

wisdom, and a ready disposition to copy all the excellencies of others. The vain man sees nothing greater or better than himself. Hence it is not wonderful that he should fail in reaching lofty conceptions and in giving expression to pure and noble thoughts; while the proud man, so apt to despise what does not bend to his will or fall in with his preconceived notions, must often miss many high and valuable truths. But the humble, who are ever ready to sit at the feet of any who can make them wiser and better, naturally gather knowledge from all minds that can furnish it. He, that despises humility, despises one of the grand means for enlightening the understanding as well as for regulating the conscience. Pride is folly. Humility is wisdom, or at least is that by which the highest wisdom may to a wonderful extent be acquired. It is indispensable to fit you for a place in the school of Christ. But that which fits for a place in this school must be eminently useful in fitting you for a place in any school in which true knowledge can be learned. Humility, so valuable to all, is specially so to the young: for without it they are sure to begin life on principles utterly false. Besides it gives a noble simplicity to their character, and produces that modesty which throws such a grace around their whole demeanor. Modesty has ever been regarded as one of the most beautiful characteristics of youth. But it is more than a grace of character: for, as it is itself a modification of humility, so it is a pleasing indication of many high mental excellencies. Indeed nothing can atone for the want of it in the young. It is true, you may find smartness, precocious intellect, and even learning of a kind where there is no modesty; but you will look in vain to that mind in mature life for either great thoughts or a high order of moral feeling. These observations, the aim of which is to lead you to cherish not only the graces to which I have adverted, but every other moral principle, naturally suggest a *higher appeal*. Let me earnestly urge you to be men of piety. All the principles of morality, as well as the motives to enforce them, must be derived from religion. The fear of God is emphatically the beginning of this wisdom. For he, who would know what the duties are which he owes to his God, as well as those he owes to his fellow-men, and how he is to perform these so as fully to answer the end of his being, must seek for the guidance of the Divine Spirit. If you are in the true sense young men of piety, you cannot fail to be in the best sense strictly moral. Indeed the humility and modesty, of which I have spoken, can only be found in their purer and higher forms in bosoms sanctified by the Spirit of God.

While no effort, as you are well aware, is ever made in the *department of Arts* to bring into notice any of the peculiar ecclesiastical views of that Church with which the College is more immediately connected, or any attempt ever made to proselytize or in any way to meddle with the faith of students who belong to other Christian denominations, yet I trust you will do us the justice to say that we have not failed, as suitable occasion offered, to bring before you the essential doctrines of our common Christianity, and to press on you the necessity of a life of piety. I cannot but think that the student, who has not been taught in his College to fear God, has been neglected as to the most important part of his education. It was much the fashion at one time in the Colleges of Great Britain to regard piety as some way incompatible with high literary attainments. It was a trick of the infidelity of the times to impress the world with the notion that eminent scholarship should stand clear from an earnest religious belief, while at the same time it was slyly but sedulously inculcated that a man of simple and earnest piety could not be either a profound scholar or a man of genius. In fact the infidels of that age were at no little pains to disseminate the notion, that only ignorant and weak-minded enthusiasts could be sincere believers in Christianity. It is impossible to estimate the pernicious effect which these silly and wicked sophisms had on young men at College in those days. It were easy, did the nature of the address

warrant it, to show that the view to which I have adverted is as false in fact as it is hurtful in its moral bearings. It is not denied but there have been irreligious men remarkable for their scholarship, and able writers on many important subjects. But this admitted, and yet no one competent to judge will question that in all the great departments of learning those, who have risen to the highest places and have done most to widen the domain of knowledge, and to benefit the world, have been men of simple and earnest piety. Indeed true piety is in every way a powerful aid to the growth of intellect and to the acquisition of useful knowledge. How can it be doubted that many from the want of it, or from the want of morality which springs from it, have utterly failed to accomplish what their talents gave fair promise of in early life. But, be all this as it may, it must never be assumed by you, my young friends, that the acquisition of knowledge, inventions in science or art, or even the production of a work of genius is the chief end of human existence. Each of these things is well in its place. And assuredly man has important duties to discharge in life, to which learning is very necessary, and to the performance of some of which it is quite indispensable, yet you must never forget amidst all your efforts to acquire human knowledge, or add to the stock of human thought, that you are performing a part on earth for eternity. To do this well is really the grand end of your being. Strive then to know God. Believe what He has revealed, be obedient to His will: trust Christ as your Saviour, look to the Holy Spirit as your Sanctifier, and endeavour to have the fruits of piety in your life. For, if these be in you and abound, you will never be barren in any good work to which you may be called in your professional career. Most anxious am I that all of you should be respectable scholars, and, if it were possible, greatly distinguished for your learning. Nor doubt it that it would fill the bosoms of your professors with exquisite delight, were they to find in future years that some of you had risen to eminence in the walks of life you had chosen. Yet, my dear young friends, it would not afford you one emotion of joy nor one ray of hope at a dying hour to find that you had gained this, and nothing more than this, as the outcome of all your labours and as the end for which you had lived. For then you would be compelled to cry out, while you contemplated the honours and wealth you had won,—"vanity of vanities, all is vanity and vexation of spirit." I say it from the bottom of my heart—strive to be learned men, and labour by your learning and talents to make mankind wiser and better; aim at an honourable distinction in your profession by an able and faithful discharge of its duties. But then I ought with far greater earnestness to say, Never forget amidst secular pursuits, or while engaged in the acquisition of human learning, that you have at last to stand before the judgement-seat of Christ, and hear that award which shall decide your condition for eternity.

But, in pressing on you the importance of a life of piety, it were peculiarly improper on this occasion to overlook that Book which teaches its principles, lays down rules for its practice, and furnishes the motives by which the soul is animated to serve God. Read the Bible; if you would be men of piety, read it often, earnestly, and prayerfully. I hope that during the vacation you will do a large amount of reading, that what you have gone over in College will be again and again revised, until you have thoroughly mastered every part of it. And no doubt every student, who has a thirst for knowledge, will go largely into that miscellaneous but useful reading, for which he could not command time during the session. But let the Bible ever hold a prominent place, may I not add the first place among the books you are to read. I venture to affirm that he, who devotes a portion of each day during the summer to the Sacred Scriptures, will not be found the worst prepared for standing a sifting examination on what has to be read for entering next session.

Nor should I forbear to remark that no young man of taste and learning can read the Bible with care without drawing from its pages precious literary treasures. When one thinks of the sacred purposes for which that Book was given to the World and the Divine truths which it unfolds for the salvation of man, he feels a strange awkwardness in speaking of its mere literary excellencies. To dwell on these as its peculiar excellencies is to be charmed with its letter, but wholly to miss its spirit. Yet the literary excellencies of the Bible are of the very highest order. This is seen from the fact that in those countries, in which the Bible is so widely diffused as to leave the public mind, there is not only found among the people a pure morality but a correct and on the whole an elevated literary taste. It is generally admitted that Luther's translation of the Bible was what first awoke the German mind and for a long time directed it. That the English translation has had the most powerful effect on our literature cannot admit of a doubt; it has not only to a wonderful extent given fixidity to the language, but has to a great extent taught the correct principles of taste to all writers in English for nearly two centuries. Nor were it difficult to show that the greatest minds in our literature have been much indebted to the Bible for their loftiest thoughts and their most beautiful figures; it has been said that Shakespeare was nothing indebted to classical writers: yet it were easy to show, although I am not aware than any of his commentators have done it, that he was greatly indebted to the Bible for many of his most striking sentiments and for much exquisite imagery; and who needs to be told that Milton's lips uttered the grandest thoughts that man ever expressed, just because those lips were touched by a live coal from this altar: or, to use another figure, Milton flung from his awful harp those sublime notes which have ravished all men of taste, just because he tuned it at the foot of Sinai and on the side of Mount Zion. In a word I fear not to affirm, what every scholar and every man of intellect will corroborate, that he, who would find poetry with all its loftiest attributes, eloquence with all its powerful excellence, and simple narrative with all its charms, must search for these in the pages of the Sacred Volume. But, although this be true, yet it were a sad perversion of the Bible to make it merely a book for the cultivation of the intellect or the improvement of taste. Remember in reading it that you are reading God's Word. Remember it is the light which He has given to guide you to Himself through the Saviour. If you regard the Bible as fitted to teach you these precious truths, you will not fail to read it with care. Happy, happy, is that young man whose mind is so stored with its truth that he can say "Thy Word, O Lord, hath made me wiser than all my teachers. It is a light to my feet and a lamp to my path. It is sweeter to my taste than honey, and more precious than much fine gold."

There are words which have a singular power of meaning in the morning of life. The word "home" is one of these. It is a pity that it ever should lose anything of the richness of its meaning; yet sore misfortunes or vicious conduct may sadly lessen the joy which a man in after life may feel in uttering the word "home." But to you I trust the word has yet an inexpressible power and tenderness. You are now about to realize all the pure and tender emotions which the word "home" awakens in your bosoms. For there are near and dear relatives to whom your hearts have clung, and for whom they have throbbled through all the session, who are now anxiously awaiting your return home. They have, like you, been counting the weeks that have lately passed, and in a day or two will be casting wistful looks from doors and windows, and counting the hours as they watch your approach. Go then, and, when you receive the warm embrace of parents, sisters and brothers once more by the *family hearth*, taste a cup of the sweetest and purest bliss that you will ever taste on earth. Happy is that young man that has such hearts to love him; and happy is he that can re-