

more abundant; we are ready again and more ready than ever." From the letters that poured in upon me I know that the institution had younger friends also enthusiastic alumni and others, ready to rival the deeds of those who laid its foundations and built its walls. Great things may be asked from such men. We ask nothing for ourselves. We ask all for Canada. Canada has no past. We begin to count a past only after centuries of noble achievements. We do not boast much of her present. But we know that she has a future, and her Colleges are essential to the glory of that future. Speaking for my brother Professors I may say that we will do all that in us lies. Like our fathers we are willing to cultivate learning on a little oatmeal. But fervent zeal and unconquerable will must fail if supports do not come up to strength. You have brought me here. Was I rash in reading these words between the lines of my appointment, "depend upon us for sympathy and loyal aid"?

I have spoken of the Union of the Churches as indicating the growth of Canadian sentiment. This was the potent force that most of us obeyed. Our fathers were as godly as we, loved Christ as truly as we. Yet they divided on questions purely Scottish, and standing apart,

Each spoke words of high disdain
And hatred to his heart's best brother.

We forgot the things that are behind, and united our scattered ranks. Why? The felt necessities of Canada, a common love for this dear land welded us into one. God be praised that our Church now is the Church of our fathers, and the Church of our own land also! May He perfect His work and pour into all hearts such tides of Christian and patriotic love as shall overflow the barriers that divide us from other Churches, and that appear so formidable to weak faith. And as the Colleges of a country are the great foci of patriotic and religious sentiment may He especially bless our Colleges!

This Canada of ours, though a very great, is a very young country, younger far than most of us are wont to think. Canada is only ten or eleven years old. Before 1867 there were indeed Provinces called Upper and Lower Canada; but these were little better than parishes, neither of them being much bigger than France or Germany! But the Canada of to-day requires three oceans to embrace her on three sides, and the watershed of a continent to mark her limits on the fourth. Within these boundaries there is scope for the widest ambition and every conceivable variety of national life; and we are unworthy of our fathers' names and our fathers' history, if ungrateful to Him who hath appointed the bounds of our habitation, we shrink back from the glorious work of giving shape, life, and beauty to such a home. How then shall we best discharge our duty to this land that the Lord God hath blessed with treasures from the field and forest, of prairie and mountain, of lakes and rivers, of deep mines and fruitful seas? Let the history of other countries supply an answer to the question. What has made Scotland take so outstanding a position before the world? One answers, her Parish Schools. But the School is nothing without the schoolmaster, and it was in her Universities that all her best schoolmasters were educated. Another answers, her Church. But where did the Ministers of the Church receive that mental and religious training that fitted them to be the guides of a free, intelligent, and religious people? Look to England. "Tell me," said a wise statesman, "what Oxford and Cambridge are to-day, and I will tell you what England shall be to-morrow." Look to Germany. How is it that the nation, which for centuries was trodden down, sawn asunder, and peeled, is now the first power in Europe? And the answer is, because of her Universities, because she is now so thoroughly the best educated country in the world, that she is first, and the second is—nowhere. Did not one of my predecessors then speak the words of soberness when he said that the institution of Universities is a mark of thrift in the people that support them; and that without the elevating influence of the University and its allied institutions, this country can never reach the high distinction to which its material resources evidently point. Look to the United States, if you desire further evidence. If there is one thing more than another that our neighbours legitimately pride themselves on, it is their astonishing capacity of taking care of themselves in all things—bargains, treaties, and investments generally. The dollar is too sacred ever to be treated lightly.

Where are they now making their heaviest investments? Let the golden shower falling incessantly on Cornell, Harvard, Yale, Princeton, and scores of similar institutions answer. Single individuals invest their tens and hundreds of thousands of dollars in Colleges, because, as they say, "it pays."

II. What are the influences streaming from Universities that make them such potent factors in the material, intellectual, social and moral development of the country? First, knowledge imparted and truth discovered. Though no University now-a-days pretends to teach the *omne scibile*, the knowledge acquired by students of English Language and Literature, of Classical and Modern European Languages and Literatures, of History and kindred subjects, is indispensable; and the study of Physics, mathematically and experimentally, of Chemistry and Natural History, in well furnished laboratories, is leading to new discoveries every day. A second and more valuable influence is that thorough mental training which prepares the mind "for powerful, easy and successful energy in whatever department of knowledge it may more peculiarly apply itself." Those studies, therefore, should be encouraged in a college which are gymnastic in their effect rather than necessary on their own account, which are valuable, not so much for the facts imparted as for the ulterior progress they enable the students to make. While all admit the utility of Classics and Mathematics as mental gymnastics, they are in my opinion, inferior in this great respect to the various branches of Mental Philosophy, such as Logic proper, and practical or applied Logic, Psychology, and Metaphysics—the science of what we can think, know and do, the only science that reveals to us not only how ignorant we always must be, which, in the noble language of Hamilton, "tells us at once of our weakness and our worth, and is the discipline both of humility and hope." "Laudabilior est animus," says St. Augustine, "cui nota est infirmitas propria, quam qui, ea non respecta, mœnia mundi, vias siderum, fundamenta terrarum et fastigia cœlorum, etiam cogniturus, scrutatur." Would that all men of science understood these words! But a third force still more valuable that a University fosters is a truth-loving spirit. The great enemies to the attainment of truth are those of our own household, those prejudices which Bacon well named idols, prejudices often most deeply seated in men who boast their immunity from them, our own pride, passions, selfishness, and one-sidedness. Well, the University brings hundreds of young men together, who meet on one platform. A true democracy is found only in Universities. No respect is paid there to clothes, to wealth, or rank. Ungrudging homage is paid to talent, industry, and character. They discuss, they emulate, they contend. In the collision, the mind is cleared of cant and unwholesome vapours—is braced and toned. In these encounters defeat is no disgrace, while victory ensures only modesty. A homage to truth, the knowledge that truth is the peculiar possession of no one sect or party, the conviction that truth is one and therefore harmonious and consistent, this is the spirit the true student receives from the University.

My highest ambition, Students of Queen's, is to foster this spirit in you. As patriots, we must not be satisfied with dreaming dreams: we must belong to a party. As Christians we must not stay in the closet nor fly to the desert; we must belong to a Church. But sell yourselves to no party or sect. Supremely loyal to Christ alone, ever follow that which he reveals, no matter whither it seems to lead. *Sic itur ad astra*, "Happy is he whom truth by itself doth teach," says Thomas a Kempis, "not by figures and words that pass away, but as it is in itself." * * * From One Word are all things, and all things utter One Word. * * * He to whom the Eternal Word speaketh is delivered from many an opinion." He is on a rock who knows that truth is one even as God is one; that though His revelations are sporadic, multi-form, and often dark, the glorious beauty of the All shall yet be seen; and then he shall be vindicated who possessed his soul in patience, and kept his mind free from conceit, arrogance, and intolerance.

Permit me to say a few words concerning those three functions of an University, especially concerning the Spirit in which Truth should be sought. 1. Piety and learning are both dishonoured when even for a moment it is imagined that there is any incompatibility between them. They are always friends not enemies. Heat and light go together. Yet the notion is widely spread among certain classes in a confused

kind of way that ignorance is the mother of devotion, or, at any rate, that ignorant people are apt to be the most devout, and that learning is the mother of unbelief, or that learned people are apt to be godless. Robert Hall, when a boy, knew so much for his years that he was kept on probation a good while before being received into the Church. The worthy deacons felt that where there was so much knowledge there could not be much grace. This spirit accounts for the apologetic manner in which learning is sometimes referred to, and for the pointless sneers launched at scientific men by ignoramuses not worthy to unloose their shoe's latchet. Very appropriate is Sprat's observation on such *unco' guid* people: "The Jewish law forbids us to offer up to God a sacrifice that has a blemish; but these men bestow the most excellent of men on the devil, and only assign to religion those men and those times which have the greatest blemish of human nature, even a defect in their knowledge and understanding." Get knowledge then; and remember that one fact accurately known is of more value than hazy notions about a dozen. 2. Learning by itself is not wisdom. You may be a Barr or a Porson in classics; a senior wrangler in mathematics; you may observe with the accuracy and patience of Darwin; you may become a thesaurus of facts on any and every subject; and yet be little better than an intellectual hodman. As Selden puts it in his wise 'Table-Talk' "No man is wiser for his learning; for it only administers matter to work in or objects to work upon." Seek then the cultivation of all your faculties, the development of your character to all its rightful issues, attain to "self-reverence, self-knowledge, self-control." Thus may you hope to escape from the degrading idol-worship of materialism or pantheism, of formalism, fatalism, or pessimism, one or another of which has enslaved so many learned men in all ages. 3. But something more is needed than escape from the false. We must attain to the true. And in order that we may know the truth, have faith, the right kind of faith, faith in Him who ever has been and now is light, life, and love. Never dishonour yourself or Him by imagining that "He requires your lie," or that you may find Him out in inconsistencies unless you shut your eyes to one or other of his revelations. "God is one, as we meet Him in the Old Testament and the Oldest, in the New and the Newest," says Joseph Cook in his sparkling, pithy style. "There are four Testaments, an oldest and an old, a new and a newest. The oldest Testament is the Nature of Things; the newest is Christ's continued life in the present influences of the Holy Spirit. The oldest and newest are unwritten; the old and the new are written; but the voices of the four are one." The Boston lecturer states an old and familiar truth that is too large for the grasp of most men. Yes, the four voices are one and all the four are required to give the full revelation of the truth; as in music the four chords are required for perfect harmony. He who does not hear all the four knows God imperfectly. But most men's ears get so accustomed to and so filled with the one voice that their profession or manner of life brings them in contact with that they can hear no other, and when you call their attention to another, they wave you aside impatiently or gaze on you with a pitying look, and if you persist, they use bad language and call you hard names. This is not wholly to be wondered at, for each voice by itself is very beautiful, and its undertones, heard only by trained and attentive ears, are even more exquisite than the full volume of sound that every one can hear. The four testaments are one, and yet each is a living whole and perfect. A summary of all truth is in each. *Novum Testamentum latet in veteri; vetus Testamentum patet in novo*. If we only had insight to perceive, if only our minds were filled with the Holy Spirit, we might construct our system of truth from any one of the four, just as Cuvier, from a bone, constructed the whole organism to which it belonged. For all God's works are perfect from the beginning. As Bacon I think says in one of his essays: He does not make a living thing as man makes a statue. Man first constructs one part independently, then he begins at another part, and then at another. God wraps up in the first germ the whole form that is afterwards to be developed. Had we insight we could see the perfect oak tree in the acorn. But we would be badly off if God gave us only acorns. It follows as a consequence from all this that the four Testaments may be investigated and interpreted fearlessly. God cannot be inconsistent with Himself. Partial views come not