We do not suppose, however, that such a circumstance will prevent any one from reading the little volume with interest. We were going to say story, and of course it is a story, and, as far as it goes, a very interesting story; but the ethical and religious purpose is so prominent that it partakes largely of the character of tract or sermon. The hero is, for a time, a hopeless drunkard, but, at last, overcomes his besetting sin, and becomes a powerful influence for good and very widely. His religion,