

The boor of the Court may be the APOLLO or 'Squire of the country neighbourhood ; and the pupil of one school may be the teacher of another. By educated men, then, we mean the professional men who know more than the non-professional men ; the teachers who know more than the pupils ; the intelligent who know more than the ignorant ; the parent who knows more than the children. Society embraces them all as its members ; it claims the services of them all as its property. They are the guardians and mentors of the coming generation ; they should impress upon it the characteristics of virtue and patriotism. They are Trustees of the best inheritance for their country ; they should nobly fulfill their sacred trust. They are moral agents ; they should faithfully employ the powers, possessions, and advantages for which they are responsible. Such are the four grounds on which we propose to illustrate the *Obligations of Educated Men*.

I. They are members of Society, and, as such, are part and parcel of its property. "It is not good for man to be alone." Thus spoke the ALMIGHTY when he made man ; and thus speaks the very law of man's constitution, and the history of the human race. The law of Revelation and the law of nature are in harmony. In the conjugal relation, we see it in the numerical proportion of the sexes—in the courage, strength, enterprise of the one, and the fortitude, susceptibility, dependence of the other—in their mutual qualities, affections, and sympathies—in their adaptation to promote each other's happiness. Here is a law prior to, and stronger than all human law ; and in immediate connexion with it, we have the law of parental affection—another mysterious element of the human constitution—a wonderful provision of divine wisdom and goodness—and which is the fountain of social order, and the basis of social improvement. But families multiply into tribes and nations ; new wants multiply in a corresponding ratio ; and the social affections admit of a like expansion. Hence love of kindred, love of nation, love of country ; and hence institutions adapted to the national necessities. The basis of these institutions is the common safety, and the object of them is the common welfare. They are founded on the will of God, and are, as St. PAUL says, "the powers that be, which are ordained of God ;" and they approach the beneficent object of their primary establishment, just in proportion as they regard all their subjects as children of the same family, provide equally for them all security of person, liberty, and property, and diffuse among them all, like the dew of heaven, the advantages and blessings of the common association. Thus the *state* is the *principal* in the compact of which *government* is the *agent*—the means to an end ; and that end is, the safety, the prosperity, the happiness of the *state*—including alike each individual of which the state is composed.

It is true, the powerful agent or institution of government, like the marriage institution itself, has been and may be abused to the purposes of individual selfishness and ambition. It has been perverted into a fearful instrument of oppression and conquest ; and so has the sacred institution of the Christian Church. But "from the beginning it was not so." God himself designed that "the powers that be," whether civil or ecclesiastical, should be "an instrument of God for good," and not of evil to any man, much less to any people. Divine wisdom has not seen it good for "man to be alone" in families, any more than in celibacy ; and civil institutions are the appropriate sequel to the domestic. But under the one, no more than under the other, is man isolated from his fellow man. The state is a symbol of union, not of