

that it cannot conscientiously take a place alongside the Ethnic religions and allow the truth to prevail.

An amusing incident in this connection is now a matter of history. During the sessions of the Pan Presbyterian Council last year in Toronto, the Synod of another church was also in session. It was proposed in the Synod to extend greetings to the Presbyterian Council. The proposal was opposed by a leading light in church circles in Toronto, who declared that he could not conscientiously congratulate the Council on the spread of Presbyterianism—his idea being, no doubt, that Presbyterian government was, well, not of divine origin—

“ 'Tis true, 'tis pity, pity 'tis, 'tis true.”

The same Pharaesic spirit says to the ancient religions of Asia: You are “human systems,” “false religions; we alone come from God, and we cannot enter into any discussion with you without compromising our divine character. Hands off. We are the blue blood of heaven.” Of whom was that the spirit? It was not the spirit of Christ. It was the spirit of those who put Him to death.

Of all religions Christianity can best afford to be generous. We have nothing to lose. We have the world to gain. The aspirations of the religious consciousness are best satisfied by the way of Christianity, but we cannot hope to have that way prevail in the minds of men at our doors, or in other countries, if we refuse to compare it with the other ways in which man has sought the satisfaction of his nature. The Church is willing to reason with the people in Canada who are not professing Christians. Why be less courteous to strangers? The truth is that only in proportion as the Christian Church is true to the principle of love for all men, on which it is founded, will the kingdoms of this earth become the kingdoms of our Lord and Master.

Jesus ate with publicans and sinners, and the Pharisees condemned Him. Are we above Him, that we should not mingle with the sinners from Europe and Asia, and debate with them the question of life “lest we be defiled?”

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The last few years have witnessed such a remarkable development in college athletics that both those who applaud and those who deprecate must equally admit the importance of the subject. The passion for athletics has carried all before it. In Canada honours in baseball and football, and in England and the United States they add to this list rowing, have come to be thought of equal value with honours in the classics, in mathematics, or in philosophy. With few exceptions college presidents and professors see much good in the movement, and do much to augment the enthusiasm. But men of affairs in the outside world, along with many parents, are quite convinced that it is all of evil; that the Colleges are simply going wild over athletic

sports and preparing the way for the downfall of the whole traditional system of education. A generation ago gymnastics held but a small, a very small, place in the colleges. The college hero of those days was apt to be a man of towering forehead, from which the hair was carefully brushed backwards and upwards to give full effect to his remarkable phrenological development. His cheeks were pale, his digestion pretty certain to be bad, he was self-conscious, introspective, and indulged in moods as became a child of genius. He had yearnings and aspirations, and not infrequently mistook physical lassitude for intellectuality, and the gnawings of dyspepsia for spiritual cravings. He would have greatly mistrusted his mission and his calling if he found himself at any time playing football, and he went through moral crises and mental fermentations which to him seemed most tremendous. Sometimes, however, the College hero was a delightfully wicked fellow who did, or at least affected to do, naughty, bad things, wrote satirical verses, was supposed to know life, and in various ways exerted a dire influence over his fellow students. But, however the type of the college hero might vary, speech making and fine writing were the be-all and end-all of College training. Physical force, dexterity and endurance, capacity for action, nerve, will-power, went for little or nothing so far as public admiration was concerned. A man who was known to be especially gifted in the matter of physical prowess was thereby disparaged in public estimation. It was taken for granted that he could not be good for much else. Brains and brawn were supposed to be developed in inverse ratio, strength was regarded as akin to brutality. The indifference towards or dislike of athletics a generation or two ago was due partly to the fact that it was an era of transcendentalism in politics, and also largely to the religious ideas and feelings of the time. The body was but a shell, a prison in which the soul was confined, and against whose bars its aspirations continually beat and bruised themselves.

All these notions have vanished, and other ideas better suited to inspire a progressive civilization have taken their place. In part this is due to the decay of superstition, in part to the effects of positive teaching. The men of to-day are more concerned with how they shall live than how they shall die. Man is no longer a pilgrim here below, but a citizen. This world is a place to work in; activity and development, not suffering or self repression, its law.

That the introduction of gymnastics into colleges is desirable few will deny. Students whose work is largely sedentary should be encouraged to take systematic and extended exercise in order to expand their frames and to promote an active circulation. So far there is little ground of debate; difference of