

studies, that their scholarship lacks breadth, harmony, equipoise, finish. Like the horse that is blind of one eye, they see objects only on one side of them, and what they do see they only half enjoy. Let the views of your correspondent be universally adopted in Colleges, and in one or two generations sound learning would degenerate into scotism. In place of the men of broad and liberal culture—men who act as the very conservators of learning, we should see a race of smatterers.

He may tell us that "a man may be a scholar who has forgotten his Latin and failed to acquire his Greek," but it must be only in a qualified sense. And as to modern languages which he thinks it of greater importance for a young man to master "than to explore the beauties and elegancies of Plautus and Aristophanes," who does not know that they might be much more quickly, easily, and thoroughly acquired, and infinitely more enjoyed by first making the acquaintance of the Latin and Greek, out of the former of which they so immediately grow. The study of language in general, and of our own in particular must ever be incomplete when attempted in ignorance of the structure of the great classic models.

"Modern Culture" seems to think that a more prominent place should be given in the College Curriculum to Natural Science and modern languages, to the displacement—partially at least—of Mathematics and Classics. He would not, he says, "throw away Classics and Mathematics entirely." But plainly he would do so pretty nearly. He would "object to making these studies compulsory." "To compel a student," he says, "to blunder away four years over studies about which he does not care a six-pence, and which will never be as much service to him as a split straw, is something evidently unsound." So say I. Indeed I would advise such a student to leave off, before he begins. The learned world would never feel his loss. But that Classics and Mathematics should be compulsory to those students who are made of different stuff, and as a rule of the College, is too sound a principle to be questioned for a moment. Let me not be misunderstood. I do not say that there should not be elective studies in the College course, nor that students should not be allowed to take a partial course who find it inconvenient or impossible to take the full one. Neither do I say that the Natural Sciences and modern languages do not conduce to mental culture—that they do not in fact supply a means of culture that cannot be found elsewhere. They have their place—let them fill it.

But I do say that the culture they promote is not so deep and broad and symmetrical as that obtained in the study of the Classics and Mathematics. I do say that no proper foundation for sound and comprehensive learning can be laid independently of them. I do say that for those who are students indeed or wish to be—who aim higher than being more superficialists, rather than crowd the Classics and Mathematics from their legitimate place in the College Curriculum, let the course of study be lengthened, or Natural Science and modern languages be studied afterwards.

To illustrate his point, your correspondent asks which is more essential to the minister of the gospel, Mathematics or Natural Science, the Calculus or Astronomy? I answer, the former, if the preparatory discipline of his mental powers for subsequent work be regarded. And as to "glowing conceptions of the greatness, goodness, and majesty of the Deity," it may be doubted if even these are not rather inspired by Mathematics than Natural Science. What indeed are the conceptions which Astronomy inspires unaided by Mathematics? And when is the mind more overwhelmed with the thought of the infinite than when engaged in certain mathematical demonstrations? Mathematics has fittingly been termed the "Science of Sciences."

But why give the minister the alternative of Natural Science or Mathematics? Why shut him out of the ancient languages as a means of culture and information too? The Emperor Julian forbade the classical authors to be taught and explained in Christian schools. This bitter enemy of Christianity was sagacious enough to see that if the study of the classics was neglected, the true method of interpreting the Bible would be lost. Hence the fathers used every effort to counteract his malignant design.

"Modern Culture" affirms that "liberalism and progression are the

watch words of these days." But all is not liberalism and progression that is called such.

He says, "the present is a time full of great and startling events." True! and it is full too of novices and quacks in science and literature:—full of men who are crying out for reform, but it is of the backward kind. He says "young men should be prepared to identify themselves with the spirit of their times." But is it not the work of young men to mould the spirit of the times as well as to be moulded by it? Why should a man be a weather-cock, simply to turn with the wind? Why not rather a mountain to turn the wind?

But enough. I am no enemy to natural science or modern languages. I love them perhaps as truly as your correspondent. But to every attempt to tear Classics and Mathematics from their legitimate place in our College Course, I must cry

"Procul O! procul este profani."

TRUE CULTURE.

## The Christian Messenger.

Halifax, N. S., Oct. 18th, 1871.

At the recent re-opening of Cornell University, President White informed the students, that as the attention of the Trustees had hitherto been chiefly devoted to the organization of the scientific departments, they would now undertake the provision of improved facilities for Classical studies, and during the year additional professors would be appointed for this department. The opinion has recently been given in unequivocal terms in the editorial columns of the New York Tribune, that the study of the ancient classics must be retained in the higher institutions of learning. When we find a University like Cornell, organized in the interest of scientific education, a paper like the Tribune, always considered a radical innovator in every sphere of life, expressing such respect for studies that have served such noble ends in the past, we need not feel that the spirit of the age calls us to reorganize our institutions of learning in utter disregard of former methods of education.

### "THE LAMB OF GOD,"

By J. M. CRAMP, D. D. Yates and Alexander, London, pp. 201.

An enumeration of the chapters and titles will enable our readers to form a judgment respecting the contents of this neat little volume so full of evangelical truth. They are as follows:

- Chap. I. Behold the Lamb.
- II. The Twelve Apostles of the Lamb.
- Section 1. The Connection of the Apostles with the Saviour.
- Section 2. The Connection of the Apostles with the Church.
- III. The Lamb and the sealed Book.
- IV. The Lamb leading the Flock.
- V. The Bride, the Lamb's wife. The New Jerusalem.
- VI. The wrath of the Lamb.
- VII. The Lamb's book of Life.
- VIII. The Lamb "slain from the foundation of the world."

Perhaps we cannot do better by way of reviewing this new publication than by quoting the "Conclusion," as follows:—

DEAR READER,—

Your attention has been called in this little book to the grace and the glory of the Lord Jesus Christ. You have been invited to contemplate His atoning sacrifice, whereby God is "just, and the justifier of him which believeth in Jesus" (Rom. iii. 26). You have seen the exercise of His power and authority in the mission of His Apostles, who still, by their writings, teach the Church. You have meditated on the Lord's control over all events, in the world and in the Church, and have been exhorted to derive comfort from the fact that Jesus reigns. You have viewed the glory of that heavenly state, where the presence of the Saviour gladdens all hearts, and perpetual advances are made in knowledge and bliss, by means which He has Himself ordained and appointed. You have beheld afar off the spotless purity of "the bride, the Lamb's wife." You have listened to the thunder-tones of "the wrath of the Lamb." You have inquired into the proofs of citizenship in the heavenly Jerusalem, and have noted the blessedness of those whose names are written in the Lamb's "book of life." And you have been reminded that all these wonderful transactions were planned beforehand, and fully provided for "from the foundation of the world."

And now, "What think ye of Christ?" Perhaps you are convinced that the statements which have been made are well-founded, and that the atonement of Christ, His kingly rule, and other representations of His power and majesty, are Bible truths. So far, well. But this is not all.

In the year 1817, the late Robert Haldane, Esq., visited Geneva, and was the

instrument of a revival of evangelical religion in that ancient city. His labours were remarkably blessed to the theological students, among others to Merle d'Aubigné, now the far-famed historian of the Reformation. Mr. D'Aubigné had "heard of him as the English or Scotch gentleman who spoke so much about the Bible, a thing which seemed very strange to him and the other students, to whom the Bible was a shut book. He afterwards met Mr. Haldane at a private house, along with some other friends, and heard him read from an English Bible a chapter from the Epistle to the Romans, concerning the natural corruption of man, a doctrine in regard to which he had never before received any instruction. He was astonished to hear of men being corrupt by nature; but, clearly convinced by the passages read to him, he said to Mr. Haldane, 'Now, I do indeed see this doctrine in the Bible.' "Yes," replied the good man, "but do you see it in your heart?" That question was an arrow which pierced his soul; the wound was healed by the blood of Christ, which "cleanseth from all sin."

Something more is necessary than clearness of conception, and admission of the truth of Bible doctrines. "With the heart man believeth unto righteousness" (Rom. x. 10).

"The knowledge of Jesus Christ," said Richard Cecil "is a wonderful mystery. Some men think they preach Christ gloriously, because they name Him every two minutes in their sermons. But that is not preaching Christ. To understand, and enter into, and open his various offices and characters—the glories of his person and work—his relation to us, and ours to Him, and to God the Father, and God the Spirit through Him—this is the knowledge of Christ. The Divines of the present day are stunted dwarfs in this knowledge, compared with the great men of the last age. To know Jesus Christ for ourselves, is to make Him a Consolation, Delight, Strength, Righteousness, Companion, and End."

How is it with you? Can you affirm all this of yourselves? Is the Lord Jesus your "Consolation, Delight, Strength, Righteousness, Companion, and End"—your "all in all?" Nothing else will serve as valid evidence of a state of godliness, that is, of a safe state. "If any man be in Christ, he is a new creature" (2 Cor. v. 17). And "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

### MODERNISM.

Dr. Leonard Bacon discussing in the N. Y. Independent the place of Theology in a University, gives a vigorous thrust at a prominent class of so-called scientists. He says that a Faculty of Theology is necessary in a University, to counteract "the tendency to that narrowness and one-sidedness which we see so often in men exclusively devoted to some physical science. Scientists may be indignant at the suggestion, but I venture to say (and the name of Prof. Huxley is proof enough to intelligent men who have read any of his writings) that an enthusiast in some one line of physical investigation may make great proficiency in his own narrow pursuit, and yet be so wanting in breadth of intelligence, so self-conceited, so contemptuous toward all knowledge not in his line, that it shall be difficult to find even a religious bigot more bigoted than he, or more incapable of appreciating his own ignorance of what other men know."

Dr. Bacon does not seem to have noticed that the class whom he suites between the eyes, may be said to be distinguished for their attention to all systems of Theology, both ancient and modern. In fact, we believe some of their number assume to have evolved original and profound truths in this the greatest department of knowledge. It would be well for the Doctor to remember that "Modernism" has a wealth of insight and mental power which is not apparent to ordinary observers, and which, by some inscrutable Providence, has been reserved for the age in which we live. Had the new light dawned earlier, had Huxley lived in the days of Paul, what theological errors the apostle would have escaped; and what "royal roads" to education would have been opened up!

### AN ARCHBISHOP AND A BISHOP PREACH IN A SCOTCH KIRK.

A somewhat amusing account is given by a correspondent of an English paper, the Telegraph of the service at Glengarry on the 12th ult.:

"It was known that the Archbishop was to preach, and the little church was filled. His Grace entered the pulpit dressed in his ordinary walking garb. In true Presbyterian style he commenced the service with the usual words of that unwritten liturgy which does exist in Scotland: 'Let us begin the worship of God by singing to His praise the Hundredth Psalm.' Then the Archbishop read the Scottish metrical version, beginning with the words, 'All people that on earth do dwell.' Next came the usual prayer which it is

the custom of the Scottish clergy to repeat as if it were called forth by the inspiration of the moment, and which some no doubt, do utter with the unpremeditated of pious fervour. Dr. Thompson, however, was unequal to the accomplishment of that highest feat of Scottish invocation. He used the words of the English Prayer-book. He so strung one prayer to another as to form a whole, and he cast the litany into continuous invocation by placing the words 'deliver us' before each set of petitions. Of course no responses came, or were meant to come from the congregation. Few worshippers remained silent while the Archbishop repeated the words 'Deliver us from all blindness of heart, from pride, vainglory, and hypocrisy; from envy hatred, and malice, and all uncharitable, ness.' 'Deliver us from all sedition, privy conspiracy, heresy, and schism; from hardness of heart, and contempt of thy word and commandments.' His Grace vigorously tried to repeat the words without looking at the book. He strenuously endeavored to equal the Presbyterian ministers at their own work. But his memory failed to carry him completely through the task of repetition, and now and again he was forced to cast furtive glances at the printed page. Next, in Presbyterian fashion he read a chapter from the old Testament and the New; and then came a plain practical sermon on the several classes represented by Felix, Festus, Agrippa and Paul, when the Apostle to the Gentiles was brought before the judgment-seat, and confounded the Roman potentates by the dignity of his bearing, and the force of his personality. The chapters were the English Church Lessons for the day; but of course the fact was unknown to the Presbyterian worshippers. Perhaps the Archbishop wished to give a sly hint that the English and the Scotch services were linked together by some points of likeness. His Grace concluded by uttering a prayer of his own composition. The prayer was written, but he was forced to aid his memory by occasional glances at the paper. Finally came the announcement from archiepiscopal lips, that the minister was about to administer the rite of baptism. Dr. Thomson, in a word, went through the whole service with admirable fidelity to the Presbyterian model. I cannot doubt, that were he to join the Scottish Kirk, he would rise to the highest place of her ministry, and in formally become a Presbyterian Archbishop.

A still more remarkable fact remains to be noted. On the previous Sunday, and in the same kirk, the service was conducted, and the sermon preached, by the "highest" of English prelates, the Bishop of Winchester.

Truly these are strange times! Ecclesiastical law is being subjected to marvellous innovations.

### COLLEGIATE EDUCATION IN NEW BRUNSWICK.

A letter in the Provincial Wesleyan of last week from the pen of Professor Boulger, of the New Brunswick University at Fredericton, gives at some length his opinion on the position and prospects of higher education in our sister Province. He says:—

"The first thing which strikes the mind of a person coming directly from the 'old country' after many years experience of the working of its oldest and most experienced universities, is the want of an University in the real sense of the word: for the existing universities are scarcely more than schools and even its schools inferior in dignity and efficiency to any first-class public school in Great Britain."

An University should be the recognised centre of science and culture for the whole country. Her influence should be felt throughout the length and breadth of the land. Her wisdom should be reflected in the pulpit, at the bar, and in the senate house. She should be able to point with pride to the most distinguished men of the country as the sons who had done her most honour, and on the other hand those men should feel equal pride in claiming her as their alma mater.

It is but too evident that we have not an University of this kind. To what are we to attribute the want? It cannot be to our poverty, for in wealth and resources the province of New Brunswick holds a high position amongst British Colonies. It can only be attributed to a false conception of education—to a notion that education consists in training a man for a particular profession or trade exclusively, and that all knowledge which cannot be represented by a certain money value is worse than useless. No conception can be more fatal to the educational and consequently the political progress of a country than this. Education consists in the harmonious development of a man's mental faculties by the study of the great principles of science and the great masterpieces of ancient and modern literature. Without such development we justly refuse to any man the title gentleman, no matter how ancient his lineage or how vast his wealth. The enjoyment of wealth itself is immensely augmented by the culture and refinement consequent on the liberal education of an University; but there seems to be a very general impression amongst men of business that to send their sons to an University is not merely waste of time, but a positive disadvantage for a young man intending to adopt a mercantile pursuit. Now no man need be inferior as a man of business, because he has received an education making him a gentleman and

a scholar. The profession of a surgeon has as little direct connection with the art curriculum of an University as the occupation of a merchant; yet we do not find that a surgeon handles his scalpel less skillfully because before applying himself to the technicalities of his profession he devotes his time to acquiring the education of a gentleman. To show that I have grounds for believing that such a mistaken feeling exists with regard to education in this country, I may state that at the last matriculation examination of the University of New Brunswick, only two students matriculated from St. John, which from its wealth and importance, might be expected to take an honorable pride in supporting the Provincial University."

The Professor then refers to the matter of examination for degrees and says:

"I respectfully suggest an attempt at combining the two chief colleges of the country under one University by the system of affiliation which has been so successfully carried out in Ireland by the Queen's University. It is doubtless convenient that there should be different Colleges, but I cannot but think that the value and dignity of an University degree here would be greatly enhanced by its being conferred by one University recognized and respected by all classes and creeds alike."

The difficulty of deciding the priority of the two existing institutions might be obviated by accepting a compromise and fixing the seat of the University—as distinguished from the two Colleges—at St. John. The examinations for and conferring of degrees might take place there, whilst the usual collegiate work could be carried on separately as heretofore in the different colleges. A student need undergo the inconvenience of a journey to St. John only once in the three years of his University course, and this inconvenience would be compensated for by the greater *et al.* accompanying the conferring of a degree in that city."

In reference to the necessity for Academical Institutions he adds:—

"No University reform, however, can be complete without a simultaneous reform in the organization of our schools. We want at all events one first-class school for the Province, to be to our University what Rugby, Harrow, and Winchester are to the English Universities. Can nothing be done in this way? A school of this kind once started would more than pay all its expenses and would do more than any merely University reform to raise the educational standard of the country."

We have quoted these expressions of opinion, not for the purpose of endorsing them, but simply to enable our readers to see what is thought by a stranger of some standing, of the condition and necessities of higher Education in New Brunswick.

KING'S COLLEGE CALENDAR for 1871-2, is published, making a pamphlet of 114 pages, with complete lists of names of matriculates, graduates, &c. &c. The year 1871, has added three to the former, and four to the latter. The University has a noble record of its past labors.

The Executive Committee of the Incorporated Alumni, report that the chair of Mathematics is vacant by the resignation of the late incumbent. The Professorship of Modern Languages, vacant at the previous meeting, has been filled by the appointment of F. C. Samichrast, Esq.

"The County of Yarmouth," is the subject of the Essay for the Aikins Historical Prize of \$30 for 1872. The competing Essays for this Prize must be given in to the Secretary on or before 1st of June, 1872.

We have had repeated requests to advertise United States Divorce Agencies,—for persons from any State or Country—legal everywhere—desertion, cruelty, non-support, drunkenness, etc., sufficient cause—no publicity required—no fee until divorce obtained."

We hereby beg to inform the parties sending said notices that we do not consider theirs a legitimate line of business, and we therefore decline such advertisements, with all the fees and rewards offered.

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