

and Professor Luthardt, foremost among thoroughly evangelical experts of Germany in the department of the Christian evidences, assure the world that Strauss' theory no longer needs to be answered in the theological departments of the German universities. 'It has been swept out at the back-doors of German intellectual workshops,' said Professor Christlieb once to the present writer, 'and it ill becomes Englishmen or Americans to feed on food that Germans have thrown out of doors as intellectual refuse.'"

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We have noticed with much pleasure that one of the stories in the Christmas *Globe* is from the pen of our fellow-student Mr. T. G. Marquis. It is a tale of New Brunswick fisher life, simply and clearly told; and its descriptions of the scenery of the Miramichi are much above the ordinary. We should like to see more of this sort of thing from the students of Queen's. Her record in literature in the past surpasses that of any other of our Canadian universities, and we should see to it that she holds this position in the future. The tale in question did not give Mr. Marquis very much of an opportunity of showing what he can do; but, making allowance for the limitations of space and time, it was exceedingly well done.

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The *Presbyterian Review* objects to our publishing extracts from George Moore's "Confessions," and virtually charges us with making light of the blood spilled on Calvary. With all due deference to the *Review*, we fail to see how it can support such a charge. Is it because, at one particular period in his life, that very wonderful young man became more impressed with the love of the flesh than of the spirit? If it is, we do not see why it did not go a step further and charge us with being at the same time a materialist like Ivan Turgeneff or a fatalist like Horace. We published extracts from all three not because they expressed our views on life or death, but simply because they were literature. And we do not think that shutting off our students from books of which the world is talking will make them any better Christians, but worse. The more our students know about the world, the more they know about human nature, its weaknesses, its failures, its foibles—the broader will be their sympathy and the greater the good which they will do in the Church and the world.

## ✻ ASSOCIATE EDITORIALS. ✻

### COMPETITIVE EXAMINATIONS.

IN the present crusade against competitive examinations it becomes thoughtful men to pause and consider whither we are tending. That our own educational system, as well as that of the mother country, has in late years developed a marked mechanical tendency, few will deny; but that competitive examinations have wholly, or even largely, contributed to this result, awaits proof.

True, in Britain, payment by results superadded to competitive examinations has certainly exercised a pernicious influence upon the cause of true education; and it may be admitted that, as far as that system has been adopted in this country, its evil influence has been felt. That which was intended to operate as a salutary spur to the indolent teacher has proved to be a thorn in the flesh of the pupil as well. This might have been anticipated, but was not. Now that teachers are more or less fully alive to a sense of duty, by all means discard the spur. But does it follow that, because the spur is found to be pernicious in its effects, the bridle should be discarded also? We think not.

### COMPULSORY VOTING.

A WELL-KNOWN Canadian paper seems to think that some measure should be taken to compel all to whom the franchise is extended to vote at the elections. The object of this proposed measure is to rouse men from their state of indifference, and thus lessen the possibility of corrupting the elections. There does not seem to be anything fundamentally wrong in compelling those who have votes to cast them; still it is questionable whether such a measure would result in any practical advantage. Extreme advocates of personal freedom—men who are unable to distinguish between rational license—men who have no conception of what is really implied in personal liberty—would, no doubt, cry out against compulsion on the ground that the state is interfering with the natural rights of the individual. Such an objection is based on a false conception of the relation existing between the individual and the state. Individual rights are not inherent qualities, nor appendages which are born with us, but they are possessions which we come to have from being members of a social and political organism. The state vests in the individual the right of voting, and this implies that the individual has a corresponding duty to perform towards the state. Therefore, when the individual ceases to observe this duty, by ceasing to exercise his franchise, the state may justly cease to extend the right to him on the ground that it is given only on the condition that it be used to further the national well-being. The withdrawing of the franchise from non-voters for a certain limited time might have a tendency to stir up a public spirit in the indifferent; but the imposition of a fine, though not in itself unjust, is a hopeless means of reform. For, in the first place, it would raise up an element hostile to the state; and, in the second place, no advantage can accrue to the state from the votes of men who are purely selfish.

Religion is the tie that connects man with his Creator, and holds him to His throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.—*W. Webster.*