

It is intimately and vitally connected with the Church of Scotland. The Church offers the fullest security for the religious character of the university as a whole, while anything like sectarianism is avoided. The classes are open to the youth of all denominations, and the governing body have availed themselves of the services of professors belonging to different religious bodies. This happy solution of the educational problem is effected simply by placing the religious guarantee in the electing and governing body, which, by the Royal Charter, must be an integral part of the church itself. The Christian character of the institution is thus maintained, while professors and students are drawn from the various denominations.

The close connection between the church and the college enables the theological faculty to tell more directly on the life and energy of the church, and accommodate itself to her wants. If there was but a loose connection, we might conceive the Theological Hall sending forth men breathing little of her spirit and ill-fitted for the work she demands of them.

The widely spread Presbyterianism of the American Continent gives ample proof of the admirable adaptation of Presbytery to the wants of a new country. Much of the secret of this success lies in its flexibility and adaptation to the varying circumstances of society. It would be contrary, then, to the spirit of Presbytery to copy in this country, too slavishly, any model in the old. It would be no compliment to the Church of Scotland, though adopting her standards and breathing her spirit, to limit ourselves to the resources of Presbytery called into requisition at home. There is a condition of society here which requires an adaptation, the want of which is felt to no great extent at home. I allude to the advancing tide of population, to the progress of settlements beyond the reach of a regular supply of ordinances. When our principal charges were first planted in Canada, it was merely to supply the wants of such of our people as settled in any locality in sufficient numbers to warrant them in calling a minister and offering an adequate stipend. The initiative was more on the part of the people than of the Church, and, when the people did not move, the Church found no outlet for advance. But, if the Church is to assume a national character, and meet the wants of this country; if her aim is not merely to supply, provisionally, services to the immediate settlers in this country, but to form part

of the national and religious life of the native population, she must advance with the tide and seek, at the very outskirts of civilisation, to form the nuclei of churches and schools. She must have not only ministers to labour in the self supporting centres of population, but suitable agents also at the very extremities, where the population is sparse, money scarce, and the people perhaps indifferent. We must not wait to be called, our agents must go unbidden into the wilderness, and sow the seed of the Gospel beside all waters. It will require all the wisdom of the Church to devise the suitable means and agents, and it is but a reasonable demand on the resources of this college to call in its aid in organising such an agency.

It gave me much pleasure to hear of the noble efforts, made by the members of the Church, to raise the stipends of the ministers of settled charges to a certain minimum standard; and I must say that the life and liberality displayed in the movement contributed not a little in inducing me to cast in my lot with a people who could manifest such Christian generosity. But this movement is not incompatible with that of Church extension in the wilderness; both movements will act and react favorably on one another. Let us by all means shelter and foster the plants which have already sprung up, but let us not neglect to scatter the seed broadcast over the country, that there may be plants of the Lord everywhere, and that the wilderness and solitary place may be glad and the desert rejoice and blossom as the rose.

I have said that, at the first institution of this university, only the faculties of art and theology were contemplated, but it soon became obvious that a medical faculty was absolutely necessary, and its progress has been so rapid that it much outnumbers the other faculties, and has attained a leading position in this country. The faculty of law is now only necessary to complete the organisation of the university, and this cannot long be delayed. Though my special duties as professor are only in connection with the theological faculty, still those of you engaged in medical studies have an equal claim on my services as principal. I cannot presume to offer you professional counsel. I can only claim a warm sympathy with your pursuits in the various branches of science to which your attention will be directed. There is a propriety in your being associated with those whose mission is the cure of souls. Our blessed Lord embodied in his public minis-

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