

knowledge have so vastly extended? The theologian no longer pretends to a mastery of all secular knowledge. On the contrary, he finds ample scope for his intellectual powers within the widening range of his own legitimate province, and is learning to welcome the confirmations which science, in so many ways, renders to sacred truth. There is no need to ignore the services rendered by theologians to true scholarship, because now the widening compass of the sciences brings with it the necessity for a division of labour, in order that the ampler field of knowledge may be thoroughly cultivated, and its full harvest reaped. We need feel no surprise that a system which satisfied the requirements of the fourteenth, or of the sixteenth, century is found inadequate for the closing years of this nineteenth century :

The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.

Hence a revolution affecting the oldest as well as the more recently founded universities, since their reorganization at the era of the Reformation. The re-construction of the Scottish Universities was undertaken in 1560, and the famous "Book of Discipline,"—while providing that "the rich and potent may not be permitted to suffer their children to spend their youth in vain idleness ; but that they be exhorted and compelled to dedicate their sons to the profit of the Church and the commonwealth"—transformed the old colleges of St. Salvator, St. Leonard, St. Mary and King's College from religious houses to schools of letters and science. But the traditions survived. The office of principal remained a prerogative of the theological faculty ; and the Scottish Church, departing in this from the rule of Presbyterian parity, gave to the head of the university

the exceptional style of very reverend. In Edinburgh, as in the older universities, a long line of very reverend principals accordingly filled the academic chair, graced by such names as Rollock, Leighton, Carstairs, Robertson, and Lee. The last of those very reverend dignitaries, eminent among Scottish black-letter scholars, died in 1859 ; and with him the long-honoured system came to an end. Sir David Brewster, a layman, foremost among Scottish men of science, but no less noted for his earnest Christian faith, was advanced to the vacant principalship. To him in due time succeeded another eminent and scholarly layman, Sir Alexander Grant ; and now his place has been filled by Sir William Muir, distinguished as an Oriental scholar, but whose eminent Christian character, no less than his scholarly attainments, commended him to the electors. A system of secular education assuredly demands the most careful selection of fitting men to whom its conduct is to be entrusted ; but I have yet to learn that denominational colleges have devised one which makes them less dependent on the personal character and influence of their teachers. I refer now to recent changes in the Scottish Universities, because they show that while their secularization is being carried out in accordance with the spirit of the age, it in no degree implies any purposed divorce from moral or religious influence. The clergy have no longer a monopoly of learning, and lay claim to no exclusive heritage of religion. In Canada, as in Scotland, the Churches and the people are still practically one ; and so long as a Christian people are true to their trust, secular education will be maintained in harmony with the highest moral standards which command their allegiance.

Nor is the history of the English Universities, to which we are so frequently