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LESSONS for SUNDAYS and HOLY-DAYS.

OCTOBER 31st—19th SUNDAY AFTER TRINITY.
Morning—Ezekiel xiv. 2 Timothy ii.
Evening—Ezekiel xviii; or xxiv. Luke xxi. 5.

THURSDAY, OCTOBER 28, 1886.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

THE DEGRADATION OF LEARNING.—If for nothing else it would be an ample justification of independent Universities that any grave defects introduced into any one of them should be criticised from without and corrected. Already, as has been by us mentioned, there are serious evils likely to arise from a state monopoly of education. The tendency is not to exalt, but to degrade the standard. Prof. Dupuis of Queen's, points out how the necessity of conciliating a number of rival denominations has caused a degradation of the standard of Toronto University, he says:

"Toronto's Church connections have induced her to accept five theological subjects in lieu of as many arts subjects for the degree of B. A. The theological colleges surrounding Toronto University demanded this concession, and she needed their aid so much that she degraded her degree to make the concession. Like a carpenter who covers up worm-eaten and rotten wood by putty and paint, some of her friends try to cover up the degradation and to persuade people that she has not lowered the degree. Because, say they, you can hold as searching an examining in, say, Church history, or apologetics, as on any other subjects. The simplicity of the man who offers such an argument is amusing. So also we might hold a searching examination on hygiene and surgery and criminal law and conveying and architecture, or upon systematic theology itself, or upon a dozen other subjects if necessary. Why then are not these subjects made substitutes? Simply because if the degree of B. A. means anything, it means a broad and liberal education: But in such an education, how can any reasonable man compare the merits of technical and professional subjects, classics and the theory of language, mathematics, mental and moral philosophy, and the general study of the laws of nature, each of which is as broad as the universe, and which know neither creed nor sect nor party? As matters now stand Toronto University offers to those who study theology greater

facilities for obtaining the degree of the Bachelor of Arts than she does to students in law or medicine. And she does so by the two questionable methods of (1) admitting theological subjects as a part of her arts course; and (2) of not even examining upon these, but accepting the examinations of the theological school. I hold that such a course is doubly unjust. It is (1) unjust to the other professions, for I cannot see that it is a fundamental necessity that a clergyman should have a degree in arts, any more than that a physician or a lawyer should have; (2) it is unjust to a university which refuses to lower the character of its arts degrees by taking in theological subjects, since it offers an unworthy incentive to students for the ministry to go to Toronto University. And I ask any man of unbiased judgment if he thinks that such a course is calculated to raise the status of a university degree in Ontario. I can scarcely believe that under existing circumstances a matriculation examination similar to the past one will be held in the future."

That already "putty and paint" are being used at Toronto University is manifest, and in a few years the B. A. degree of that institution will be no certificate of honour.

A DEFENCE OF CHURCH SCHOOLS.—The distinguished and eloquent scholar whom we have quoted above, deals thus trenchantly with the common objections to Church schools. His testimony to Trinity College, Port Hope, is especially noteworthy.

"I do not believe that it can be proved that my neighbour's rights do warrant him in interfering with the method by which I educate my child, so long as I do educate him. Nor do I think that it can be proved that of a necessity the country must, by an elaborate and expensive department, undertake in all its details the whole education of the community. It is quite sufficient that the country should see to it that every child should be so educated as to become a good and capable citizen. But you say that church schools never gave an education worth having. They fritter the time away in teaching catechisms and forms of prayer before and after meals. The late examinations supply some evidence on this. Trinity College School at Port Hope, is a Church school, established and maintained by the English Church in this country, having no connection with the State, and receiving no Government grant, and yet in the late examinations, out of the forty schools represented, the candidates from Trinity College school all did well, while most of them stood in the very front rank. In thus bearing testimony to the efficiency of that school, I have no ulterior motive, for naturally, not one of these candidates came to Queen's."

TRINITY COLLEGE A BULWARK AGAINST STATE MONOPOLY.—Nothing could be wiser than the protest made in the same address as already alluded to against the attempt to cast the whole mind of the country into the Government mould. That the Roman Catholic Church has modified the teaching of Toronto University is known, that in all State schools and colleges the history taught is such as is agreeable to the Papal authorities, however false, is also known. It is indeed a menace to civil liberty to hand over the entire higher education of the people to a Government College, which is so largely controlled by Romanists. Prof. Dupuis points out how Queen's and Trinity stand as bulwarks against a dangerous monopoly. "Again, some men say, Oh, I don't believe in Church schools or Church colleges! The Church should have nothing to do with secular education; it is altogether beyond the range of its duties. Let the State build up a great university and college and well surround it with our theological halls. The secular education required for our young men will be obtained in the State college, their theological education with us. And yet we hear these same

men saying to the State, "But you must be careful as to whom you appoint to teach history, for some parts of history might give offence, besides if it is improperly taught it may lead to Voltairism or Tom Paineism, or some other very objectionable 'ism.' And you must be careful to examine into the character and opinions of the man who teaches mental and moral philosophy, for otherwise his teaching may lead to skepticism or to rationalism, which is even worse. And you must watch over your professor of natural science lest he may say something that may tend to favour that opponent of all good—the theory of evolution." Now, these men are in reality endeavouring to bring the teaching of the Government university or college under the control of the Churches, and to a certain extent they have succeeded. Moreover, this control is less liberal than that exercised by the Roman Catholics or asked for by the English Churchmen. For the Roman Catholic Church regulates the education of only its own people, while these men seek to control in their own way the whole university education of the province, whether the university students belong to or believe in their creeds or not. And they would succeed absolutely were it not for the independent existence of Trinity and Queen's. This is only one instance out of many which might be adduced of the apparent tendency of our modern civilization. Men who are ostensibly good men, think that they have a right, because they think and vote with the majority, to compel the minority, who do not think as they do, to adopt their dogmas and opinions practically, even though not doing so conscientiously or intellectually. The history of nations is but an account in detail of one long struggle for individual liberty and for personal freedom from restrictions on thought and conscience; and we are like spendthrift sons who have come into the goodly heritage of our fathers; we are living illustrations of the proverb, "that which comes easy goes easy."

SACRIFICE.—Sometimes we are called upon to make sacrifices for the sake of others, where perhaps no sin would be involved were the sacrifice not to be made. Sometimes, it may be, that we have marked out for ourselves a line of conduct and a path in life which we think will be the most likely to lead to honour, renown and prosperity. We have already begun and have succeeded beyond our most ardent wishes, but a parent's wish, a friend's misfortune, or a thousand things may occur which may call us from our ordinary line of duty, and may summon us to a different sphere and a different line of action. We may have to attend upon an aged parent, and comfort his last days by our kindness and attention. We may have to be the stay of a sick mother, and cheer her widowed days, and try to restore to her the comforts she has lost. Such sacrifices are often made—how often we know not. Early hopes are blasted, and instead of following the path which to our sight was strewn with flowers, we have to ascend a rough and rugged steep where seemingly nothing is to be gained at last. We know not how often such sacrifices are made. We know not how often what sacrifices are made by the parent for the child, or by a dutiful child for his parent. We know not how often sister and brother, that they may cheer and comfort and protect each other, leave the bright hopes of former days, and pass a life unnoticed and unrewarded—giving up that path of glory to which they had aspired. Let us all be very careful, if such sacrifices are made for us, to appreciate them as best we are able; if such sacrifices are required of us to make, let us be very careful to make them without boastfulness or murmuring. We may be quite sure that every such sacrifice which we make is a sacrifice made upon the altar of God, precious and costly in His sight. It is a sacrifice which partakes of the nature of the sacrifice which Abraham made when he offered to God His only Son.