

educated man in Canada, and say, 'behold the fruits of your labours and patriotism—behold the legacy which you have bequeathed to your country—behold posterity honouring your name and blessing your memory;' I think no such man would deem any labour or expenditure too great to have a part in a work so enduring and glorious: a work resplendent with more honour than the achievements of heroes, and pregnant with benefits surpassing all human comprehension. But what I cannot pourtray, Inspiration itself has declared; for I may aver in words which supersede comment and are above illustration, "Train up a generation in the way it should go, and when it is old, it will not depart from it."

IV. My last illustration in respect to the Obligations of Educated Men, is drawn from the fact, that 'they are moral agents, and, as such, they should faithfully employ the powers, possessions and advantages for which they are responsible.'

I feel that no apology is necessary for presenting the subject in this light; for I will in no place, nor on any occasion, yield an iota of religious truth in advocating the cause of a Christian country. The moral responsibility of man is commensurate with his immortal existence, and in proportion to what is committed to his trust. The rule of the Divine Administration is, that "where much is given, much will be required." Were education a mere secular interest—such as a railroad or manufacture—I confess the inapplicableness of this principle to the present subject; (for I know of no moral guilt or moral virtue in taking or not taking stock in a railroad or manufacture;) and I confess the inappropriateness of a Minister of the Gospel having any connection with it, either as an instructor or superintendent. But history and reason will justify the assertion, that there is a natural, if not inseparable connexion between ignorance and vice, and knowledge and virtue. The subject is too extensive to be discussed on this occasion. I can only make a remark or two on it. Dr. MASON GOOD, in his Lecture "On the Dark Ages," observes that "there is, perhaps, hardly a vice that can be enumerated in the whole catalogue of moral evil that did not at this era of ignorance brutalize the human heart;" and the same powerful Christian writer, in his Lecture "On the Revival of Literature," forcibly observes: "I have said, that ignorance and vice are inseparable associates. But is the converse of this proposition equally true? We have seen mankind advancing in the path of knowledge—knowledge and virtue equally inseparable? I have pride in answering this question; and I dare appeal to every page in the history of the times before us for the truth of its affirmative." "What is human knowledge? (asks the eloquent President of Harvard University.) It is the cultivation and improvement of the spiritual principle in man. We are composed of two elements; the one a little dust caught up from the earth, to which we shall soon return; the other a spark of that Divine Intelligence, in which and through which we bear the image of the Great Creator. By knowledge the wings of the intellect are spread: by ignorance they are closed and palsied, and the physical passions are left to gain the ascendancy. Knowledge opens all the senses to the wonders of creation: ignorance seals them up, and leaves the animal propensities unbalanced by reflection, enthusiasm and taste. To the ignorant man, the glorious pomp of day, the shining mysteries of night, the majestic ocean, the rushing storm, the plenty-bearing river, the salubrious breeze, the fertile field,