

ges of a University Education; and, if I here recur to these advantages, it is because I cannot but think that the view of them must tend to deepen your concern to make the best of them. These advantages it were difficult to overestimate; and incalculable will be your loss if you shall forfeit them. In any circumstances of the world that I can imagine, I would say this to you, but in every phase of these times that turns up I see reason for saying it with a deeper energy. Amidst all the systems of education, which in our day of restless innovation have been tried, no substitute has been found for those studies so long known as the studies of a University. Shorter roads than the long-used and time-hallowed have been invented. 'Education made easy' has been on the lips of many a socialist pretender to profundity on educational questions. But it may be said that the day of such things has nearly gone by. Men's confidence has been shaken in compendious and easy modes of instruction; and the wonder is that it should not have been sooner shaken, or rather that it should have ever existed. If indeed the end of education were the mere possession of facts, the simple swallowing of truths, the shorter and easier mode of getting at them, only that it is not honest, might be resorted to. But this is not the end of education, and the value of any given system of instruction is not to be measured by the mere amount of knowledge it communicates but by the power of thought and reflection, and through this of fitness for action which it is found to awaken and foster. It is thus that the older way of instruction is coming to be recognized as better than any of the new. It is recognized as better because it accomplishes the great end of education—better because, while communicating the most valuable knowledge, it secures the fullest development and invigoration of the mental faculties. On this way of instruction you, gentlemen, have, in the providence of God, been led to enter; and that you have been so is a circumstance that should call forth your fervent thankfulness. I have alluded to the character of the times on which we are fallen; the better it is understood by you, the more thankful will you be that it should have fallen to your lot to engage in the studies of this place. You are treading the path trodden by the most distinguished public men who grace our nation's annals. They have been University men, and they have delighted to own that it was the training, communicated through the studies engaged in there, which laid the foundation of their power to grapple with the difficulties of their position. In fact it is becoming more apparent every day that the training, which a University Education supplies—I mean the discipline and studies implied in that phrase, where-soever enjoyed—is the training required by the times, and that it must fare ill with those who have to stand in the high places of the field if they are destitute of it. Already, as you know, are there questions agitated—questions both in religion and in politics, involving all that is most vital to the human race—which require minds of the most enlarged knowledge, and of the most patient reflection and matured judgement rightly to deal with them. And it is plain that these questions will not be scouted until they are agitated more than they have yet been, and that the times, if they are already trying, will yet be more trying. Am I not right: then in cherishing the confidence in you I have expressed? May I not assume that, looking at these things, your eager inquiry now is, How shall I make the best use of my present advantages—how be most successful in my work as a student—in order that I may be fitted for the arduous place in which, if God shall prolong my days here, I see that I must soon take my stand? Plainly, this is the question that should occupy you in your present circumstances; and it were a high gratification to me if the few suggestions I now offer should in any degree help to guide you to a right reply.

Would you be successful students, be labori-

ous. Labour is the condition of humanity here; He who exhibited that humanity in its full perfection said, "I must work;" and we know how entirely His life corresponded with the ardent words. When morning dawned upon Him, it was to find Him working; when evening came, He was still about His Father's business. The student must work; our student life must be a life of steady, unremitting action; when it ceases to be such, it should itself cease to be, for it will not then subserve its highest end in training us for the scene of action before us where God calls us to serve Him in promoting the happiness and elevation of our fellow-men, and through that our own. You can never rise to any real excellence as a student without labour, but by dint of labour, if you possess any aptitude for study, you may reach this excellence. It was thus that all the men, whose names stand highest on the rolls of literary or scientific renown, won for themselves their lofty position. They had genius, but it was not the inspiration of genius that placed them there; it was their patient and painstaking industry; consult their biographies, and you will find that they formed no exception to the rule, that "Life hath given nothing to mortals without great labour." Go then and labour. Let life with you be a life of enduring, resolute industry. Never be impatient of labour, and never faint at difficulty. What difficulties might be subdued before us if we only addressed ourselves boldly to overcome them; and then what a strength should we acquire through each victory for proceeding onward to new and nobler triumphs! Strange it is, that the youthful student, with any right appreciation of what is awaiting him, should ever murmur at the difficulties he encounters; it is to murmur at that "in which is the life of his spirit." It is as if a soldier should complain of the preparatory discipline which only can enable him to maintain his place when he goes into the field where the struggle is for life and death.

Could I venture to linger upon this point, I would say, seek companionship in your labour as students. I mean of course the companionship, not of those who would divert you from labour, but of those who would keep abreast of you in all your struggles, and lend a helping hand to you when you were ready to give up. We are social beings; it has been said "Man is the sweetest thing to man;" and a student, really in love with his work, will long to have some kindred spirits to communicate with him in both its joys and trials. It is a longing as right as it is natural; and, where it can, it should be gratified. "Iron," says Solomon, "sharpeneth iron; so a man sharpeneth the countenance of his friend." We must often be solitary students, but it will not be well for us to be always solitary. The collision of mind and mind whets the edge the one of the other, inasmuch that we owe some of the most important discoveries to the light struck out amid the interchange of views between scientific men. Humer observes "That the lone thinker's thoughts come slight and slow."

And of this we have the most striking illustration in the great Newton himself. It was a conversation with Dr. Halley that induced him to resume and extend his researches, which at the time of it had been discontinued for years, on the noblest and most magnificent field of physical investigation ever opened to the eye of man. Nor is it only from the new views such intercourse is found to open up that it is so precious; it is precious also for the active sympathies which it brings into play. They are sympathies which never fail to do us good; they are refreshing to us after the weariness of our solitary toils, and they send us back to these toils with an exhilaration and energy having the happiest influence on our progress.

With all your labour let prayer be joined. It is from the Father of Lights that every good and perfect gift comes down; without Him there is nothing holy, nothing strong. See then that you call in His aid; cease not in all your studies

to seek His blessing upon them. The importance of this to your success cannot be estimated. "Bene orasse, bene studeisse." To have prayed well is to have studied well; and then only will it be well with you when your hearts have learned to pour out those devout breathings of the Poet. "Father of light and life! Thou God Supreme, Oh teach me what is good! Teach me Thyself. Save me from folly, vanity and vice, From every low pursuit, I and feed my soul With knowledge, conscious peace, and virtue pure!

Sacred, substantial, never fading bliss.'

Would that these breathings were more and more the breathings of every heart among us! This is our great need—a heart going forth to God in humble childlike dependence to be made to see light in His light, to be made strong in His strength, and to find rest under His wings. I have spoken to you in praise of labour; after all it is labour hallowed by piety that is the great thing. What I desire for you is the devout mind which would make all your studies a living sacrifice. And what should they who love you desire for you but this? The things, which you pursue here, of earthly things are among the noblest; yet what is all earthly knowledge—what the highest intellectual improvement—what any distinction you can win as students—if your heart is not right with God? Give these things all the value they can by any possibility possess, they constitute not the good part which cannot be taken away; and, if you have nothing better, they will soon, like the fabled fruit of Sodom, turn in your own touch to rottenness and dust. Awake to this, and awake to it in these days of your youth, that you may give God your hearts "while yet the evil days come not." Can you hesitate as to your taking this step? Oh! could the veil, that shrouds those scenes in which you have soon to move, be but for a moment lifted away, and you made to see their connection with the present, there would be no need to urge upon you the claims of that godliness which is profitable unto all things—our light in the day of darkness, our rock in the time of shaking. The present with us ever gives its character to what succeeds; 'the youth is father to the man'; what you are now will determine what you are to be hereafter. In a little while, if God shall spare you, you will be scattered over this country, occupying stations of trust in which your influence for good or for evil will be great. Do you shudder at the thought that it should be for evil, and wish to be a blessing to your times? Let God be the guide of your youth, and the wish will be gratified. Let God have your best and earliest days; and we venture to predict for you a life of usefulness and honour. Come now into right relations with your God, and lay upon the altar of His service the talents He has bestowed upon you and the acquisitions He has enabled you to make; and, wherever in His providence He may send you, He will give you blessed work to do—work in which you will have an exceeding great reward even now upon earth, and through which you will be prepared for a yet higher reward hereafter in Heaven.

UNIVERSITY OF QUEENS COLLEGE.

SESSION 1852-3.

On Thursday, 25th April, the Senatus Academicus of the University, after examination on the subjects prescribed to candidates for the Degree of Bachelor of Arts during the present Session, conferred that distinction on the following gentlemen:—

HUGH PLUNKETT BOURCHIER . . . Kingston.
ALEXANDER SPROAT Esqueing.
ANDREW BELL, Junior, L'Original.
JOHN ROBINSON BENSON Kingston.

Of whom Hugh Plunkett Bourchier passed with honors in Classics; and Andrew Bell and Alexander Sproat with honors in Mathematics.