

greatness of character commanding admiration? This most frequently arises from neglect in early life of such culture as would have corrected this on-sidedness, but would not have been at all a barrier to future eminence in the selected path of ambition. It is true wisdom, then, to throw your heart into the studies of the various classes which form part of the course. It is no plea to say that you have no taste for any particular study. This may be the strongest reason for devotion to that study. Your great defect may be that you have no taste for it, and the very aim of your education is to give you this taste. The course of arts is so arranged that no part can be omitted without serious disadvantage to every one who claims to be regarded as a well-educated man.

While it is right that you should have lofty aims, and that a generous and worthy ambition should stimulate you, yet let not dreams of the future prevent you from making present efforts. How many have passed through life to no purpose, who might, if it were not dreams of unattainable greatness, have served their generation well. Commence at once with your task, whatever it may be; wait not till some more genial mood may come. The best plan of wooing suitable ideas and expression is simply to commence the work. The very mental exercise required to commence bids difficulties vanish; and a willing heart makes ready ideas. Beware of making general reading an excuse for neglecting prescribed tasks. There is not a more subtle and dangerous apology for idleness and sloth than desultory reading. Reading is necessary, but only as a means to an end; it is useful as an aid to stimulate and direct thought, but, if it is an apology for the want of independent thought and self-exertion, the great end of collegiate training is not gained.

But, while mental culture is the immediate object of a university course, there must be a suitable stimulus to the youthful mind. There must be a motive power to generous ardour, otherwise the task will be sluggishly performed and no enthusiasm will be kindled. One legitimate motive to study is the pleasure which the very study gives you, and one great object of every man should be to convert duties into pleasures. There is also the legitimate motive of power. The love of power is one of the grand actuating principles in man's nature, and education is simply the storing up of power to manifest itself in the various walks of life. Knowledge, in the ordinary ac-

ception of the term, is not power, it is often weakness instead of power, and pedantry is an illustration of this weakness; but education, invigorating the whole intellectual nature of man, is always a power, and in every sphere of life, the educated man is always a centre of power. It is a legitimate enough motive to seek education for the power it imparts, if it be only a power for good. But how often, alas! is a finely cultivated mind only a power for evil, and the talents God hath given employed to subvert His authority? Seek the power education confers, that you may be fellow-workers with God for the promotion of His glory and the best interest of man. God needs your services for the accomplishment of His purposes with man, and the dignity of education lies in this, that it fits you for working with and under God. Forget not that, though you never enter the sacred profession of the ministry, you are bound to be priests of God, and to serve Him in the various secular callings to which you may devote yourselves in life. Your education here is designed to dignify and sanctify those callings, so that they may be subservient to God's glory. But, in order to have an abiding impression of your dignity as fellow-workers with God, you must live close to Him and carefully keep up those religious exercises to which you may have been trained in pious homes. Be regular in your approaches to a throne of grace, and, while gaining acquaintance with many books, see that your most familiar acquaintance be with the Sacred Scriptures.

It has been the glory of Scotland that the education of her sons has been as much an education of character as of intellect. Other national systems may boast of an intellectual culture of as high an order, but the true test of excellence is the resulting character and to the formation of character, the grand essential element is religion. An educated man without this regulative principle is like a ship driven by the gigantic power of steam, but with no rudder to direct her course and save her from the disasters of shipwreck. While, therefore, the more special and formal exposition of the doctrines of our holy religion is reserved for the theological course, every guarantee is afforded by the constitution of this University, that the spirit of the Christian faith will pervade all the departments of a liberal education, and that the moulding influence of Christianity will be applied to the formation of character.