

gratification of the Senate with the manner in which everything connected with them had been conducted. The benefit of them to the University had been almost as great as if an additional chair had been established. He thanked the students who had in charge the details of the services and those who had composed the efficient choir. Still more had he to express his gratitude to those distinguished divines, of different denominations, who, by their presence and their teachings, without fee or reward, did so much to make the services successful. The very sight of those leading clergymen coming together was a practical illustration of the unity of Christendom, and of the spirit which, he trusted, would always animate those in charge of the University :

Dr. Williamson preached upon the following words :

"That which was born of the spirit is spirit.
"Marvel not that I said unto thee ye must be born again."—John III., 6-7.

The speaker commented upon the feelings of the newly admitted graduates, observing that their situation was different from what it was at the beginning of the session, when they braced themselves for the work and looked forward to its successful and honorable termination. Hitherto they had trained for the race with a comparatively limited number of onlookers watching their performance; ere long they would enter the lists and be subject to the critical gaze and mark of the public throng. Hitherto they had been more or less under the direction of tutors and governors but soon they would be left to their own resources and efforts, their fond, loving, and anxious relatives, professors and fellow students following their journeyings with affectionate concern, and their country and University expecting each of them to do his duty. He remarked that perhaps on another occasion he would speak of the importance of not allowing their knowledge to suffer by disuse. They should not leave it like weapons hung upon the wall, or the swords that rust in their scabbards, but be kept bright and burnished by continual duty in so far as opportunities allowed, not for display but for the better equipment of themselves in their several walks of life. It was not his purpose to speak of the vocations of life which they might select but rather direct attention to one of the great themes which embodied in it that which would inspire and guide them however occupied. "That which is born of the spirit is spirit." "Marvel not that I said unto the ye must be born again." Reference was made to the circumstances under which the words of the text were spoken by our Lord in reply to Nicodemus and their significance and meaning, the discourse hinging upon the nature of the new life and its source. We are born again, not by any external transformation, but a thorough and abiding renewal, great, decided and peculiar; the introduction to a state which will be made more perfect and eternal in the heavenly kingdom. Before the awakening we become as new creatures; old things pass away and all things become new; we possess the faculties and manifest the tokens of a new spiritual existence, and are imbued with new tastes, feelings, understandings and affections; we experience a heaven on earth. The preacher alluded to the fact that all believers are not spiritually alike. Some are like new born babes, weak in the faith; some are no longer children, but strong men; others seem near to the stature of the perfect man. While there is a great diversity in their traits and characteristics all are possessed of the same new spiritual nature. This new life, which we must have is not impossible as some may be ready to exclaim: nothing is impossible with God. How is man to realize this spiritual life? Not by ceremonial, ordinances, or human agencies and efforts; not by prayer, and the reading and hearing of

the word alone, though they are great instruments by which to renew and sanctify; it is only God in us who worketh to will and to do. The growth of the new life may be as the growth of the body, or the action of the wind, invisible and unseen, but the actual changes are indicated by the effects produced. The concluding portion of the discourse dealt with the desirability and necessity for the second birth, which all can have, and to the evidence which one has when such takes place within him.

The sermon was marked by vigour and earnestness throughout. It was most attentively listened to.

The Bachelors of '81 occupied the front row of seats, and the attendance was above the average.

The choir had put forth an extra effort to furnish good music and it is needless to say that it was successful.

MONDAY.

The only item on the programme for Monday, April 25th, was the annual scientific lecture given by Professor Dupuis, of which we give a synopsis :

After an elaborate and glowing introduction the lecturer observed that the astronomer desires to know something about the great body upon which he dwells. Does it extend, as it appears to do, indefinitely in all directions? Or is it limited, and if limited by what? What is beneath it, if it has any beneath? Or does it reach indefinitely downwards? Perplexing questions, but our astronomer is not discouraged. He believes in the potency of industry and of patient observation; as he cannot bring these bodies into submission to his will, he must accommodate his will to their time. To the east he travels in search of knowledge, to the north and the south until confronted upon the one hand by a seemingly illimitable ocean, or upon the other by some precipitous mountain chain with its inaccessible peaks dressed in the garments of eternal snow. He asks what is beyond? Whether the earth be limited or whether it extends upon all sides to infinity as yet he cannot tell; but go where he will the sun pursues his unvarying course, the moon continues to wax and wane, and the stars shine out from the nightly firmament. He has no doubt that it is the same sun and the same moon that he sees from day to day, that rises in the east and disappears in the west. But how do they get from the west back to the east again? If the earth is continuous downwards there may possibly be a subterranean channel or sort of gigantic tunnel, or even more than one, and such an explanation is sufficient in the presence of all that our observer yet knows although it may not be altogether satisfactory. He soon learns to recognize particular clusters of stars; he notices that certain groups appear from night to night and season to season, and observation reveals the fact that they in general rise in the east and set in the west and the astronomer arrives at conclusions somewhat as follows: To tunnel the earth for a mere fire ball like the sun might be possible, but to do so for the host of stars, rising and setting at nearly all points of the horizon would be to deprive the earth of all support from below. Hence the earth must be without foundation, hung upon nothing, in the midst of space, and surrounded upon all sides by the starry firmament. In our lone astronomer we have an ideal representative of our ancestral observers. The ancient astronomers had very inadequate ideas of the distance of sun, moon and stars, from the earth, and the erroneous conception of the planetary distances led them into errors of theory which were not corrected until the middle of the 16th century. Had they known, as we do, that the distance intervening between the earth and the sun is itself 90,000,000 miles, Hipparchus might have anticipated Copernicus, and what is now modern astronomical theory