

must deal with living men, and with living opinions, and if they are not prepared for this, they are not prepared for the work of their age.

We go forth to join in the great work of the "elevation of the race." Were I required to strike the keynote of the best forms of modern thought, I should say,—"elevation." The later writers in Science and Political Economy would seem to claim a monopoly in this matter. This we deny them. They tell us that the race is to be elevated by mere intellectual improvement. This is the grand mistake. More than mere knowledge is wanted. Satan knows more than any man, but he is Satan still. Away with this trifling! The one agency which is to elevate the race is the Gospel of Jesus Christ; and to this work we are called. We are to move in society; we are to associate with men, with living, thinking men. And as the physician assumes that the recuperative principle in nature is on his side in the great struggle against disease and death, so do we assume that, in the greater work to which we are called, the organization of society will be in favour of virtue rather than vice; that it will be on the side of religion rather than of irreligion.

We go forward to self-improvement. It cannot alarm us now, though it would have shocked us in earlier years, to hear that, after all, our studies are only commencing. We have been learning the art of study heretofore; now we must practise it. And the reason is obvious. Ministers of the Gospel must be scholars. It will never do for us to be the literary victims of critical schoolmasters and lawyers. Whatever theory we may adopt with reference to the origin and government of the world, one thing is certain: its history so far is a history of progress. Whatever stand we may take as to the matters of Church Government or creeds, all must admit that the church is making progress. "Progress" is the watchword of this century. There is a rising level of intelligence in every department of human activity at the present day. The standard of education is rising in all the professions, and the serious question of the day with which the church must grapple is this:—"Is the ministry to fall behind?" There can be but one answer to this. It will never do for ministers of the Gospel to fall behind lawyers and statesmen, and men of science in general attainments. We must convince them. We are bound by all that is sacred in our high calling, by all our desire to be useful, by the interests of the church—we are bound to convince them that our abilities and attainments are such as to command their respect.

We go forth to declare the everlasting Gospel of Christ; not to preach Ethics or Politics, but a living, life-giving word. May that spirit of consecration and heroism be ours which was Paul's when he said: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

With love for the Truth and an inextinguishable desire to be useful, twining one round the other—as the Acanthus leaf round the Corinthian pillar—let us go forward to duty with hearts united in love to God and man, though our paths must be divided.

"Friend, I shrink to say
Farewell to thee. In youth's unclouded morn
We gaze on Friendship as a graceful flower,
And win it for our pleasure or our pride;
But, when the stern realities of life
Do clip the wings of fancy, and rude storms
Rack the worn cordage of the heart, it breathes
A healing essence and a strengthening charm
Next to the hope of Heaven."

After the collection for the library fund and the presentation of diplomas by the Principal, the Rev. John Jenkins, D.D., addressed the graduates, viz.: Messrs. J. Mitchell, G. D. Bayne, B.A., R. V. McKibbin, B.A., J. A. Townsend, J. Allard, G. A. Smith, J. Reid, B.A., G. T. Bayne, J. Henry and A. Cauboue.

I congratulate you, gentlemen, on the successful completion of your preparatory studies for the Christian ministry. In speaking of your studies as "preparatory," I would not underestimate the stock of information and even learning which you have acquired during the past seven years. I know that most of you have studied faithfully, and that some of you have studied hard and have reached a good degree of scholarship, both general and professional. But there is no one of you who is not ready to confess that he is now only beginning his studies. Whatever other people think or say of you, you do not pretend that you have "finished your studies," as the phrase goes. On the contrary, you feel and own that you have but touched those great subjects of investigation which are embraced in our Theological *curriculum*, and that the chief thing which your course of instruction has done for you is to teach you simply how to work, *i. e.*, to think, to investigate, and to use to purpose the knowledge you have acquired, or may yet acquire.

The Christian ministry is the noblest of all callings, demanding for its successful prosecution the highest of all gifts. It is not "a profession," in the sense in which law and medicine are; this would be a low view to take of the office of a preacher of the Gospel and an "ambassador for Christ." If any of you, gentlemen, are going into the ministry as a mere profession, for the sake, *i. e.*, of what it will bring you of this world's goods, the result, I fear, will be disappointing. The men amongst the clergy, of unendowed churches at least, who get rich out of their stipends, are few indeed, and ought to be few. Fortunes are sometimes made at the bar, and also, though less often, in the sphere and practice of medicine; but the pulpit is not a money-making institution. If you get more than enough to live on, you will be more fortunate than most of your predecessors, aye, of your contemporaries. The pastor who possesses the spirit of his Lord will seek "not," so much, "to be ministered unto," as "to minister." There are some few amongst the clergy, respecting whom it may be said, that "the lines have fallen unto them in pleasant places," but the great bulk of our ministers, not to speak of those of other bodies, are sparsely paid, and have to struggle with narrow means to the end of life's chapter. It is their privi-