

nal inventions in art and science. It was the christian Copernicus who gave us the true system of the universe; it was the christian Gutenberg who gave us the art of printing; it was the christian Watt who gave us steam as a motive power; it was the christian Morse who gave us the telegraph; and a christian Lincoln who broke the shackles from 3,000,000 of God's creatures.

And what shall we say in regard to the achievements of the church, in bettering the condition of the race? It has promoted public virtue; it has averted cruel wars, liberated slaves, reclaimed drunkards, redeemed the fallen, cheered the heart broken, stripped death of its terrors, and still points the soul, by the index finger of faith, to a home beyond the tomb.

This age of realities, how it teems with opportunities! opportunities to dignify patriotism by the exaltation of citizenship, to purify science by washing it in the laver of regeneration, and to make religion the panacea for the woes of life.

The day is coming when the patriot shall light his torch at the sun of righteousness; the scientist pursue his studies in the atmosphere of heaven's own day; and religion, taking them by the hand, shall bring them into the presence of the King of Kings. Then shall this three fold cord of patriotism, science and religion be united forever, in a union characterizing the greatest reality of all the ages.

LOUIS MATTERN.

P. S. C., May 16, 1893.

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### THE RELATION OF HIGHER EDUCATION TO THE NATION.

In order to understand this question rightly, it is necessary to know the objects of education, the intellectual condition of an educated man, and the manner in which a state is benefitted by educating her citizens.

What the fundamental object of education is, one may infer from the derivation of the word—to draw out or develop. To educate, then, is, considered its most liberal sense, to expand or de-

velop the mind, to render a man capable of thinking and of knowing in an intelligent and comprehensive manner.

There are other motives, however, which prompt men to seek instruction. They wish to become skilled in the arts, proficient in the practical applications of the sciences, or the acquiring of a technical knowledge necessary to a chosen profession. But these may be regarded as secondary objects compared to the great primal function which we have mentioned.

The position of an educated man, on account of his thoroughly disciplined mind, is intellectually, more elevated than that of his less favored brother. From such a position he can make intelligent and comprehensive observations, and form judicious, unbiased decisions concerning all questions which come within the scope of his horizon. He does not vote the Democratic ticket simply because his father, and possibly his grandfather have voted that ticket, but because he, himself, has carefully examined the respective party platforms, and then deliberately decided that the principles advocated by the Democratic party were the most conducive to the welfare of the American people. He is not a member of the Presbyterian church simply because he has descended from a line of Presbyterian ancestry, but because he has, after a careful study of the different doctrines, decided that the precepts of that church conformed best to his conception of a true religion. This then is one of the ways in which an educated man differs from an uneducated man.

In the pursuance of a trade or in the practice of a profession, this difference is still more obvious. The educated man of whatever trade or profession has the experiences and deductions of generations of men of like vocations, who have lived before him to found his experiments upon, while the uneducated man—however intelligent he may be—has nothing but the verbal instructions of a pedantic "boss," and in consequence of this, we always find him "an age behind the age."