

their position and work. While this is true of all ages, it is of superlative importance in the present; an age of earnest inquiry, of conflict of opinions, of scientific discovery, of the sifting of beliefs, of the bold assertion of errors old and new, and the practical applications of science to the requirements of life. We live in one of the great crises of the world's history, one of the pivotal points of its life. Great revolutions may take place; cherished beliefs may go down, but the foundations of truth remain, and all that rests on the Rock of Ages must endure. May we not hope that this crisis shall be the dawning of a better morning, the opening era of a better life for man? In such an age, the question of the ideal that we are to place before us, and how that ideal is to be attained, is of absorbing importance. I offer, said the Doctor, no transcendental answer to the question, but give you as the key note of all I wish to say, aim at the most complete manhood and womanhood in yourselves as the ideal of the student, and steadily follow that aim. What is the perfect model? The manhood of the God-man. Following Jesus, we may rise to the restoration of the Divine image, which has been effaced.

Education in its means and influences will have different definitions given of it as viewed by different persons. It may be defined as the drawing forth and development of the human being in all his parts and powers. Man is a trinity, consisting of *body*, a part of the material universe; *soul*, a part of the universe of life; and *spirit*, a child of God. The physical nature is to be developed by food and exercise; the intellectual nature by the methods and appliances of Schools and Colleges; the moral nature by social relations, and the spiritual nature by Christian Institutions, as instrumental means. Thus all sciences become altar steps to the throne of God. Complete manhood is to be obtained by becoming most like to Christ, and the most noble and beautiful character is to be built up by a life-long struggle with evil, and growth into the likeness of Jesus. The apostle Paul expresses this truth, Eph. iv-13. We have here the ideal, *full manhood*, the model, *Christ*, the means of attainment, *faith and knowledge united*. There must be unity; all rays of science converging to one result, all spiritual growth, the symmetry of a full rounded-out character all meeting in Him, of whom the Apostle elsewhere says, "In Him all things consist." Christ, the God-man, is the only perfect key to the mysteries of the universe. The creation of the universe and its divine administration are simply steps or phases of the eternal evolution of the glory of God revealed in the Son of God. Faith is the bond of living union with Christ; knowledge is the unfolding and growth to complete manhood of the intellectual, moral and spiritual being, by laying under contribution the whole range of Sciences, including Philosophy and Theology.

There are men of Science who ignore Faith, and there are men of Faith who ignore Science. Both classes are wrong, as it is impossible that either of them can attain the stature of complete men. However eminent each may be in his line of study, he must be one-sided and incomplete. Our ideal is that of a complete, full-orbed human being. To attain this, every faculty, power and part of human nature must come under the awakening,

quickening, unfolding power of the unity of faith and knowledge. Hence the character which the true student is building up needs to have a divine element in it. It may be asked, "Is it not possible that a man may become highly educated, apart from religion altogether?" He may attain a great deal, but he cannot possibly be a *complete* man. The highest appliances of a merely physical and intellectual kind, and all they can do for a man, may yet leave his spiritual nature stunted, slumbering or dead. The spirit which has been separated from the source of the higher life must be re-united to that source, that an inflow of the divine life may come into us, through the indwelling of the Holy Spirit. We often speak of a natural man and of a spiritual man, as descriptive of our condition without or with the work of the Holy Spirit. The distinction is a convenient one, but the term *natural* is somewhat misleading. We find the two words in the passage in 1 Cor., xv., 44-46, in which the apostle indicates the difference between the present life, which he calls *psuchikon*, and the higher life of the resurrection, which he calls *pneumatikon*. We have no adjective corresponding to *soul*, as spiritual does to Spirit, and accurately to transfer the thought we would need some such word as *soulcal*, the spiritual life being the life of Christ and of those in whom He is living. Nature being the outward exhibition of God's administration that which is most in accord with this administration must be most *natural*. The man possessing the highest degree of moral and spiritual qualities, being most in accord with God's administration, is the most *natural*; the one in whom these are wanting is the most *unnatural*. When drawn by the gentle power of divine love the true nature of man appears. Then will come the earnest consecration of the student to his life-work. He will desire the complete development of his body, as the servant of his higher nature and of God; and of his moral, intellectual and spiritual nature, that he may be prepared for doing all for God and man which his position admits of his doing. Every true student must be a soldier in God's army. A soldier's aim is not to seek his own comfort and convenience, but to obey his leader, even when such obedience may lead to hard work, or to suffering. The way to be the greatest is by being the servant of all. Let selfishness be rooted out and banished from you. Guard against all narrowness, sectarian, professional or otherwise. A University course has in view to discipline and train the mind of the student, and to furnish him with stores of learning in the fields of Literature, Science and Philosophy. But these are not its only purposes. If your attendance here does nothing more for you, it will have been seriously defective. I trust that to these you are adding broad views of life and duty; realizing the Fatherhood of God, and common brotherhood of man; acquiring forbearance toward those who differ from you, and esteem for those whose views you may consider erroneous, and lasting friendship between those who before entering seemed to be utterly discordant. In short, University life should tend to combine all classes and denominations in a mission of doing good, and making life higher, holier and happy. Some of you will go for your life-work into the Gospel ministry. Look on it as a sacred trust and commission