

sities; and the lowest National Schools are inspected by a perfect organization; and we ought to take care that every school in the country is similarly inspected.

#### THE AWAKENED LOVE OF KNOWLEDGE AN INCENTIVE TO EDUCATION.

I know there are many—who are labouring to cultivate themselves by the means of the examinations of the Society of Arts and other similar methods. I cannot help saying a word or two to those persons who are so striving to improve the little leisure they have, and to make profit of it by the increase of their knowledge. I am quite sure that if I were to appeal now to the self-interest of such persons, they would tell me honestly that it is not mere self-interest that makes them spend their scanty leisure over books, and their scanty funds upon the purchase of books. It is something far better. It is not the wish for an increase of salary or future partnership. If I could question such persons they would tell me:—“We love knowledge because we love it, and, if we think further why we love it, we love it on the same ground that we love strength, or grace, or beauty; we love it as a gift of the Almighty; we love it because we know it is our duty to cultivate everything that is given to us; we love it because we see its intrinsic dignity and worth, and thus honour it without any reference to self-interest at all.” I would say to those persons in the first place—“Don't suppose that we who have got our Greek and Latin on board have any monopoly of real knowledge.” There is no doubt in the regular education many of us have received a great advantage; but this I know, and I do not exaggerate, and I speak from papers that have passed under my own eye, and I say again that the papers in divinity which I have read from boys of 16, 17, and 18 would have done credit to any undergraduate of the University who had spent his whole time in the most careful education. I have also examined papers in logic, a subject that I paid some little attention to, and not a few of them were remarkably good, some well expressed, the subject thoroughly well read and mastered, and, having seen a good deal of University logic, I am enabled to say that those papers would have done credit to any University examination, even to the most promising candidates there. Take courage, therefore, and, depend upon it, that there is no barrier that you may not overcome, and that you have within you the power and means of cultivation in several most important branches of study.

#### IMPORTANCE OF STYLE IN SPEAKING AND WRITING.

Now-a-days I am afraid we pay very little attention to style. It is so with our public speakers; it is so everywhere. Our habits are habits of business, and we think that if we get our meaning expressed anyhow that is all we need care for. Now, no doubt in this respect the regular education of a public school, of a University, may have some advantage. No doubt the study of models of style occupies a great portion of our time at school and College, and so I would ask all of you to remember that there is a great deal more in style than the mere matter of fancy or taste. It is the means of communication between one man and another. If it is only in the writing of a clear and lucid letter, if only in making a clear statement at a local meeting, or the like, still, it is well worth the trouble which must be given to acquire it. It is the habit of putting one's thoughts into a clear, plain, and perspicuous form. Now, observe, all the great books we prize and keep upon our shelves are remarkable for having each its own marked style. You may depend upon it that it is not so much by the matter that the book keeps its hold upon the public mind as by the form in which the matter is presented; and so I advise you that, instead of thinking only of the facts you have to acquire of the science you wish to know, to think a good deal also of that language which is the means of intercommunion, and to take care that the language in which you dress your thoughts or speak to your friends, or put your thoughts on paper, that that language is always good and suitable to the subject.

#### SUPERFICIAL KNOWLEDGE VS. ACQUIRED AND ASSIMILATED KNOWLEDGE.

It is a characteristic of this day that we are all pretty well informed about a great many subjects. The morning paper somehow puts us all upon a level, and I am afraid that some of us are content to hawk about the morning paper for the rest of the day. But it is an old mistake to suppose that once we have gone over this knowledge with our eye and remember a good deal of it, it is our knowledge. No knowledge is ours until we have digested and assimilated it and made it part and parcel of ourselves, and there is no more certain way of dwarfing the mind than taking at second hand all opinions and thoughts and being content with them; and, however good the guide, the case is not the least altered. There is no cultivation in it. You remember the controversy about Bacon, in which Lord Macaulay expressed an opinion that it was possible the engine-driver knew more than Lord Bacon, because he knew more about the steam-engine than Lord Bacon. I do not think that was meant

in a sense adverse to the reputation of Lord Bacon, but possibly to some of Lord Bacon's facts, gathered judiciously in the course of time; yet the mode of scholarship Bacon has gone through was worth accumulating apart from the facts. To have the genius, mind, and knowledge of Bacon was perhaps a better thing than to have the facts about the steam-engine. Now, in order to avoid that superficiality of mind let us, besides our general acquaintance with several subjects, have our one subject on which we concentrate our minds, and to which we give a great deal of study. Do not be content with being merely well informed, but let us try to digest information; and how can we do that better than by saying on these particular points, “I will try to read and examine almost all that has been said, and then form my own conclusion, and exercise my free, unbiased, independent judgment?” You will find that a great remedy against what I consider the principal intellectual danger of this time.

#### THE PEN A TEST OF THE KNOWLEDGE WHICH WE HAVE ACQUIRED.

The very best master of thinking is the pen. “Writing,” says Cicero somewhere, “is the best master of public speaking,” by which he meant, of course, that when we come to write our thoughts down, and write them down again and again, we get accustomed to clothe them in the proper dress, and we take care that the dress is all trimmed, succinct, and in order, and so when we get upon our legs to speak we find that the speech flows easy. Another great man of a different stamp entirely—it was Priestley—says, “When I want to know a subject I write a book upon it.” That seems rather to invert the natural order, but it is not so. What he meant was that “Whereas, when I am a mere reader, a very loose and superficial acquaintance with a subject serves my turn, and enables me to talk about it at dinner table, and to form an opinion on what I read about it; but when I come to write my thoughts down that empty, superficial treatment will not do, and I am compelled to explore every hole and corner of it, and I come to know the thing thoroughly instead of half knowing it.” So I advise students to keep their pens in their hands. I do not say that you are to write a book—perhaps that would be rather overwhelming—but I say to write an essay, or answer well a question, or write a little tract—if it is afterwards put into the fire even—is a good mode of self-education, and secures that our knowledge shall be thoroughly acquired. It is a kind of examination and inspection of one's self when the examiner from Oxford is not there.

#### TRUE KNOWLEDGE AS AN ENLIGHTENER AND PURIFIER.

I am convinced that knowledge need not be feared. I am convinced, speaking as a minister of religion, that it is better for me to deal with the man who is educated—I speak not now of religious education only—it is better for me to speak to the cultivated than to the uncultivated man. I am afraid that those dreams of Arcadian simplicity—that the notion that the country with ignorance is very pure, and the town with its accomplishments and acuteness is very demoralized—I am afraid on inspection those visions of simplicity vanish away, and I am afraid it would be found that vice prevails in those remoter and less enlightened regions which in the town are never heard of at all. I am, therefore, not afraid of knowledge. I know, my friends, what kind of knowledge is best, but I sympathize thoroughly with all those who wish to know the mind that God has given them, to know the world that God has created, to know the various tongues in which other men express themselves. All that need not be good, but at all events it may become the great instrument of good; and I, speaking for myself, would rather deal with the man of cultivation than with the man who had received no instruction at all, because at least with the one I can find the way into his mind, and wrestle with him on very fair terms; but as to the man who has not education, the difficulty is to find words to talk with him at all. And so I sympathize deeply with those who are trying their best to cultivate the faculties which Almighty God has given them. I find in the pages of the Old Testament that wisdom and knowledge are always spoken of as Divine gifts—as something worthy of honour—and I do not find anything to the contrary in the New Testament. In the New Testament there are certainly some cautions against knowledge, but it was Pagan knowledge then sullied with all sorts of impurity; and the Pharisaic knowledge hardened against the Lord and against truth. That kind of knowledge is condemned in the New Testament because it was not worthy of the name. It was only half knowledge. But the spread of the Gospel used the labours of St. Paul, and he was a man who had received the best education his times could afford. It is no outstanding exception that the Gospel has had for its instruments a St. Chrysostom or a St. Augustine—that the Reformation found a Melancthon ready to its hand—or that in this country there was a Bishop Butler found prepared to argue against the sceptical philosophy which prevailed in his time. I say these were no exceptions,