

When a student in Princeton I learned from Dr. Arnold Guyot, as from no other man, that its end was moral well-being. He was not a member of that clerical class who unjustly get the credit from some supposed wise men of having no thought untingered with religious prejudice—a judgment itself born of narrowness and inexperience. It was Dr. Guyot, the classmate and competitor of Agassiz who, as professor of geology and physical geography, revolutionized America in the study of geography, who delivered 500 lectures on the moral development of the world; who, in his own study said to me: "It makes no difference whether a man is atheist or theist, pagan or Christian, he can never be in harmony with the universe until he accepts and walks by this law that the dirt is to serve the vegetable, the vegetable the animal, the animal the intellectual, the intellectual the moral, whose soul or animating substance is the Spirit of God." Such thought from a scientist leads us not only to the truth that the moral is

THE TRUE END OF EDUCATION,

but that its perfection is gained through religious unity with the Spirit of God. And this truth is being more and more felt by deep thinkers. If, then, education is to be looked upon not as a lopsided, but full development of the whole man in the harmony of all his parts, we must not neglect to daily weave in the texture of our children's character the sentiments of reverence and love, trust and gratitude toward God; for if these be lacking, the texture will be coarse, the character incomplete and mean, and the coming generations will fail to manifest those sentiments toward their fellow-men in the degree that they are due. You get no power to make your grateful flowers grow that is not from the sun in the heavens.

If there are men who will not listen to a preacher of the Gospel on the subject, let them

LISTEN TO MEN OF SCIENCE

and philosophy. And to those who think intellectual culture will accomplish everything let them know that the anti-Christian civilizations had their highest intellectual culture synchronous with their most bestial depravity. While philosophy controls in a good degree a few deep thinkers—it has never held back the mass of society from corruption. Not only is intellectual culture unable to give moral security, but it often destroys it. Victor Cousin, the profoundest of the French philosophers, in an address before the Chamber of Peers, declared that "any system of school training which sharpens and strengthens the intellectual powers without supplying moral culture and religious principle, is a curse rather than a blessing." Gentlemen, this is worthy of your thought. Mr. Herbert Spencer, after profound research in human culture, says, "The belief in the moralizing effects of intellectual culture is absurd." Dr. Thomas Arnold, the eminent educator, of whom it was said, "if elected to Rugby he would change the face of education all through the public schools of England," has said, "If, having learned all that they (scientific and literary institutions) can teach us, the knowledge so gained shall hide from us our moral ignorance and make us look on ourselves as educated men, then they will be more than inefficient or incomplete—they will have been to us positively mischievous." Professor Townsend quotes as indisputable the aphorism that "Mere intellectual training does not inspire patriotism or reduce crime," and before we make haste to set aside that great book from a controlling influence in public education let us hear the words even of Professor Huxley, "I have always been strongly in favour of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the utterly chaotic state of opinions on these matters, without the use of the Bible"—"By the study of what other book could children be so humanized?" The idea of the respective

CHURCHES AND FAMILIES

being sufficient to offset the moral defect in everyday public education has its fallacy, as Dr. King has shown, in a misconception of the nature of the soul, which is a unit. You cannot say to Professor B.: "Take my boy and educate his intellect and then I will send him to Dr. C. to train his spiritual nature." You might as well say to A. who has been eating immoderately, "Go now and pray the pain away." Religion is to condition the whole life of a man, to bring his every thought, feeling and action into harmony with virtue. This position I took in a lecture before the Educational Association of the State of Delaware in 1882. Prussia says, "Whatever you would have appear in a nation's life you must put in the public schools." I have no alternative to mention; I believe the province should have one system of public schools: that they should be under Christian influence, and that, with the proper concessions to the consciences of individuals, there will be no injustice to any man. And I am willing to trust the people of Manitoba, under the guidance of God, to keep with integrity that heart which has hitherto thrown through all their social body the pure red blood of their better life.

COMFORTING WORDS AS TO ETERNAL LIFE AND ANOTHER WORLD.

MR. EDITOR,—To the young the immediate prospect of another state of existence is not felt so necessary as to the sick and aged. In the giddy whirl of the everyday world, the temporary pleasures of society, the allurements of theatres, travels amidst men and women of other countries and of our own, we see nothing but temporary things and have no tastes for a secret spiritual world.

The Lord Jesus was a young man (speaking of him as a man) surrounded by the dearest earthly friends. The devil had offered Him all the kingdoms of the earth; yet He saw and knew of a glorious world of spirits made perfect—of angels created in holiness, where God dwelt in infinite glory and He endured, as seeing these things, and died on the cross.

The amount of Agnosticism—of indifference to religion—I daily meet with amongst apparently intelligent men—often in women—is very extraordinary. I combat it, but as the hearts of such people are worldly—in love with temporary things—it is hard to convince them of an inner unseen world. They point to the failure of a single minister, of some professed Christian, and then say, "See what your Churches are," forgetting what they are themselves, looking at single instances of failures to live Christian lives in professed Christians, forgetting that they and their friends are infinitely worse than the few failures they condemn. This reminds me of a conversation I had to-day with a lawyer—the brother of an eminent Presbyterian minister of this city. He was quite ready to condemn the Christians of this city because there had been sin in the West Queen Street Methodist Church—once—and sin in the Euclid Avenue Methodist Church once, forgetting that sin of a grave kind lay at his own door even whilst talking with me—first, in taking an oath, and secondly in hastily judging many because of the sin of one.

Does not the Bible tell us of the sinfulness of men, and human life show it in our courts and in society, and does not the same Bible above all books condemn it? Ministers of the Gospel don't know the fearful amount of scepticism that everywhere prevails in our city among people with whom they mingle.

But it is well to turn to the comforting words.

THE COMFORTING WORDS AS TO ETERNAL LIFE.

It is a precious thing to think this life of vanity and crookedness is not the only one we have to expect. As the Psalmist says, "The Lord God Omnipotent reigneth," and as Christ said to the Sadducees, "You do greatly err," when they said they did not believe in a future life. If men and women wish to be governed by truthfulness let them listen to the words of such men as St. Peter, who says, "We have not followed cunningly devised fables," speaking of his hearing the voice of God on the mount when Christ was transfigured in glory before him, when a voice came from the cloud of glory, "This is My beloved Son, in whom I am well pleased." No less emphatic is the beloved John the Evangelist when he speaks of the Word, "In the beginning was the Word, and the Word was with God, and the Word was God." Then in his Epistle General. "For the life was manifested and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifested unto us." Peter says, II Peter i. 16-18, truly and emphatically, that God spoke from a cloud of glory to Christ, and he says, "This voice which came from heaven we heard when we were with Him in the holy mount." Now, a still more learned and devoted man, St. Paul, says, II Corinthians xii., "I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth—such an one caught up to the third heaven (verse 4)—how that he was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter."

This same man, when an enemy and persecutor, in the full possession of his senses going to Damascus to persecute and imprison the poor dispersed followers of Jesus says (Acts xxvi. 13-15,) speaking before King Agrippa and Governor Festus, "At midday, O king, I saw in the way a light from heaven above the brightness of the sun shining round about me, and them which journeyed with me, and when we were all fallen to the earth I heard a voice speaking unto me and saying in the Hebrew tongue, Saul! Saul! why persecutest thou Me?" He, St. Paul, speaks of this glorious incident in I Corinthians xv. 8.

Then St. John again in that wonderful book of Revelations i. 8) heard the voice of Jesus say, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty," and in the book of Daniel, written five hundred years or more before Christ came (ii. 34-44), he speaks of a great dream he had of Christ's coming. He calls Him a little stone cut out of the mountain without hands, and he says the dream is certain. Nebuchadnezzar fell upon his face and worshipped Daniel, and said, "Of a truth your God is a God of Gods and a revealer of secrets." In the after chapters Daniel speaks of another dream, which he expounded to King Darius, where the Kingdom of Christ is spoken of as an everlasting kingdom (see Daniel vii. 9-23).

Now these great and good men speak of another life, another inner world, where Christ (John xiv.) says there are mansions for the blest.

How comforted should we all be that we are not to die forever! That Jesus is alive at the right hand of God—and is God! That He has sent the Holy Spirit to us to be with us! Agnostics may curl their lips in scorn at professing Christians, point to the failings in some and hence wickedly draw the conclusion that all are wicked hypocrites (as this lawyer said to me he thought they were); yet we may turn to the words of these great witnesses and say, "Our souls shall rest in peace until Christ shall come. We know He at least is true and no impostor." St. Paul says in one of his last exhortations to the world, "I know in whom I have trusted."

Let ministers and others meeting with the antagonisms of of diabolical remember that we walk by faith as seeing another state of life revealed to us by a truthful Maker. Scoffers may well—in Toronto and elsewhere—think themselves lucky that there is a body of men called Christians who, although with faults, yet are the salt to purify this earth. If with them the world is so wicked what would it be without them? They at least are trying to do the will of an invisible but living God.

Toronto, December 20, 1889.

CHARLES DURAND.

INTELLECTUAL FOOD.

MR. EDITOR,—I crave your kind indulgence for a little space while I draw the attention of the numerous readers of THE CANADA PRESBYTERIAN to one or two very important facts; facts that call forth the deepest and most thoughtful consideration. I refer particularly to the great lack of taste and appreciation manifest on the part of the majority of young men and women of the present day for good, solid reading. The demand appears to be for books of a light trashy nature, which are not calculated, in any manner, to furnish substantial food for the mind. Hence, if the thirst for such reading is gratified, it must naturally follow that the minds of the victims will, in course of time, become weak and dyspeptic. To the casual observer this may not appear a momentous question, nevertheless, when we view it from a national standpoint, we cannot fail to see that it threatens the usefulness of thousands of the young men and women of our country. The Rev. W. A. McKay, B.A., minister of Chalmers Church, Woodstock, on one occasion, addressing his Bible class drew their attention to certain books that should be in everyone's possession. In the course of his remarks, speaking more particularly to the young ladies, he said: "How is it that so many of you have no desire for good substantial reading? Look at your grandmothers of thirty or forty years ago. They could sit by the hour reading such books as Bunyan's works and Boston's, 'Fourfold State' and others of that class, and they would understand and appreciate them. You of the present day have no relish for such books for the reason that the mind is poisoned by reading the cheap literature and yellow-covered books that are placed before you."

This is not an exaggeration; the reverend gentleman was right in reference to our grandmothers, as they possessed intelligence in many respects far in advance of the young people of the present day, notwithstanding our boasted educational facilities. We have only to cast a glance around us in order to see the evil fruit accruing from the perusal of such useless books. Take, for example, the case of a lecture; it makes not the slightest difference how useful the subject or how well it may be handled, the attendance will be very meagre, unless the lecture is well-flavoured with jests and recitations. The lecture will be tolerated for the sake of the entertainment it affords. Again, how many of the young people take an active part in any of the many literary societies which are to be found in all our cities, towns and rural districts? Alas! those who attend are in the minority, while the majority say that the literary society is too dry, and that they would rather go to a good dance, and, they might as well add, indulge in nonsensical conversation. Nor does it stop here, for we find that all sorts of devices are resorted to in order to induce them to attend church. We must admit that this deplorable state of affairs is, in a great measure, the outgrowth of the evil habit of reading light literature, which is working like a cancer among the young people of the present day, rendering their minds weak and unable to cope with a more useful class of reading. A large number, when they take up a newspaper read the story and the humorous column and if these are lacking then the paper is pronounced "dry." While in conversation with a young lady of Galt, who is an active member of the Chautauqua Circle in that town, she made the remark that a few of the members had dropped off for the simple reason that there was not enough fun at the meetings. I might add, in passing, that this young lady possessed rare conversational powers, largely due to the interest she took in useful studies.

The Almighty has given us talents of which it is our duty to make proper use; the acquirement of useful knowledge is a most fitting exercise of them. Addison says: "Knowledge is that which, next to virtue, truly and essentially raises one man above another," to which we might add the following proverb: "How much better it is to get wisdom than gold, and to get understanding rather to be chosen than silver." This cannot possibly be the result if the mind is occupied with flashy literature. It has been well remarked that wherever the mind has been employed thought must be called out, and as the intellect, like the body, is developed and strengthened by exercise, the more the young are encouraged to read good and useful books and reflect on what they read, the better; and those who do so will find themselves in possession of three qualities to be admired and sought after, viz., intellectual power, dignity and gracefulness. The question will naturally arise, How are we going to counteract this evil, and where are we to begin? We are to begin at the home, by placing useful books within reach of the young. But it is a sad fact, and one to be regretted, that a large percentage of parents do not interest themselves sufficiently in this important matter; they do not consider it within their province to take any action, and consider themselves relieved from all responsibility in this direction. Their eyes are bandaged in this respect, and in the rush and tear of these latter days of the nineteenth century, children are, as a rule left to themselves to grow up as best they can. Permit me here to offer a remark from which a conclusion may be drawn: If parents do not take more interest in the intellectual food provided for their children, the outlook for the future is very dark, especially at a time when intellectual power is in great demand. Of course there may be a severe conflict of opinion in regard to this matter, but, be that as it may, the truth is that if things go on as they do at present there will soon be as great need of a reformation as that which took place in Luther's and John Knox's time. It behooves parents, teachers and ministers to do all that lies in their power to fight this growing evil.

J. ROSS MCKAY.