

Here the reasoning faculty will receive its right direction, and be taught equally how to investigate truth and to detect those subtle sophistries and specious fallacies by which her enemies industriously darken the loveliness of her countenance, and by which, alas! so many have been alienated from her society and have perished in the mazes of error.

Here all the intellectual powers, which are susceptible of such wonderful improvement, will be brought under that discipline which has been found most successful in developing their latent energies.

Here in a word, for we must not further enlarge on this topic, the mind will be taught that patient attention which will enable it to make its own the varied treasures of knowledge already accumulated, and which when this is done will fit it to hold on its adventurous path into regions of science untried and unexplored, thence to return, it may be richly laden with new products of whose existence it had not even ventured once to dream. And who knows but that here may arise some Watt giving to the world an invention no less important in its results than the steam engine? Who can tell but that here—even within the shades of that institution to the commencement of which we are this evening to put our hands—may be reared some poet who shall soar a holier and a higher flight in song than ever Milton reached, or some patient and devout disciples of physical science, to whose searching gaze it shall be given to penetrate secrets as profound as Newton or Bacon laid open—as the great principle of gravitation pervading the universe, or the great principle of induction, through whose application that of gravitation was arrived at.

The university which it is proposed to erect will belong to the Presbyterian Church, and its management be vested in trustees of that communion. This is a matter of necessity. It is obvious that the control of such an institution ought to be in the hands of some trustworthy and responsible body; and as the project has originated with Presbyterians, and as by Presbyterians it will, in all likelihood, be mainly sustained, it is as obvious that the control should be in that church. That it is to be a Presbyterian university we wish to be distinctly understood, but at the same time we wish it to be equally distinctly understood, and particularly by this meeting in which there may be present respected friends favorable to our object who belong to other churches, that it is not to be a Presbyterian university in the sense that the youth of other communions are to be excluded from its classes, or subjected, if they attend them, to the smallest interference with those forms of worship or systems of church government in which they have been brought up. Most especial care will be taken to avoid this; and that it can be easily avoided will be at once perceived on considering that within this college there are to be two distinct departments—that of education in general literature and science, and that of instruction in theology—the former of which may be passed through by the student without the smallest danger of having his opinions as to forms of church policy influenced, since this is a subject which it would be altogether going out of their way for the professors of that department ever once to touch upon. In the classes of theology which need not be at-

tended by any but Presbyterian students, and attendance on which will for all others be perfectly optional, and it will be discussed in its proper place and according to its relative importance, but in the classes of general science and literature it will never be introduced any more than particular systems of civil law, or particular theories in medical science. The only danger that could arise to students of other ecclesiastical communions of having their views influenced on the subject of church government would be from their having their powers fitted by diligent cultivation for the fullest and fairest investigation of such questions. And if after such investigation on this subject any change of views should take place, whether in students connected with Presbyterianism, or with any other system, who could regret it, since our rule is, "Try all things, and hold fast that which is good." Does any one, however attached to his particular church, wish for a mere blind and hereditary attachment to it—that is, for what would make a man a Mahometan at Mecca, and a Hindu in Hindustan? No, but for an attachment built upon the purest convictions of the understanding after patient and prayerful and comprehensive investigation.

Still it is not sought to be concealed that the education afforded in this institution, even in its literary and scientific classes, will be an education based on religious principles. While no attempt will ever be made in these classes to inculcate particular ecclesiastical forms, the instructors will, as opportunity occurs, direct the attention of their pupils to those great truths of the religion of the Saviour on which the leading Protestant churches are so remarkably agreed. They who manage the institution, with every wish to be liberal, cannot go the length of adopting a liberality implying their giving up this. If they did so, they feel that they would be sacrificing the dearest interests of the young—interests that should be precious to every Protestant of whatever church. He that increaseth knowledge without "the knowledge of the only true God and Jesus Christ whom he hath sent," only increaseth sorrow. Knowledge unlinked with true religion is like the waters of Marah before Moses cast the tree which the Lord had showed him into them. Its waters in themselves are waters of bitterness, and the tree of heavenly knowledge must be cast into them before they can be made sweet. The youthful student, therefore, of whatever church, will be exhorted to search the Scriptures—will be directed to God as a God in Christ—will have impressed upon his mind the paramount importance to him of that knowledge, brought out with such striking unity of views in the articles of all the Protestant churches, by which he may be made wise unto salvation, and without which our understanding of all mysteries and all knowledge would profit us nothing, but leave us only waters of bitterness to drink.

An appeal will this evening be made to you to lend your pecuniary aid, along with your brethren in both provinces, to erect this institution. Parchment subscription lists—parchment because to be laid up in the archives of the University as a memorial to after generations of the liberality of those that set it on foot—have been prepared and brought hither, for you to put down your names for what you are enabled to give, before the