

to the study of Natural Science, not only in Victoria University, but to some extent throughout the Dominion, and a reputation has already been acquired, of which the friends of the University are justly proud. Our other professors, including the Dean of the Faculty of Theology, are graduates in Arts of our own University, but each one of these has enjoyed for a term of several years the advantages of residence and study in the universities of other lands. In the case of Dr. Coleman we are glad to obtain the services of one who, having carried away the highest honours of his Canadian Alma Mater, has since resided for a lengthened period in Germany, in the earnest pursuit of science, especially of those branches of science which he is now appointed to teach. His degree of Doctor of Philosophy, won by close study and severe examination, is an additional guarantee of his fitness for the chair which he is here to occupy. There is always some risk in the importation of a foreigner for the discharge of such duties, and it is a happy condition of things when academic authorities can get possession of a well-tryed and distinguished graduate of their own, with the super-added accomplishments of a foreigner.

But the authorities of Victoria University are expected to look for other qualifications than those of a merely intellectual kind. Knowledge is not education, and a college professor, being an educator, is something more than a teacher of science or literature. It is a part of his work, and a very important and critical part, to inculcate high principles of action, to mould the character, and to foster the love of moral and religious excellence. The best, if not indeed the only adequate, foundation for such excellence, is to be found in a reverential regard for the Holy Scriptures, and a hearty acceptance of the Gospel of Christ. But the times in which we live give occasion for watchful and jealous care, lest, along with the acquisition of science, our students should receive a subtle but deep and permanent alienation from the Christian faith. There are many famous and popular teachers of science in our day who are out of sympathy with the religion of the Cross, and such men, however eminent in their special departments, are not the kind of men we would wish to have as educators in a Christian university. When authoritatively installed in a college

lecture room they are only the more dangerous in proportion as they are more learned, eloquent, and influential. And if it be replied that their business is to teach science and not religion, we cannot forget that a man of irreligious or sceptical spirit will soon be known as such, and the writings of men like Tyndall, Huxley, and others remind us that many of these so-called specialists of the laboratory are far from keeping themselves, in the manner thus alleged, within the boundaries of their own workshops; are in fact rather fond of proclaiming, as in the celebrated "Belfast Address," the antagonism of their scientific speculations to the doctrines of the Gospel. All due respect to the great name of Charles Darwin. Let us not complain that he was invested during life with the highest honours of a renowned English University, nor that he was laid at death with "triumphant obsequies," in Westminster Abbey, by the side of the illustrious and saintly dead. Let these things stand as a pleasing proof of the liberality of the age and as a deserved tribute to Darwin's eminent gifts, his ardent devotion to science, his conspicuous candour, his spotless life, and his marked success in throwing new light on many of the apparent anomalies of nature.

But for instructors and guides of youth, let us rather seek for men who, while possessed of a true love of learning and competent ability to teach, still adhere to the faith of Christ, the religion of Newton, Kepler, and Faraday, and, on this continent, the religion of Agassiz, Dana, and Dawson. Such men, too, are less likely to teach for science what is yet only in the region of conjecture, and after the manner of Milton's half created lion, is still "pawing to get free its hinder parts" from the rude groundwork of hypothesis. We have heard much in late years of the reconciliation of science and religion. One form of reconciliation, and perhaps the best form, is presented in the life and character of men who, like Michael Faraday, unite, in their own persons, a profound knowledge of science with an equally profound spirit of religious reverence and Christian faith. Such are the men whom we desire to have as professors in our University, and such a man, in spirit and promise, I believe we have in Dr. Coleman, whom now, on behalf of the Board, I have the pleasure of introducing to the Senate.