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By Rev. Dr Schaff

Art. I.—*The Anglo-American Sabbath.*

1. *The Anglo-American Theory of the Sabbath.*

The Sabbath, or weekly day of holy rest, is, next to the family, the oldest institution which God established on earth for the benefit of man. It dates from paradise, from the state of innocence and bliss, before the serpent of sin had stung its deadly fangs into our race. The Sabbath, therefore, as well as the family, must have a general significance: it is rooted and grounded in the physical, intellectual, and moral constitution of our nature as it came from the hands of its Creator, and in the necessity of periodical rest for the health and well-being of body and soul. It is to the week what the night is to the day—a season of repose and reanimation. It is, originally, not a law, but an act of benediction—a blessing and a comfort to man.

The Sabbath was solemnly reaffirmed in the Mosaic legislation as a primitive institution, with an express reference to the creation and the rest of God on the seventh day, in completing and blessing his work,* and at the same time with an additional

* Prof. Fairbairn, *Typology of Scripture*, Vol. II. p. 120, (second edition, 1858,) makes the remark: "It seems as if God, in the appointment of this law, had taken special precautions against the attempts which he foresaw would be made to get free of the institution, and that on this account he laid its foundations deep in the original framework and constitution of nature."

in law and order, that we are independent of human tyranny, because we feel dependent on our God, and bow in sacred reverence before the majesty and authority of the Lord of lords and God of gods. It will continue to be one of our most cherished and sacred traditions, an essential characteristic of American Christianity, an intellectual educator, a feeder of public and private virtue, a school of discipline and self-government, a pillar of civil and religious liberty, a bond of union among all Christian denominations, and a "sign" between us and our God as long as this nation shall endure. If we honour the Lord of the Sabbath, he will honour us, sanctify and overrule our present calamities for our own good, and make us a shining light and example among the nations of the earth.

"Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."

Rev. J. C. Moffat D.D.

ART. II.—*The historically received Conception of the University, considered with especial reference to Oxford.* By EDWARD KIRKPATRICK, M. A., Oxon. Williams & Norgate, London, 1857.

IT is apparent from the structure and bearing, as well as the title of this work, that it was undertaken with a view to promote reform in the University of Oxford, and that it gradually and naturally expanded into a treatise upon university education in general. It opens with an account of the state of Oxford from the eleventh to the middle of the fourteenth century, showing the influence of that institution upon the scientific speculation of that epoch, and upon the early political life of England; the relations in which it stood to the church, and what led to the decline of its mediæval greatness. The distinctive principle of university instruction is then briefly unfolded, and the historical origin and progress of university study, from the earliest traces of its existence in Greece, until the revival of classical learning in the west of Europe. The inferences drawn from the narrative are applied chiefly to the

present degenerate condition of Oxford, but are equally just as respecting the whole subject of university instruction. This naturally leads to remarks on the German universities, in the course of which their great defects as educational institutions, their utter neglect of all means of interesting the individual student, or even of ascertaining whether he profits or not from what he hears, and their cold and utter separation between the professor and his class, are distinctly stated; while due praise is awarded to the high merit of their system, as adapted for promoting the advance of science. And the conclusion of the work returns to the subject of English university reform, and urges the benefits which are to be expected therefrom to English character generally.

The author is a native of the United States, who, after receiving a good education in his own country, went to Europe, and spent many years at the universities of Berlin and of Oxford, in the latter of which he received his master's degree, and held a fellowship for some time. In the preparation of this treatise he has enjoyed many facilities, and has executed the task in an able and scholarly manner. His particularity of reference to Oxford has, likely, confined his readers to the friends and opponents of that university; and among them he will hardly be viewed with favour by the more conservative; but the principles which he defends have nothing in their nature to limit them to one country, or one institution, more than another. They lie at the foundation of all university instruction, conducted as it ought to be.

Education, in modern times, has long been looking to and approximating towards a completeness which it has nowhere yet attained. Mediæval schools enlarged into universities, without ceasing to be primary schools. Universities they were in a sense which is nowhere in use at the present day; and, in the subsequent breaking up and remodelling of them, imperfect conceptions were still very imperfectly realized. In the United States, we behold in many places a process going on similar to that which marked the growth of the educational system of Europe. We have had, as it were, to go back to the beginning and commence anew; and in some cases have seen almost the old mediæval combinations revived. Especially in

the Western States, force of circumstances has constrained to such beginning and such course of development as greatly to resemble what belonged to early times in Europe. The history of the latter is full of instruction for us; not that we should copy by-gone facts, but avail ourselves of the truth thereby demonstrated. Nor ought we to suffer ourselves to be shackled by questions of name and of original condition. It is not these we have now to deal with, but present practical division of labour and profitable discharge of duty to society.

Modern education is the outgrowth of mediæval schools; and for both its planting and culture, through many successive centuries, is chiefly indebted to the church.

When the thousandth year of the Christian era had fairly passed by, as well as the millennial anniversary of the Saviour's passion, and the earth was found to have survived the dreaded crisis, and human life and property to be not less secure than before, the long-despondent and drooping nations of the west began to take heart, and set about the enterprises of this life with renewed activity. But the first succeeding generation had to pass off the stage, before the effects of reviving hope began to appear. Recuperation declared itself feebly at first, but with increasing energy, and, before the close of that eleventh century, with a narrow, but concentrated power, which has left its mark upon history to this day. The revival of monachism upon a more civilized basis, under the auspices of Clugny, the revival of the papacy by Hildebrand, followed by the first Crusade, were movements which determined the character of society, of government, and of warfare, for many hundred years. At the same time, a new activity began to appear in the schools, which, although diminished in number and reduced to the baldest rudiments, had never, even in the tenth century, entirely ceased to exist in some religious houses.

The new nations, which, in the time of Charlemagne, had been constrained to retain their places upon the lands then occupied by them respectively, and to accept peaceful organization, now gave birth to youth whose intellectual activities, no longer occupied fully by war, demanded some other employment. In the church, a new field of ambition and of enterprise had opened, where some little learning was indispensable to

success. The few existing schools began to receive increase of students, and others were established or revived. Wofully scanty was the instruction afforded in their regular classes, and improvement was made slowly. To supply the deficiency, in connection with some of them, lectures were given on the theological questions of the day. The growing demand for instruction attached an importance to those lectures, far above their real merits; and numbers assembled in the schools where they were delivered, for the sole purpose of hearing them. For a time, intellectual effort was misdirected thereby. Improvement of primary education was overlooked. Youth crowded to hear lectures, without being properly qualified to profit by them. The notoriety of the evil, in course of time, called attention to its remedy; and during the twelfth century, the elements of instruction in the schools received important additions. Something had already been done for mathematics by importation from the Moorish schools of Spain. Now the logic of Aristotle, coming through the same channel, gave a new impulse to the rising rhetorical and dialectic tendencies.

Still it was the lectures which constituted the attraction of the schools in those days, and both supplied the demand for mental culture and incited to it. The lecturers became the intellectual heroes of Europe; lecturing the channel of literary ambition. Theology furnished the subject-matter, and the Aristotelian logic pointed out the method.

The Romish church had come into the inheritance of the western authority of imperial Rome, and every question of popular interest was concerned with it or its dogmas. Theology was the all-absorbing subject of discussion among educated men. With but rare exceptions, the scholastic lecturers treated of no other. Taken under the patronage of Rome, they defended, with all their ingenuity, her dogmas and practices.

A singular literature was that of the schoolmen. Addressed not to the popular ear, not to the taste of wealthy patrons, but to students—students of theology alone. To the more or less educated, who attended the schools, or who had enjoyed their instructions, it had no view to either popular edification or entertainment; it was truly, as commonly called, scholastic.

Latin had long ago ceased to be vernacular, and few wrote it any longer in its purity; but it was the only language of letters in the west of Europe; and some degree of education was involved in obtaining such an acquaintance with it, as to read and speak it fluently, and understand lectures delivered in it. In church service, the retaining of Latin completely defeated the purposes of instruction—was a pall hung over public worship, concealing its meaning from the uneducated people. But in the schools it became a stimulus, and created a necessity for a degree of labour, and of consequent mental training, which otherwise would not have existed. By this means, a separation was made between the educated and uneducated, greater perhaps than had ever been known in the world before.

The most beautiful efforts of Cicero could be understood by all who heard him, ignorant of letters though they might be; for his language was also theirs. The speeches of Demosthenes, and the dialogues of Plato, were in the idiom spoken in the streets of Athens. Even the inspired utterances of the Hebrew prophets were meant for instruction of the people, and used the language in which the poorest son of Israel conducted his daily business, and exchanged opinions with his neighbours. And hence, although formal instruction in letters was far from universal in any of those nations, their city populations were comparatively well informed. They lived in the atmosphere of language pervaded with intelligence, and their public speakers were continually urging new facts and arguments upon their attention. But now a state of society had arisen, in which the language of the people had parted company with intelligence. Latin still retained its inheritance of letters and instruction; but the people knew it not, and their own speech was a jargon. It was the condition to produce the lowest degree of popular ignorance—to impair the true ambition of the scholar—to make him content with, and even vain of the most superficial attainments; and yet to make a difference between him and the uneducated, greater than ever existed in the history of civilization at any other time. To a general or promiscuous public, the schoolmen, in their writings, had no view whatever; but such was the multitude of students who attended upon the

lectures of some of them, that many of the effects of a great popularity were exerted upon their own minds, while the assembled youth were a public to themselves, and a general quickening of intellect resulted in the case of both.

Other eminent scholastics laid out their efforts in improving the regular instruction and discipline of the schools, and in procuring endowments for them. The one class coöperated with the other. While under Berengarius, Lanfranc, Anselm, Robert Puleyn, and others, the schools of Tours, Bec, Paris, Oxford, and elsewhere, received more thorough organization and better tuition, Roscelin of Compeigne, William of Champeaux, and Peter Abelard, threw around them attractions for the maturer intellect, and gathered within their precincts multitudes, which both added to their reputation and furnished a species of intellectual culture which the recitations of the class could never provide. The church also adopted measures for the encouragement of learning. By the third Lateran council, which sat in 1179, it was decreed that, "Since the church of God, as a pious mother, is bound to provide that opportunity for learning should not be withdrawn from the poor, who are without patrimonial riches, in every cathedral there shall be a master to teach both clerks and poor scholars gratis." Another decree, of a similar import, was issued in the latter part of the pontificate of Innocent III., (1215) and others at other times.

In the old cathedral and conventual schools, the person who had charge of the preliminary branches, was called the *scholasticus*, and the teacher of theology the *theologus*. The course went no further; and some of the poorer institutions had only the preparatory branches.

In some places youth were brought together by the reputation of illustrious teachers of law, as at Bologna; or of medicine, as at Salerno, constituting schools less directly under control of the church. Consequently, from at least as early as the eleventh century, there were two classes of great schools, the theological and the scientific. The former prevailed in the north and west, including the German empire, the countries on the Baltic, England and Paris; the latter in Italy and France, except Paris.

By such means there were assembled at some seats of learning, from the twelfth century, such numbers of students as find no parallel in any such places at the present day. And with increase of numbers, the regularity of classification and of discipline became more imperative. The students were arranged, or arranged themselves, according to the houses in which they lodged; every such house having its own internal government, and all the houses, departments of study, and stages of progress were grouped together under one head of general legislation, by the civil and ecclesiastical authorities. And the term *universitas* was applied to the corporation embracing the whole.

A few such seats of learning made more illustrious name than the rest, and reached maturity sooner. Paris was at the head of all the theological universities, and next was Oxford, a rival, who followed fast, and sometimes outstripped her senior in the race. Through all the thirteenth century, those two great institutions maintained their position far in advance of every other. The numbers in attendance upon their classes and lectures varied greatly from time to time; occasionally reduced by disaffection and rebellion to a few hundreds, and again swelled by some tide of popularity to more than as many thousands. In process of time, the theological universities adopted also the faculties of law and of medicine; and theology was introduced into Bologna.

We cannot count the constitution of the universities, as such, from an earlier date than the middle of the twelfth century; but so rapid was their growth, that in the thirteenth century they had reached the full tide of prosperity; the very prime of their mediæval style.

A mediæval university, of the theological type at least, was simply the aggregate of all the departments taught, and all the different stages of progress in education, as conducted in one city, from the primary school up to the doctor's degree. The expansion of the schools had been the work of circumstances, not the effect of preconceived design; and every addition and improvement was accumulated upon the original basis, and still grouped under one head; and the resultant whole still held the position of its basis. Thus Oxford was at once the chief gram-

mar school of England, the great free school for the poor, the seat of liberal culture, and of professional education for students of theology, and in its best days, also of law and of medicine.

The routine of school study had previously consisted of two series—one literary, consisting of grammar, logic, and rhetoric, and called the *Trivium;* the other scientific, consisting of four branches—arithmetic, geometry, astronomy, and music, and called the *Quadrivium.* Both were now extended, but especially the *Trivium;* because logic belonged to it. And logic now assumed supreme importance, as the instrument of the new speculative philosophy. The *Quadrivium*, for a time, sank relatively to the position of a preparatory course. Out of the further development of these original studies grew the faculty of arts, and out of their dialectics, the new philosophical theology, with its faculty. Upon the introduction of law and medicine, two new faculties were formed, one of which, namely, that of medicine, had its affinities more directly with the *Quadrivium;* thereby leading to the improvement, and enhancing the estimate of that branch of the arts. Thus arose the four faculties, namely, of the Arts, of Theology, of Law, and of Medicine—*facultas*, in the first instance, signifying the ability to teach in any one branch; and then, afterwards, being "applied to the authorized teachers of it collectively."

In respect to their internal government, those institutions were more or less republican. The University of Bologna was a corporation of students, who had come together for the purpose of attending upon the instructions of certain eminent teachers of law, resident in that city; and its earliest statutes were compacts entered into by the students for mutual support and assistance. They elected their own officers, and maintained their own order. The University of Paris, on the other hand, was an association of teachers connected with the ecclesiastical schools in that place. But much of the democratic element of the Italian universities prevailed there also, regarding the body of teachers and students as a *demos.* And the same spirit extended to others, which followed the example of Paris. This was eminently the case in Oxford, which exhibited more than usual of the turbulence of democracy.

Mediæval universities formed a community among themselves, speaking a common language, having a common occupation, recognising in greater or less degree the authority of one church; and united with the stronger attachment to each other, that they were separated from the people of the different countries in which they were planted. The universities of Paris and of Oxford were not confined in their influence to the bounds of France and of England. They belonged to the church. Paris was as free to Englishmen as Oxford to Frenchmen, or to scholars from any nation in Europe; and students would migrate from one to the other by thousands. The Italian universities continued to be less ecclesiastical, their tendency more legal and practical. Their principal model was that of Bologna; while Paris and Oxford were the head-quarters of the speculative theology, and the models of the ecclesiastical universities.

As time rolled on towards the middle of the fourteenth century, the scholastic philosophy began to decline, and the revival of classical learning to enlist that zeal of youth which had so long been absorbed by the war of dialectics. But the old universities were slow to admit the classics to a corresponding place in their course of studies. Consequently, the attendance upon them rapidly fell off, and continued to be comparatively small through most of the fifteenth century, while other institutions of learning were being built up elsewhere, to meet and promote the growing desire for a classical and æsthetical culture. But although slowly, yet ultimately the old universities submitted to the change, whereby the ancient classics and a new philosophy were substituted for scholasticism. And as the sixteenth century dawned, most of them could present eminent professors, teaching the liberal views and improved scholarship of the time, and even broaching the question of an improved theology. But that again prepared the way for another ordeal through which they had to pass.

The Reformation was a tremendous shock to the universities. For it was out of them that its principal agencies proceeded. By them had the world been prepared to accept that revolution,

and out of their halls stepped the men who conducted and sustained it. From the University of Paris came the demand for papal reform, as early as the fourteenth century. In the University of Oxford, in the latter part of the same century, did Wyckliffe commence the war upon long-persistent abuses. The University of Basle led the way to réformation in Switzerland. In the University of Wittenberg, Luther and Melancthon were professors. From that of Paris went forth Farel, and Viret, and Calvin. In the universities of England were prepared the theologians of the reign of Edward VI., and there did Bucer and Peter Martyr find refuge, and in the University of St. Andrews did the reformation of Scotland open its career, and offer up its first martyr, and there were prepared for their work and their suffering, Hamilton, Buchanan, and Knox. The Reformation was, under Providence, emphatically the offspring of the universities. And most of them suffered severely from the conflict which it involved. It was inevitable that the seat of war should be most deeply agitated by the strife. And when they emerged into peace at its close, it was to find themselves broken and divided, some having triumphed and maintained their place on the side of the Reformation, and others having been repulsed from the ground once occupied, and driven back towards the position of the middle ages. But the good effected ultimately redounded to the benefit of all. Enlarged and enlightened intellect was addressed to their improvement in more distinct separation and classification of the work of the old universities, and in the establishment of new upon improved principles. From all of them, at one time and another, the preparatory schools were separated, and set up by themselves at various places over the country.

The university course, as retained, still consisted of two distinct departments, the liberal and the professional. Four years, or thereby, were devoted to the studies of the *Trivium*, and such additions as had been made thereto, at the end of which the student was entitled to the degree of Bachelor of Arts. Three years more were given to the *Quadrivium*, as improved and enlarged, which, together with the foregoing course, constituted the curriculum of the arts, upon the com-

pleting of which, the student received the degree of Master of Arts.*

So far, the studies pertained entirely to liberal culture. The next course was that of professional education, occupying a different number of years according to the profession selected. In Oxford, by the Laudian statutes, the course of legal study was six or seven years, after taking the Master's degree; the medical course was seven years, and the theological eleven years from the Master's degree. At the close of his professional course, the student was honoured with the title of Doctor, in law, in medicine, or in theology, according to the profession he had studied. Those degrees were then not mere honours. They signified real degrees of attainment. The Baccalaureate signified that the student had finished the *Trivium*, as improved, and the other degrees were certificates and licenses to teach or to practice the professions to which they were attached.

The latter part of the sixteenth century saw the rise of the Dutch universities, those benign fruits of the Reformation, which continued to be the highest seats of learning for the next two hundred years.

In the course of the eighteenth century, and especially in the latter part of it, the German universities began to take the place of precedence which they now hold. Their position was taken upon the principle of more perfect separation of departments. Not only was the grammar-school left off, but the college also, including most of those studies required for the Bachelor's degree. The Master's course was made coördinate with the professional, and assigned to the faculty of arts, or of philosophy, in the university, with its analogous degree of Doctor in philosophy.

Consequently there was a trial of education established, and carried out with more or less precision in the different German states, consisting of the School, confined to preparatory discipline; the College, under one name and another, assigned to liberal culture alone; and the University, provided with professional instruction, as well as with the means of further pur-

* Oxford University Commission Report, page 56.

suit of liberal education for those whose leisure and taste dispose them thereto.

The proper and distinctive work of the university, as thus defined, is professional instruction in all professions requiring a basis of previous liberal culture.

In the French Revolution of last century, the University of Paris, together with all the other universities of France, was entirely swept away. Public instruction was organized on a new plan by Napoleon I. That plan was abolished by Louis XVIII., who attempted one of his own, which was defeated by Napoleon's return from Elba. Upon the reconstruction of the government, after the battle of Waterloo, the subject of education was put into the hands of a commission, under the presidency of the illustrious Royar Collard, who adopted, substantially, the ideas of Napoleon. According to the method then preferred, and still pursued in France, it is held that "the university is nothing else than government applied to the universal direction of public instruction." First in the series of institutions are the common schools, of different grades; then the colleges and lyceums, both pertaining to the department of liberal culture, and highest in rank are the academies, which are local divisions of the university, and distributed over France to the number of twenty-seven. The central authority over all, and head of the university, is at Paris. It is, in brief, the plan of the mediæval university distributed systematically over the whole of France.

As long as the universities retained their mediæval type, those of England, namely, Oxford and Cambridge, maintained their position among the first; but they have not kept up with the progress of improvement. Their mediæval course and professions are no longer practical, and no adequate provision has been made for supplying their place; and to model Oxford or Cambridge to the proper shape and for the proper functions of a university, as now defined, would require a thoroughness of reform which Englishmen of the present day are slow to make. Meanwhile, the teaching of the great universities of England has been suffered to degenerate—the professorships have become virtually sinecures—the regularly constituted teachers have ceased to teach—lectures on the standard studies of pro-

fessional preparation are almost silent, and the only thing belonging to the recognised system, which continues really in force, is the order of examinations. The best part of an English education is that which belongs to the collegiate schools, such as Eaton, Harrow, and Rugby. As far as pertains to teaching, the universities of Oxford and Cambridge have become merely establishments where young men prepare, as best they can, for examination. Their practical course only carries forward to a higher point the work of the school, and answers, to some degree, the purposes of liberal culture: that is, the work done is of the nature of that which belongs to the college, but is executed in a manner having no claim to superiority, being left to the hands of tutors, who are generally youth recently graduated, without depth of learning or tested skill in teaching. The tutor is hired by his pupils, and is their sole instructor in all branches—the proper work of the university those institutions have ceased to perform. Intelligent friends of education in England are making efforts to improve them, both as to substance and style of teaching, with what effect, it will take many years to demonstrate.

American universities are not so narrow as the English, but they are shallower. They are more liberal in the range of study, better supplied with experienced teachers, and their professional course is a reality; but they are more hampered by the brevity of time as compared with what is attempted to be done, and by the general poverty of school preparation. They too come short of that clearness of discrimination which would assign them to their proper functions. Invariably they retain the college as a part of their course, and constitute it their faculty of arts. Consequently they have nothing which corresponds to the second course in the arts, and the Master's degree is a mere empty title. At the same time, the attempt to combine the college with the university always produces an incongruous hybrid. The two parts will not cohere. They cannot properly be governed on the same principle. The university is a place of study for men of minds well cultivated by liberal education, where they learn the professions to which they propose to devote their lives. And it is as desirable that they should be completely separated from the college, where

immature youth are trained in the liberal arts, as it is that these latter should be separated from the grammar-school, where boys are drilled into the elements. Each one can conduct its own work better alone.

In America, the best university is that which is established, in various places over the country, in law schools, medical schools, normal schools, and theological seminaries. Unencumbered by any connection with colleges, these institutions conduct their own work, after their own proper manner, in the most effective way. Nor are we aware of any important advantage to be derived from assembling them all at one place, while much is to be secured by each one selecting the locality most suitable for itself.

The university, as distinguished from the school and college, is the professional part of a complete education; and its pupils are liberally educated men, already trained to a manly freedom, and to recognise its proper limits, and determined to their respective purposes in life. Its internal government must be addressed to the ends of maintaining order by eliciting voluntary coöperation, bringing out the approval of judgment, and the action of conscience. Its peculiar restraints, over and above those of general society, are such as belong to a voluntary association for the attainment of a common end; and it consists of various coördinate branches having their own respective regulations, appropriate to the end in view, as theology, law, medicine, philosophy, teaching.

The methods of instruction proper to the university, are such as to aid the independent studies of mature minds, as lectures, conversation on the subject of books assigned to be read; demonstrations by means of drawings, models, maps, charts, or of the actual subject; experiments, examinations, and practice in the formal processes of the designed profession. For the purpose of compelling attention, and training imperfectly educated minds, in small classes, the best method is that of assigned reading, and special examination thereupon. But lecturing is the most generally useful in the university, being the best for awakening interest in a subject, for presenting broad views of it, for generalization, and indispensable for statement of new discoveries and new views, for demonstrations and

experiments, and for cases in which adequate text-books do not exist.

The original and fundamental method of teaching was that of dictating what was to be learned, making the pupil commit it to memory, and afterwards examining him upon it, to test his understanding of it, correct his errors, and fix the whole in his mind. According to that method, as the class advanced, dictation expanded into the freer and broader current of lecture, in which a more matured capacity of apprehension was assumed, and called into exercise. By the introduction of text-books, the whole course was greatly improved, but especially its early stages. Dictation can now be laid aside, although still practised to some extent with profit. The student can generally, in the part of his education to which that method originally belonged, do better for himself in mastering passages assigned to be read, if he is afterwards thoroughly examined thereupon. But, at the stage of progress where anciently dictation ripened into lecture, there is still nothing which can entirely take the place of the old method. For the use of lecture is not all summed up in supplying the lack of books. It has still to serve that purpose on many points; but is now far more needed, on account of the unmanageable number of books.

It is profitable to have a person to present us with the substantial teaching of all that pertains to our subject of study. One man may thereby save as well as direct the time and efforts of many. Many do the work for one hundred as well as they could do it for themselves; and, if properly equipped with the gifts of a teacher, a great deal better. The time which it cost him to read and digest, is saved to the one hundred, who can verify the whole in comparatively brief time, and have so much more to spend upon some other branch of their profession; or starting from the point to which they have thus been taken, can carry forward the work of exploration in the same field. They are also thus initiated into a subject with all the advantages of a general view. A broad foundation is laid for future improvement, and a skeleton map spread out, upon which every additional item can be afterwards jotted down in its proper place.

To master the literature of a profession, and the substance of all its instructions, is the work of a lifetime; and, in some professions, is too much for the longest human life. But one man, by devoting his whole attention to a single branch, may be able to present at least the amount of what is to be found in that branch, in a course of lectures not too prolonged for a place in the preparatory studies of the profession. And thus a corps of professors, each confining himself to his own department, and labouring assiduously therein, can furnish, within a few years, an amount of information which no one of themselves, in his whole life, could collect and digest. It is of no little benefit to feel the influence proceeding from a mind kindled by enthusiastic pursuit of one department of science, and of deep insight into its laws. To catch a portion of that enthusiasm, may be worth more than the instructions of a three years' course.

In all professions, the power of correct and rapid observation, and assignment of things to their classes, is of inestimable value. And there is no better discipline of mind to that end, which education can propose, than the habit of listening to didactic lectures, with a view to being examined on them. It is an exercise tending to the highest intellectual maturity, to control attention to such a lecture, to apprehend truly its particular statements, its general plan and purport, while it is in the course of delivery, and to retain and marshal the whole in mind for future use.

It is certainly pleasant to follow a teacher who is able to enlist attention and retain it; but it is of far more educational value for the student to command his own attention to whatsoever his duty requires. The former is only to yield to the mastery of another; the latter is an act of self-control, going to render a man master of his own powers. The habit of mind formed by being entertained is superficial, never dares to penetrate beyond the outward effects of anything. To the solid basis of the beautiful and entertaining it never reaches. And consequently can never produce that excellence which it admires, and is ever helplessly dependent upon the labours of others. It will be delighted with the colours and garniture of a lecture, but reluctates against the analysis which would detect

and comprehend its structure, and learn how the work was done. It will be entertained with a narrative, but never discern the philosophy whereby it was made entertaining. Such a habit of mind can hardly be said to take hold of any thing, it is rather led captive at the will of others. It is not a result of education, except in as far as the capacity to enjoy certain objects goes. To be able to take interest in objects of science and art, and their nice discriminations, to be impressible by the finest shades of beautiful affection, does certainly belong to the best fruits of mental culture; but the mere capacity to be entertained does not. The least educated are the more easily entertained, and at the least expense: none so easily as a child. It is a source of much pleasure to oneself, but cannot make one useful to others. It can never enable a man to work—to produce any of the effects which an educated man is expected to produce for the benefit of society. On the other hand, to be able to command one's attention to any given subject, is one of the most valuable fruits of a good education. Nothing more distinguishes the educated from the uneducated, the well educated from the poorly educated. And where it exists by nature, it is the stamp of a superior order of intellect.

Such a disposition of mind is not merely attracted by the flowers of discourse. It inquires also whence they grow, and follows to the roots whence their nutriment is drawn, examines how they are planted, and learns to reproduce and diversify them. It studies and masters the frame-work and details of a beautiful edifice, until, if not able to construct another such, it is prepared to take a higher kind and degree of enjoyment in seeing it done.

A man, in acquiring this power over his own attention, secures also power over the minds of others. All persons who do not possess it, have a natural tendency to lean upon him who does. And every educated man ought to be such as his uneducated neighbours can have recourse to, as not only better informed touching his profession, but also as better able to turn all the powers of his mind with effect to any emergency which may arise among them.

The young commit a serious mistake who attach themselves exclusively to that which is entertaining among their studies.

It is not to be rejected where occurring naturally, but by far the most profitable to them is that intellectual effort whereby they take hold of and master what is unattractive. To be able to do that, is the best sign of their real progress. And that student is earning the most glorious triumphs, who, pushing through the outworks of an uninviting science, fighting his way manfully with every obstacle, at length reaches a point where the symmetry of the whole lies before him, and the delight of conquered knowledge dawns upon his heart. That is the man who will make an impression on the society in which he lives, if not upon the broader world, to be remembered long.

The effort of properly attending to lectures is one which requires a considerable degree of mental training, such as is seldom found short of the higher classes in college, and there only in the case of those who have been faithful to their previous studies. How often has the teacher been pained, even in his highest classes, to find upon examination, in the case of some of his pupils, that what he had laboured to make plain has been entirely misunderstood, the very words he uttered not heard aright, the meanings of plain English missed, scattered fragments put into incongruous connection, and his whole aim uncomprehended, from sheer imbecility of attention. Youth in the latter part of their college course ought to be trained and practised in the art of listening to lectures. It is a most desirable practical power, and should be acquired before reaching the university. For lecturing constitutes, and always must constitute, the principal means by which to aid men of liberally educated minds in the studies of their profession; and the habit of correctly hearing, and scrupulously reporting, is of incalculable profit for every day of a man's life.

Popular lecturing is necessarily a different affair, inasmuch as, in that case, a mixed audience is addressed, and mental preparation cannot be presumed upon. The popular lecture must take the character of entertainment—must be light, sketchy, illustrative, making as little demand as possible upon that attention, which is felt to be an effort, and must be of the nature of popular oratory. It belongs to the head of amusements, takes its place with the theatre and dramatic readings, and consequently has little to do with the subject of education.

The tutorial method of instruction is that which is best suited to boys at school, and for the earlier part of college training; the lecture is best for aiding the studies of mature minds, and ought to be combined with recitation in the more advanced part of the college course; while in the university it becomes necessarily the prevailing method. In college, the grand objects in view have reference to self-culture, to formation of habits of attention, of diligence, of reading, command of the natural faculties, and regular and constant application. Of course, it is of no little importance what the material of study is, but much more is the intellectual discipline which it furnishes. In the university, on the other hand, the great concern is the subject matter of study. The student, it is presumed, is already imbued with liberal culture, and is now to apply himself to his life's work, and what he needs is introductory information and direction of habits thereto.

Conversation, or examination, making of abstracts and epitomes, or writing of essays on the subject, should always attend upon a course of lectures, as helpful, if not indispensable, to the digesting and assimilating of the instruction received. Taking of notes during the delivery of a lecture is undoubtedly best for the majority of students; and yet it argues an imperfect preparation of mind. It were better to grasp the whole discourse, as a unit, by one continuous effort of attention. The notes should be written when the student returns to his study.

It is in the university especially that the instructor ought, as far as practicable, to be the friend and companion of his pupils. At that stage of education, there is much to be learned from a man of experience in the profession, which can be acquired in no other way than by associating with him; much which he would never think of putting into a lecture, much which he is himself not aware that he possesses. He must be a scanty thinker in his profession, who, after he has put down all that he deems worthy of being mentioned, has not still much more that might be added, and which, to others less versed in the subject, may be of as much value as what he has written. There is a certain indescribable facility imbibed from such free and informal intercourse. Of what inestimable profit must it have been to the young minister of the gospel to have enjoyed the

social hours, and accompanied the pastoral labours of him who wrote "A Pastor's Sketches," or of the author of the work on "Religious Experience"? As touching the latter, we do know that those so highly favoured recur to it with even more evident felicitation than to his public instructions, highly as those latter were esteemed.

On this point the example of antiquity is worth considering. It was that branch of education, which corresponds to the university, which in Greece was taught almost entirely by means of social intercourse with the teacher. It was not grammar nor the elements of mathematics that students sought from Protagoras, Prodicus, Gorgias, Socrates, Plato, or Aristotle; but that instruction which was to be directly addressed to their profession, and their only idea of attendance was that of associating with whomsoever they selected as a teacher. The example of the schools of the prophets looks in the same direction. And in the ministry of our great Master and exampler, he has left us an explicit and unmistakable lesson. Although he occasionally delivered formal addresses before his disciples and the people, his regular and every-day method in preparing his followers for their work was that of associating with them. Of course, in following the example of Christ, in those respects in which he is presented as an object of imitation, we cannot forget that the model is perfect, and any human approximation must be very distant. Moreover, there is much in the varying conditions of society which goes to modify the style of social intercourse, and both students and professors have much study-work to do, which ought to set limits to the time spent in social intercourse. Of all these things both parties should be prudently thoughtful. But, after all deductions, it still remains true that free social intercourse between student and teacher is an invaluable element of university education. And so it seems to be recognised by the practitioners of law and of medicine. In those professions, while students are required to attend lectures, it is also the custom for each student to put himself under the private tuition of some experienced practitioner, and to attend upon him through all the details of his business, and learn to apply his attainments by assisting in the easier cases.

Why young ministers of the gospel do not seek a similar

way of spending their vacations, is perhaps to be accounted for solely from the fact that it is not exacted of them, inasmuch as, although it was at one time the sole method of ministerial education, yet since the establishment of theological seminaries, it has been too rashly assumed that the whole work can be done in the lecture-room. There is profit in colportage and school-teaching, but not so directly to the purpose as would be the spending of some part of the vacation in society with a faithful pastor, in witnessing his method of conducting pastoral labour, and in assisting therein; provided also, that the pastor do not exact more help of his student than lawyers and physicians are wont to exact of theirs. Some pastors are very thoughtless in this respect, and merely to relieve themselves of a little labour, will urge a young man prematurely into the most arduous duties, sometimes much to his mortification, if not greater injury; as bold swimmers will throw one who cannot swim into deep water, in the expectation that he will instinctively strike out to save his life. Nor would this be so detrimental, were they as ready or expert as such good swimmers generally are to rescue those who prove unable to sustain themselves. We have known a pastor to make very unkind remarks upon a pulpit performance, which but for his own urgency would have been held back for further preparation. Students, in such cases, are still to be treated as students—as learners—with care and tenderness, and not obtruded upon the congregation in the light of pretenders, to be mortified.

Advantages of education are to be found in the theological seminary, which no private tuition can supply. The fact of being set apart from other society for the express purpose of study, of itself fixes the attention upon the work. The presence of others similarly employed, and the laudable emulation thereby created, are a generating source of intellectual energy. And the interchange of thought among many engaged on the same subjects, goes to quicken, enlarge, and diversify the ideas, as no solitary reading ever can. And the benefit derived from intercourse with a number of youth zealous in the love of the Lord, is a torch to a cold and laggard heart, while the spiritual influence reciprocally established between a faithful teacher and an attentive class, confers upon both a degree of power,

which otherwise neither could attain unto. And the combined zeal of a large number kindles into an enthusiasm, which could never arise between two or three. But while such is the case, on the other hand, the homely familiarity with actual work, which is to be acquired by associating with a pastor in his daily duties, ought not to be entirely neglected.

With the university the course of education divides into several channels, according to the different pursuits contemplated in life. The preparatory work of school, and liberal culture of college, are equally necessary to all educated men; but at the close of the college curriculum the field expands and presents a prospect of still further expansion without end. It is no longer practicable for one person to cultivate the whole. Every man, at this point, must choose some one portion of it, to which he will devote his life. If he errs in selecting, he can correct his error only by turning back to the common starting point, and beginning anew. To change the figure, the roads henceforward to be pursued, diverge as they pass through the gates of the university, and although never losing sight of each other, and throughout holding interesting mutual relations, they never come together again.

This divergent character of the different courses of university education, was recognised in a crude but decided manner in the great institutions of the twelfth century. Originally each university had some single professional aim. Paris, for example, had a view to theology alone; Bologna to law, and others, as Salerno, to medicine. They were solely theological, legal, or medical universities. It was an error of later times, when all the faculties were assembled in each of the greater of those institutions, to conceive of the whole as one course, and as merely the continuation of liberal culture. Recent improvement tends to more distinct segregation of the different branches, with a view to professional ends.

Youth do not assemble in the university as in a college, merely to improve their minds, nor to enjoy themselves in the pursuits of literature and science for their own sake, but expressly and specifically for the purpose of preparing to execute the work to which their lives are to be devoted. A liking should, by all means, be cultivated for study, for the subjects

of knowledge and for the exercises which belong to the profession; little will be effected if the heart is not engaged in the work; but the university is not the place to yield oneself to impractical speculation, objectless reading, or dilettanteism of any kind. Here begins the definite and hard work of life. The question, how will this promote my professional usefulness, which was utterly out of place in school and college, becomes, in the university, the true—the only question. As in a camp of instruction, here every exercise should have direct reference to future duties.

Upon the whole, the great aim of the university is to instruct, promote, and direct professional enterprise. The school is a system of constraints, the college of mingled constraints and inducements, designed to guide to correct independent action; the university is a commonwealth of minds already committed to their own responsibility. Its work is fully to equip, and furnish the circumstances for the full equipment of professional talent and enterprise, and the effect of that work upon society has always, when faithfully executed, been progress in improvement, and conservatism of privileges once attained: it has been general diffusion of that higher intelligence, which originates public measures, which moderates impulses, and sustains and gives weight to the authority of law, and creates and expounds a healthy public sentiment. The best service a man can render his country is generally in the line of his profession, but there is also an indefinable influence for good or evil wielded by every respectable professional man through his intercourse with society, and which increases in power and extent with his professional reputation. Consequently, a common duty, belonging to all educated men, is that of guiding public sentiment aright; that is, in a manner conducive to the good order of the community, to the support of enlightened patriotism and the cause of God.

All the professions, and the educated in general, are under obligation to this duty; but in an especial manner does it rest upon ministers of the gospel. Their principal work is to address the public—all ranks and classes of the public, without exception—for the very purpose of affecting sentiment and opinion; and the doctrine of Christ which they proclaim is,

more than all others, of a nature to influence both the heart and understanding of those persuaded to accept it. By the Spirit of God it is carried to the convictions of men one by one; but the office of the preacher is to publish it abroad to every creature, to proclaim it alike in public and in private, to the largest congregations he can assemble, and to the single hearer whom Providence puts in his way. No other profession is so directly concerned with the formation of public sentiment; and the model with which it is furnished being the gospel, no other profession has the means of usefulness so largely and purely to the common end of all the highest culture. This, even if our profession extended to nothing higher, is enough to give it transcendent importance in the eyes of all who contemplate the best ends of education.

Another feature belonging to all professions upon their widely divergent paths, which is also to all of them an indispensable condition of success, is freedom of enterprise. No factitious restraints must be suffered to limit investigation, experiment, or expression. Progress in intellectual pursuits, and defence of the truth as known, requires all the liberty, in this respect, which the law of God confers. Freedom of enterprise is the arena of man's highest usefulness, and we ought not to be satisfied with less than the whole of it. The natural and most effective opponent of despotic power, there is no other which violence is more prone to repress, and none which it behoves the friends of human well-being more jealously to guard. God, in his word and by creation, has assigned its proper bounds, and men ought to accept no other. While, on behalf of the uneducated, they defend the freedom of labour, educated men are interested, for their own sake, in maintaining the unshackled freedom of enterprise. The cause is one. Without freedom of labour, enterprise dies in embryo, and when enterprise is extinguished, the labour of the hands becomes the task-work of slaves.

They are the studies of the university which have no natural termination. The work of the school comes to an end, when its pupils are adequately prepared for college, or have so mastered the elements as to be able to prosecute their studies by themselves. The work of the college ceases when its classes

have finished the curriculum assigned for liberal culture, and are thereby properly qualified to take up the studies of the university; but the work of the university initiates men into that career which, as long as they are useful to the world, has no end. In an especial manner may this be asserted of that branch of university instruction which pertains to the gospel ministry; inasmuch as that profession, while addressing itself to the whole breadth of the present life, is chiefly concerned with the interests of eternity. The work upon which the theological student enters, is no longer that of mere self-culture, to terminate when he emerges from the walls of the seminary. It is the work of his life, whereby he is to be useful to the world, in the service of God. Its aim is not the excellence of literature, of learning, or of philosophy, except as means to an end; is not the honours of scholarship, but the duties of his profession, singly, simply, and alone. And that profession demands the time as well as the energies of the whole temporal being. The theological student has enlisted in a service from which there is no honourable discharge, as long as God shall grant the ability to labour in his name.

Up to the end of their college course, youth receive education for their own sake; in the university they learn to be useful to others. And although that end is to be attained in a thousand different ways, yet in the main it is through the channel of professional effort. The work of education becomes the more solemn and catholic as it advances; and the more closely it draws the bonds of every-day business around the scholar, in his proper calling, the wider is the influence which it awards him in society. From the liberal culture of the individual, it descends to his professional duties, in order that through professional duties it may rise towards the liberal culture of the race.