

We are in receipt of a convention call (addressed to the President of the Y. M. C.A., Manitoba, Canada. (Glad they know our address, any way) for the Students' Volunteer Movement for Foreign Missions. It says, "The present indications are that it will not only be the largest missionary gathering ever held in North America, or the world, but also that it will be the largest university gathering ever brought together." It seems a great deal to say, but we hope it is true, and believe it will be. A prospectus to hand regarding it is very readable. "Among those giving missionary addresses," it says, are the names of one hundred and twenty-five persons from almost every country on the face of the globe. Among

these we noted F. B. Meyer, of London ; Dr. Pierson, Dr. Clarke, and returned missionaries from Greenland's icy mountains to India's coral strands.

A "Missionary Exhibition" is announced. "The most comprehensive and most carefully selected educational exhibit on missions ever made."

Manitoba University certainly ought to be represented. Let the Intercollegiate Committee move in the matter at once.

FOR THEOLOGUES.

Rev. Dr. Somebody was asked by a Theolog. student if the course could not be shortened. "When God wants to grow an oak He takes years to do it. A few weeks suffice for a squash."

FOUNDATION OF KNOWLEDGE

This paper pretends to be nothing more than a brief outline of the thought of Modern Philosophy as it has centred about the question of the foundation of knowledge. The treatment of the subject will follow, in the main, the method adopted in the somewhat complete discussion in Wendelband's History of Philosophy. To this work those, who wish to follow up the line of thought here suggested, are referred.

Modern Philosophy, which emancipated itself from the bondage of scholasticism in the first half of the seventeenth century, may be considered as having had two founders, Bacon and Descartes. They defined and expounded the doctrines of Empiricism, on the one hand, and Rationalism, on the other, which became the battleground of the philosophy of the Enlightenment. On the side of Empiricism stand Bacon, Hobbes, Locke, Berkely and Hume ; on the side of Rationalism, Descartes, Opinoza, Leibuity, Wolff and Kant, the latter standing very close to the dividing line. The Empiricists regarded experience as the ultimate basis on which the superstructure of our knowledge must rest. The Rationalists traced all

knowledge back to those innate ideas and principles, which, they affirmed, we have prior to experience, and altogether independent of it.

The influence of Bacon upon the progress of speculative philosophy was for the most part indirect. His chief merit lay in his application of the inductive method to the great question of the ground and source of human knowledge. But, though giving his attention to the direction and improvement of physical science, he concentrated his method of induction exclusively upon nature, and thus gave to his philosophy an empiricaal tendency. This emphasizing of external observation, to the neglect of reflection upon the mind within, led his followers to under-rate the importance of the study of mind as a source of knowledge ; in a word, laid the foundation of modern sensationalism.

Hobbes, the disciple of Bacon, took up the method of his master, and applied it in its most empirical character to the study of metaphysics. Considering man, as an object of scientific knowledge, to be a purely sensuous being, he made sensation the real basis of every mental opera-