

elevated by academic study, it is not thereby completed. It needs to be refined and softened by the exercise of those tender affections, which bind a family circle together, and no attainments in literary or scientific knowledge can possibly have their full and proper influence till they have become, as it were, part of yourselves, by that sustained and sober reflection, for which solitary rather than social study is most suitable. The laborious session, and the long vacation of the academic year, have each their use; nor having passed honorably through the one, should you be in the least grudging the enjoyment of the other.

It is only to be desired that you should employ it wisely. It is not necessary even for pleasure, that, though you relax, you should cease from study. Nor will you desire it, if under the able instructions you have received, you have been touched with any feeling of admiration for those ancient classics, which have furnished to the world, the most perfect models of taste and genius; if you have imbibed any love for these severer sciences, into the mysteries of which you have had a master at once profound and enthusiastic, to guide you,—or if you had any just appreciation of the excellent sense which pervaded the speculations to which you have been listening on the intellectual and moral nature of man. Not by constraint, as an irksome task, but of choice, and for the gratification of the higher tastes you have acquired, you will revert to them, amidst the leisure of the vacation—endeavouring, at least, to make yourselves more completely and permanently master of what you have already attained,—and if possible to proceed in the line of study on which you have entered. I need not remind you that even the longest life affords but short space for mastering—scarcely gives time for catching a glance of the wonders of the divine workmanship, which science is daily unfolding. And no life can be altogether devoted to mere learning. Nor can the life of most men be devoted to it much. It is mainly in the few precious years between boyhood and maturer manhood, that the whole energies of the mind can be directed to the pursuits of learning and science. Soon the necessities of life require that these be exchanged for the busy occupations of the world.

How needful then, that they be well employed, and that neither through indolence nor the indulgence of a taste for low and trifling pursuits and pleasures, they be allowed to pass away unprofitably. Now to have your minds enlarged by study, and your tastes refined by acquaintance with the best models,—now to acquire habits of observation and reflection,—is for all life to make you nobler and happier beings. It is the prevailing folly, of which universal experience, as well as the instructions of the Divine Author of our religion should disabuse us, that a man's life consists in the abundance of the things which he possesseth. Next to the existence of right principles and the exercise of good affections, does a love of knowledge and a taste for intellectual occupations, add both to the enjoyment and the dignity of life.

Then they add largely, let it be remembered, to what every man, every man especially who holds in reverence Him, who went about continually doing good, and who came not to be ministered unto, but to minister,—they add largely to a man's power of usefulness in the world. Even in the common occupations of life, more extensive knowledge, more refined tastes, and a better trained and exercised understanding readily make themselves felt and followed. And in the higher walks of life, amidst the labours of those Professions, in which learning is not only graceful but necessary, eminent attainment and eminent usefulness

generally go together. It was a favourite saying of Dr. Chalmers, that the most learned of all the apostles was also the most successful of all the apostles.

Nor in urging to intellectual exertion, need there be left out of view, the most powerful motives which can be brought to bear on the nature of man, whether of sacred duty or of wise expediency. Rightly to employ the noble powers with which our nature has been endowed, is both a duty we owe to the Giver of them, and a befitting expression of gratitude for the gift. And if we regard man's life, here, and in that future state, which Reason indicates and of which Religion assures, as one whole—of which death is only a momentary interruption, and does only introduce into a change of circumstances, without effecting any essential change in the moral tastes or the intellectual capacities of the soul, and this is all in conformity with what we know, and have been taught, then every step we take, every advance we make in wisdom or in virtue, in intellectual or moral excellence, is a step in advance for eternity,—places us forward in that high path, in which, from the progressive capacities of our nature, we may conclude, we shall be ever travelling, ever, as we advance, learning more of the ways and the working of God, and rendering to his adorable perfections, the homage of a more profound and loving reverence.

It is to descend perhaps,—if from the contemplation of such high motives to individual exertion, we should proceed to consider academic study, when conducted in a rightly religious spirit, and with a view not only to the cultivation of the intellect, but the inculcating and nourishing of high and honorable principle, as being intimately connected with the social and political well-being of this rising country. Yet on this point, there is, as it seems to me, room for speculation neither unimportant nor uncertain. It is manifest, that as we are already, so we are likely long to continue subject to institutions essentially democratic. The monarchy which we hold in reverence seems rather to relax than to tighten its hold over us, and the tendency of the times is all in the direction of popular power. Now under any institutions, however popular their nature, it is the "aristoi" who must ultimately rule—rule i. e. by directing the impulses and guiding the opinions of the mass. But the "oi aristoi" who must ultimately rule—rule, i. e., by directing the impulses and guiding the opinions of the mass may be of one or another character. There are not here even the elements of a feudal aristocracy such as exists in Europe. But there may be an aristocracy of mere wealth; or there may be an aristocracy of intellect, strong in will, but untrained and unenlightened,—of narrow views, and under the influence of early acquired prejudices, which no enlarged knowledge of the history, or extensive experience of the working of human society, has tended to dissipate and do away. Or there may be an aristocracy of intellect, trained in the schools of ancient learning and of modern science, but in whose training but little respect has been paid to the higher elements of man's nature, and who are in consequence, but little restrained, by any deep feeling of moral or religious obligation. Is it to such, that the legislation or the government of any country, or the formation of that public opinion, which ultimately guides both, can be safely entrusted? Or how, under a democratic constitution such as ours, is such a result to be avoided, except by combining in the education of the youth, who in different professions and spheres of exertion, are speedily to occupy permanent and influential positions in the country, the highest training of the intellect, with the most sedulous attention to the cultivation of moral and religi-

ous principle? It is by such means, wherever it exists, that right and true men will be reared—the "oi aristoi," in the best and highest sense,—the only "oi aristoi," it is desirable to see in a community like this—men, who in virtue of their intellectual training, can rule—i. e. guide public opinion, with wisdom, and who, in virtue of their moral training, will rule, i. e. guide public opinion, according to principles of reason and justice. For such union, we may most reasonably look to institutions, constituted on similar principles with our own—however their actual working may have hitherto been cramped and injured by adverse influences. And it is the result of such union in you the students of this University, that for your own, and for the public good, we do most desire to see.

It has been the public policy of the Province, to devote the whole property set apart for University purposes, to the support of one Institution unconnected with any religious body. And this, with a view to unite in one great University all the youth of the Province desirous of obtaining an academical education. It may be doubted whether such a result, if it could be attained, is the most desirable. But it is at least matter for consideration, whether it is at all likely to be attained,—whether the other Colleges of the Provinces are likely to shut their doors—or those who have established and supported them to withdraw their confidence,—and whether a greater amount of encouragement should not be given to Institutions, already enjoying the confidence of large bodies of the people. The cry against sectarian Institutions, like others equally idle, which impose on the multitude, to the detriment of the general interests, will probably tell unfavorably to us, in the consideration of such questions. But with how little reason? Those of you who do not belong to the Presbyterian communion, can I am sure readily testify, that here you have not heard points of sectarian difference even mooted, and that you have never seen even the slightest appearance of a desire to proselytize. All that is sectarian here—apart from the classes strictly theological, is the presence of teachers belonging to the communion, and enjoying the confidence of that branch of the Presbyterian Church in Canada, which is in connection with the Church of Scotland. But surely to any wise parent—sending his sons from under his own roof—and exposing them to influences over which he is unable to watch himself, it must be a satisfaction, that they into whose hands he commits them, are known as belonging to a Christian communion, and known to enjoy the confidence of its members. During the short time I have been honored to have the superintendence of this University, nothing has given me more real satisfaction than to observe, in each and all of my colleagues, the warm and affectionate interest they take in their students, and the regard and respect which are the natural consequence, on the part of the students. But all this, which is most desirable and delightful, when there is full confidence in the moral and religious principles of the teacher, a parent would very specially dread in the case of his son, if such confidence he had not. There is a charm to ingenuous youth, in such association with intellectual eminence in those over them, combined with kindness and courtesy, which renders even the knowledge or suspicion of sceptical or doubtful principles in a teacher, dangerous and to be dreaded. I cannot believe that the ultimate judgment of the people of this Province will be in favour of reducing to the lowest point, the religious element in University education.

However this be, and whatever influences may finally tell on the public policy of the Province, I trust the Church will not lose sight