

limited to narrow specialties, this truth may be of less consequence, but it is all important here. We should not forget, however, that some of the most eminent of the great ornaments of our age in the mother country are distinguished examples of this happy power of turning at once from the duties and conflicts of public life to the amenities of literature and science. The habit of mind and body, which enables a man, after toiling with earnestness at one pursuit, to turn with promptness and vigor to another, may be to some extent constitutional; but it may be cultivated and encouraged, and it is essential to the highest usefulness and the highest enjoyment of life. It makes all the difference between the man who, when his daily task is finished, sinks out of sight into a useless lethargy, and the man who only turns with fresh appetite and energy to some new study or enterprise. Cultivate this power as one of the best means to success, not only in college life, but in the work of our age and country, where every man must play many parts in order that he may discharge his duty well. This is, perhaps, after all, the best answer to the often urged objection to the variety and scope of our modern school and college work. It may, in some cases, fail to teach this useful versatility to which I have referred; but where it succeeds the results are vastly better than those of a more narrow course.

The length of our vacations is often objected to, and there can be no doubt that many students would be benefited by summer sessions. These have been introduced in professional faculties, and as demand develops itself may be held in the faculty of arts as well.

Not only the vacations but, in the session itself, the several college societies are part of the special and independent province of the student. As representing his spontaneous efforts on behalf of his own training in matters not covered by the college course, they have an intrinsic value of their own, and are directly conducive to the preparation of the student for active life. While recognizing the great value of all the societies, whether literary, scientific, professional or athletic, I confess that in a university of non-denominational character like McGill, I attach very much importance to the Young Men's Christian association and the Young Women's Christian association, which have developed the higher spiritual life of our students, and have been eminently conducive to an elevated tone in our whole work.

We may perhaps, without undue presumption, look at the subjects I have noticed in

the light of the probable future. The current of the world's history is like that of one of our great rivers. For a time it flows on deep and smooth and still, but anon it comes to some rocky ledge over which it throws itself in fierce and boiling rapids. If I am not mistaken, the time of peace and quiet, in which the political and social systems of Europe and America, their arts, their trade and their financial arrangements have attained their present forms, are approaching their end. We seem to have entered on a time of conflict of nations, races and classes, in which neither the arts of peace, nor professional skill, nor accumulated capital will reckon for much, but in which personal power, energy and culture will be the most valuable possessions. If in our corner of the world the English race is to hold its own and escape extinction, this will depend largely on broad and liberal education fitting both men and women for every contingency which in God's good providence may arise. But in view of such times of conflict, and while animated by a true and enlightened patriotism, and prepared to defend our own country and institutions against all attacks, we should learn to think not merely of our province, not merely of the great and growing Dominion to which it belongs, not merely of that great Empire with which we are connected, and which we hope is destined ere long to consolidate its wide-spread domains in one mighty federation. Even this we should regard in its relations to the interests of the world as a whole, and in connection with the counsels of God Himself, who enables us to work with Him and to penetrate to some extent His great plans for the world and for the universe, for time and for eternity.

It is time to close, while I have but entered on the subject of which I undertook to speak; and my last words shall be: Live in the future as well as in the present. You cannot judge now of the possibilities or requirements of the time to come. Be armed, therefore, for all possibilities. This you can only be by seizing vigorously all opportunities. But whatever the future may be, you may be its heirs in this life and that which is to come, and that future belongs not to the seen, which is temporal, but to the unseen, which is eternal, and is in the hand of Him who alone knows the end from the beginning, and who alone can enable us to perform our part well in the present, through faith in His beloved Son our Saviour, and through the indwelling of His Holy Spirit.