

and it consists in the moral and spiritual regeneration of men. What else can it consist in? so that if men stand less intensely upon their "tickle points of niceness" they will only perceive more clearly the majesty and mightiness of the work they have to do; ample enough will still be the expanse for persuasion that remains—they still may wield effectually the blessed promises of Heaven for the production and cultivation of all goodness and holiness, and, if need be, all the artillery of hell against human wickedness and vice, and it is this salvation that will remain the eternal duty and justification of the church of God among men. There is much said about the infidelity of the age. My conviction is there is less *real* infidelity than is commonly supposed, less real infidelity in the eternal truths that Christ has stamped with the royal broadseal of God. Upon doctrinal opinions of a purely intellectual character, it seems to me that sensible people do not put so much stress as they used to do, and that they recognise the duty of putting a very charitable construction upon the profession of them. Men are so differently constituted and educated, that many sincerely believe what others sincerely reject. The possible objects of a sincere faith are very numerous, and as long as they are possible we need not be very severe in our condemnation of those who hold them. No man is intellectually a God. It is possible to believe in absolute predestination or in its negative—in the universality of original sin, intensively considered not to believe it—in baptismal regeneration or its negative—it is possible to believe in transubstantiation—in all the miracles of the Saints of the middle ages or the present age—in any of the articles of faith, in any of the collections of such articles, except of course, such as are constituted of contradictory propositions, and as I before said the diversity of individual intellect and education requires a charitable construction in favour of the sincerity of those who hold such opinions, though it need not suppress the discussion of them. The agitation of thought is the beginning of truth, they say, and even where contradictory propositions are concerned, even for them there is this in Christian charity to be said, that people imagine they believe, or perhaps *believe* that they *believe* them—although belief in this case is a clear impossibility—an impossibility for any intelligence on earth below or in heaven above. There can be no belief in contradictory propositions, and if Christian charity is to be extended to such a case as this, what other case of dogmatical determination can possibly be conceived to which it ought not to be extended?

In the remarks I have now made, the theological students from the different affiliated colleges and others, have been particularly in my thoughts. The responsibility that belongs to the profession they have adopted and the difficulties that stand in the way of a successful accomplishment of the sacred objects it seeks, have naturally led me to sympathize with them, and ask the question how far the course of study in the college was suited to give them the moral and intellectual culture they specially required. I can only state my belief that it would be found from their own testimony that none ever departed from these walls without having his moral convictions more deepened and purified, his conceptions of his sacred office more enlarged and his powers for the performance of its duties invigorated; and since then there is a special relation between students of theology and the professor of moral philosophy, because it is commonly in the power of the latter to establish or not those fundamental principles that determine in a great degree the future character and action of the individuals he instructs—since this relation is so important, I may be permitted to say that it has been a source of great happi-

ness to me that Professor Murray has been appointed to the Moral Philosophy Chair.

There is too little time to speak many words to the graduating class. I feel the necessity of conciseness, a subject which some of you have shown you understand. If you desire to succeed in your chosen profession you will do well to remember that it is necessary that your knowledge of it or as it may happen, your practical skill also, be as complete as possible. This ought to be your object, your high aim; and even though you should not accomplish all you endeavour to do, yet you shall have done a great deal that you ought to do,—

"Who aimeth at the stars,

"Shoots higher much, than he who means a tree."

It is needless to say that you ought to be prudent, polite, and courteous, and full of kindness and compassion. Being men of that kind, then follow truth and honesty wherever you go, and these, if you add that peculiar strength and consolation that spring from a constant recognition of Almighty God—from heart consciousness of your dependence upon him for everything,—these will carry you through the world, I hope prosperously, I am sure, rightly—they will carry you through the world and at the final examination, if you have the faith you ought to have, you need not be afraid of passing for honours and a good degree, to take along with you into another world that is better than this.

The degree of M. A. was conferred by announcement. The recipients of the honor were John Hindley, Montgomery Jones, John McIntosh.

The Registrar announced that the degree of D. C. L. in course had been granted to Professor Laflamme, Professor Lafrenaye, and Professor Kerr, Q. C. After the signing of the Registration Book, the degree of D. C. L. was conferred on the two latter gentlemen, Professor Laflamme not being present to receive the degree. The Vice-Chancellor then delivered the following address:—

Mr. Chairman,—The retrospect of the past year, more especially with reference to that Faculty to which this meeting of Convocation properly belongs, presents a few salient and pleasing features, to which I may be excused for inviting the attention of members of Convocation and our friends.

One is the increased number of our students in Arts, which has in the present session risen to 112, making with those in the other faculties no less than 300 students actually in attendance on the classes of the University; and I believe when on the occasion of the recent visit of His Excellency the Governor General we had all these men assembled in this hall, we had probably a larger number of actual students than any other University in this country has been able to boast. Further, our students are not merely residents in this country, or even in the Province of Quebec. The majority of them are from other Provinces, and some from places beyond the limits of the Dominion.

The increase in the number of our students in Arts is, it is true, partly owing to the institution of our Department of Applied Science, and partly to the connection with us of affiliated Theological Colleges whose students attend our classes as regular partial students; but though we would desire a larger increase in the number of Undergraduates in Arts, it is still true that those who take even partial courses of study derive inestimable educational advantages; and our students in Applied Science must be held to be as important to the welfare of the country as any class of men that we can train.

The special feature of this meeting of Convocation is, indeed, that we now confer for the first time, not only here but in Canada, the Degree of Bachelor of Applied Science. In providing for such a degree we are not only