

connected with the Presbyterian Church, although it certainly has not been restricted by church control. From the first the claims of religion have been recognized. The faculty of theology has always been an integral part of the University, but there is no religious test as to any of the professors except those in theology, and there has never been any religious test applied to students. The classes have always been open to all, irrespective of creed. But the presence of theological professors as members of the Senate and of theological students in college societies and in intimate relation with undergraduates, has exerted a most wholesome influence upon the life of the University. Men of all shades of Christian opinion have met in friendliest intercourse in the classrooms and associations of Queen's, and so, it is not too much to say, there has grown up here a religious ideal, aiming at what is Christian without being sectarian, drawing from one source, reverence for the past, from another, love of beauty and order, from another, the "enthusiasm of humanity," from another, devotion to sound doctrine, trying to secure the absence of denominationalism or rather the union of what is best in all denominations.

I am very far from thinking that the term "godless" should be applied to those of our colleges that have no church connection. We are a Christian people, possessing a Christian civilization, with society largely controlled by Christian influences, and among all our teachers, from the kindergarten to the University, there are many who are enthusiastic in different forms of religious activity. At the same time it must be admitted, that in our general educational system there is not a sufficient recognition of the needs of our religious nature. The windows of our

being look out upon the things unseen and eternal as well as upon those that are seen and temporal. There should be a spiritual side to all education. We have too often been content with mere pagan ideals, still mastered by the influence of Greece and Rome, but, even if these ideals were pure and lofty as those of Socrates, they should not be held sufficient for a people on whom has risen the light of Christ. If we should build our morality upon a sure foundation it must be based on religion, and the Bible is, without question, the most potent moral and religious literature in the world. This stone which the builders have so often rejected deserves to be made the head of the corner. Other Universities may think they can afford to do without it; in Queen's we cannot; and while we seek to make our students familiar with the best that has come to us from other ages and from other lands, we will not overlook our sacred scriptures, and the spiritual ideal of the University will, I trust, continue to be in the future as it has been in the past, framed by that Word that endureth forever.

And further, Queen's has tried to cherish a national ideal. Though maintaining a church connection, this University has hardly deserved to be called denominational; certainly it has never been sectarian; its outlook has been limited to no creed or party or province. The man who but lately left the position into which I have just been installed, represented the University when he stood, as few others of our generation have stood, for all that was broadest and best in our national life. So strongly, indeed, did Principal Grant insist upon the truly national character of Queen's, that he thought the church connection might be severed without loss to the University. It is most probable that