

however, may be fairly questioned, since he who proposes for his imitation a model approaching to perfection, though he may not equal, will, probably, in the fervor of his exertions to copy it, take a higher flight than if he had contented himself with the contemplation of an inferior standard. He who forms his taste on the inimitable productions of a Raphael will reach nearer to perfection than he could arrive by the study of an inferior artist; and, for the purpose of restoring man to the image of his Maker, the wisdom of God has thought fit to exhibit a faultless model in the character of the incarnate Redeemer."

FOR STUDENTS.

We would invite the particular attention of all who are pursuing their studies in our colleges or academies, to the extracts from Sir Robert Peel's Inaugural address to the Students of Glasgow University, of which he is the Lord Rector.—Ed. C. C.

Let me, who have not survived my sympathies with the feelings and aspirations of academic youth, who have drunk from the same pure source from which you are allaying the thirst for knowledge, who have felt the glow of your emulation, and have panted, like you, for academic honours; let me, after being concerned in the active scenes of public life, and buffeted amid contentions of politics; let me bring the living testimony of practical experience to enforce the precepts and confirm the exhortations which you hear from the lips of the distinguished men of whom your instruction is the peculiar and immediate province. Let me assure you, with all the earnestness of deep conviction, founded on the observation which public life and intercourse with the world have afforded me, that your success, your eminence, and your happiness are infinitely more independent of the caprices and accidents of life, infinitely more within your own control than they are apt to appear to superficial observation. A boundless field of exertion lies before you; whatever be your pursuit, whatever be your profession, the avenues to distinction are wide open to you, or, at least, obstructed by no barrier of which you may not command the removal—(Great applause.) Is it the study of theology in which you are engaged, and are you destined for the office of the sacred ministry? To what nobler end can you dedicate your talents and acquirements than to vindicate the great principles of our common faith, to defend them from the assaults of infidelity, to rest them on the only foundation on which the free spirit of inquiry will allow them to rest, the authority of scripture! But be not content with mediocrity, set before you the example of your great predecessors, the champions of the faith you profess. Why should you despair of reaching the same eminence which they attained? Bring to the discharge of the sacred functions the same spirit by which they were actuated, lay in the same stores of professional knowledge, make those stores available, by acquiring their simplicity of style and their energy of expression; above all; enforce the doctrines you teach, and the precepts you inculcate, by that highest argument, the example of your own lives, and despair not of exercising a moral influence like that which they exercised, and of founding a reputation lasting as theirs.—(Cheers.)—Is science your pursuit? "The great ocean of truth," to quote the expression of Newton, "has extended before you." "I know not," said he, at the close of his illustrious career, "I know not what I may seem to the world, but to myself I seem to be only like a boy, playing on the sea shore, finding sometimes a brighter pebble or a smoother shell than ordinary, while the great ocean of truth lay undiscovered before me." Every subsequent advance in science has not contracted, it has only extended the field of inquiry. It has served, like the telescope, to make us familiar with some object imperfectly known before, but it has, at the same time, given us an obscure vision of others more remote, and by making us acquainted with dependencies and relations of which we had no previous conception, has served to show us the comparative nothingness of all that we know.—Are you destined for the bar? or do you aspire for distinction in the public service of your country? Surely the competition which has recently taken place for the office that now entitles me to address you, is pregnant with signal proof, that

whatever be the accidents of your birth, or your rank in society, the highest distinctions in society are accessible to all, and that there remains no national jealousy to obstruct your advancement, or to deprive you of the prize at which you aim. * * *

There were two competitors for this high office,—the one the son of a Minister of the Church of Scotland, the other the son of an Englishman, the founder of his own fortunes, by honest and laborious exertions in those same pursuits of active industry which, within this great city, are elevating many to affluence and honorable distinction; the one has attained the highest eminence in the legal profession, the other was called by the favour and confidence of his Sovereign to the highest trust which a subject can fill—namely, that of ministering the government of this great country. Mark the gratifying proof, that all national jealousies are obliterated which could have grudged either the one or the other the possession of these distinctions. The Scotsman attains the highest eminence at the Bar of England—he outstrips all his English competitors—and when he has reached the highest honours, not a murmur is heard that these were conferred upon a Scotsman. But the Scotsman, educated at a Scottish University, was not equally successful in his competition for a Scottish academical distinction. It was reserved for an Englishman, educated at an English University, with no other connexion with Scotland than a respect for her name and character and a cordial interest in her welfare. * * *

I said to you that the field of competition was open, and that the avenues of fame were accessible to all—I repeat it with the earnestness of the deepest conviction. I say, that if any one of you will determine to be eminent, in whatever profession you may choose, and will act with untiring assiduity in the pursuit of that determination, if health and strength be given, you will be successful. (Loud cheering.) You may not all here have high genius, but you have faculties of mind so capable of improvement, that if you will improve them they shall supply the place of genius and open to you brighter prospects of ultimate success than any genius, unaided by discipline, can hope to attain. There may be and probably are great original differences in different men, in the depth and quality of the intellectual mind; but depend upon it, the successful working of that mind depends, in by far the greatest number, upon the labour and diligence of the individual. I do not say that you can command success without labour. No. Difficulty is the condition of success—difficulty is a sovereign set over us by the supreme order of a parental guardian, who knows us better than we know ourselves, as he loves us better. "He that wrestles with us improves our strength and sharpens our skill. Our antagonist is our friend" * * *

I say, then, grapple with difficulty; when you meet it, let it not turn you aside; say not, "there is a lion in the path;" resolve on encountering and mastering it, and every successful effort will inspire you with new confidence, and lead to further success. Consider that the faculties which have been given you are capable of progressive, and therefore of almost infinite improvement. To by far the greater part of you, those qualities will be necessary which will fit you for action rather than speculation. It will not, therefore, be by mere study, or the mere accumulation of knowledge, that success can be obtained—mental discipline must be cultivated. The strengthening of the memory, the quickening of the apprehension, the formation of a sound, and ready, and discriminating judgment, are qualities which will be of still greater value to you than the mere accumulation of learning. Try for a short time this experiment. If you meet with a difficulty, either resolve on mastering it, or, if you cannot do this by your unaided efforts, be not ashamed to admit it, and ask for the assistance of others. Practice the economy of time; consider that time, like the faculties of the mind, is a precious talent, and that every moment of it is to be improved. Let me entreat you to maintain constant vigilance against the acquirement of bad habits, in matters that are apparently of no concern, and perhaps really of no concern, independent of the habits they engender. It is, by the neglect of this, it is by tolerating habits of indolence

and procrastination in matters of much weight. If you will for a given period try that experiment—if you will master every difficulty that occurs, or instantly admit your inability to master it; if you will practise the economy of time; if you will struggle against the bondage of bad habits; if you will do all this, then I am not afraid, that the early fruits of such a course, the feeling of self-satisfaction, the consciousness of growing strength, the force of good habits, will be inducements to the continuance of that experiment, more powerful than any thing I can advance. It has been by this laborious exertion, by patient perseverance, by the establishment of this mental discipline that all eminence has been attained. (Cheers.) Consult the works of any man of real distinction, who has left a record of the early discipline by which his own mind was matured, you will find that it was not by trusting to the inspirations of genius, but by constant assiduity and labour, that the foundations of his excellence were laid. * * *

He concluded as follows:—You have the express command of God to improve the faculties which distinguish you from the beasts which perish; you have the awful knowledge, that the day must come when you must render an account of the faculties given you for improvement; you have the assurance of an immortality different from that of the worldly man.—(Cheering.) By all these truths, by every motive which can act on a rational and responsible being; by the memory of the illustrious men who have cast honour on this ancient seat of learning; by regard to your own success, your own happiness also; by the fear of future punishment; by the hopes of future reward; by all these motives do I conjure you while you have yet time, before the evil day shall come, while your minds are yet flexible, to form them according to the models that approach the nearest to perfection; by sanctions yet more sacred; by purer and higher inspirations; by the duty of obedience to the will of God; by the account which you must one day render, not of moral actions only, out of the use or neglect of faculties given you for improvement; by these high arguments do I, in conclusion, conjure you "so to number your days as to apply your hearts unto wisdom," that the wisdom which, directing your ambition to the noble end of benefitting your fellow creatures, and teaching you humble reliance on the merits and mercy of your Redeemer, may support you in the time of your tribulation, may admonish you in the time of your health, and in the hour of death, and in the day of judgment may comfort you with the hope of deliverance.—(The Right Hon. Baronet sat down amidst tremendous cheering which lasted several minutes.)

From a Funeral Sermon by the Rev. Jas. Somerville, L.L.D.

CHARACTER OF THE LATE MAJOR GENERAL GEORGE TRACEY SMYTH,

Lieutenant Governor of New Brunswick.

We, yesterday, deposited the mortal remains of the late Lieutenant Governor, under this sacred house; and last Sunday we committed to the dust of the earth, the body of the late Rector of this Parish; who departed this life within ten short hours of one another, after nearly the same period of illness: forcibly reminding us all, "that in the midst of life, we are in death." I shall now proceed to point out some of the virtues which adorned the character of the late Governor, and which may be worthy of our imitation. This is neither the time, nor the place for idle and pompous panegyric, nor for bestowing encomiastic praises upon those who have gone to answer at the Bar of an unerring Judge; at the same time, it is but proper that the genuine virtues of those who have departed this life, particularly those who have filled eminent stations, should receive their due meed of praise, and be held forth to the imitation of others. The public character of the deceased, who, for the long period of ten years, has governed this colony, must be much better known to the majority of my hearers this day, than it possibly can be to me. Politics have nothing to do with this sacred house, and men of our order are the very last who ought to in-