

The Record.

THOUGHTS ON THE REVOLUTIONS IN EUROPE.

No event in the natural world is more terrific than the earthquake, from its suddenness, and the ruin in which it involves the most durable structures which man can raise—such as walled cities, towers, and temples. Those who are not overwhelmed in it where it occurs, are forced to acknowledge the impotency of man, and the terrible-ness of Jehovah's judgments. What the earthquake is in this globe in which we dwell, that, revolution is, in the political world. Before it, the most powerful dynasties, and well-established thrones are in a moment subverted and destroyed, high places of dominion are submerged—gulphs and valleys are filled up—and, it may be, thousands of immortal beings perish in the ruin.

Such revolutions are at this moment shaking the whole of Europe. God has so ordered it, that the force of the concussion is not yet, at least, carried along any of the conducting lines that unite us to Europe, so that we scarcely feel the slightest tremor from shocks which are overthrowing imperial thrones. In this let us recognize the forbearance and mercy of God towards us, and let us seek to improve the calm which we enjoy.

We have an important duty even in the contemplation of such mighty acts of God's providence, inasmuch as that a very awful threat stands recorded against those who "regard not the works of the Lord nor the operations of his hands;" and so we think it right, though at present we can afford only a few sentences, to call the attention of our readers to the tremendous revolutions which are now in progress in Continental Europe.

And 1st. Let us behold with awe and fear the retributions of Jehovah. Louis Philippe, himself trained up in the school of adversity, and placed on the throne of France by a people revolting against priestly rule and despotism, was in a fair way to become a despot—as witness the restraints put on the press, the abridging of the elective franchise, the corrupting of voters and their representatives, and the intolerance of Protestantism by his Government.

Thus he had thrown himself on the support of Popery—he was strengthening it in France, establishing it in Algeria, and, at its bidding and for its propagation, was crushing the new-born, and yet small and feeble Christian States in the Pacific Ocean.

The Emperor of Austria could not tolerate even a prayer-meeting in Vienna. Mighty armies, swarms of police and spies, all secured his extended dominions against the Bible and liberty. But God has in a moment shaken the firm foundations of these powers and others, in Europe; and they are for the time, some of them doubtless for ever, overwhelmed. Verily "there is no wisdom nor understanding, nor counsel, against the Lord."

2d. Let us think to what the present changes are tending.

God made "the glory" of the family of David, who reigned over Judah, "to cease and cast his throne down to the ground" in one view, simply because of the wickedness of princes and people; yet, in another view, God designed the depression of the royal house to be subservient to the setting

up of his kingdom in the person of Jesus, the son of Mary; hence, the commission by the Prophet, "Thus saith the Lord God, remove the diadem and take off the crown; this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him."

So now, the time of the end draws on apace, and the execution of judgment on usurping and tyrannical potentates and states, will make way for the establishment of the Kingdom of the Prince of Peace in our world. The barriers opposed to the spread of truth by those despotisms and privileged castes which have so long existed in Continental Europe, must all be thrown down; and though, in the absence of a vigorous evangelical influence, it is much to be feared that Popery and infidelity may appear for a time, and covertly sway the power which the multitude are grasping; yea, and though "that worst of tyrants, an usurping crowd," should yet wield the sword of persecution, and silence for a time the witnesses of God, yet let his people take courage, for when the darkness is deepest the morning light is approaching. And so even coming troubles shall usher in the long-wished-for millennial day.

Our space at present permits us only to add,—let all our readers seek to know God as their friend and father, through the blessed Saviour; then shall they be able to sing with joy, even when "the waters of the sea roar and are troubled, and the mountains shake with the swelling thereof;" "GOD IS OUR REFUGE AND STRENGTH, A VERY PRESENT HELP IN TROUBLE."

KNOX'S COLLEGE TORONTO.

No subject connected with our Church more important than the training of its future ministers can occupy our columns; and as Knox's College is the training school for these, we feel ourselves called on to keep our readers well informed in regard to its progress. In no other department of the Church's enterprises since the Disruption in 1844, have we beheld more manifest indications of the blessing of her Great Head. In the increasing numbers of our students,—in their devotedness to study, and to the cause of Christ, we have seen tokens that he is with us, and that he is about to honour us to do something towards setting up his kingdom in this land. The number of ministers who renounced the connexion with the Scottish Establishment, at the meeting of Synod in 1844, was 22; and now, in less than four years from that time, the number of students aspiring to the ministry is just double that number. But God forbid that we should glory in the numbers either of our Church members, or ministers, or students! We would rather be reminded, by the statement we are now making, of the increased responsibility laid on us, and our obligations to honour God more, both in the way of trusting to him, and of labouring for the advancement of his kingdom.

The first number of the present series of the *Record* contained an account of the opening of the Session, 1847—8. We must now give a short account of the close of that Session; and, in doing so, we may take advantage of a very full and, on the whole, faithful account of the proceedings which appeared in *The Banner* of the 27th April. One

mistake, which we ourselves made in the number of the students attending the first Session of the College, and in respect of which others have followed us, we would here correct. The number was 13*, and not 7. This latter number was, we believe, the amount of the attendance in the Divinity Hall of Queen's College for the preceding year; and as these all, with the exception of one or two, joined us at the Disruption, the mistake has arisen from this circumstance.

According to previous arrangements, the regular lectures and exercises of the Session closed one week before the breaking up, and that week was devoted to examinations in the several classes, at which all the Professors attended. In these examinations questions were dictated, to which written answers were given; while at their rehearsal oral questions of a more minute kind, were also propounded and answered; and the result, it is believed, was useful to the students, while it was highly satisfactory to the examiners.

Thursday, the 18th April, was appropriated for the closing exercises. On that day, the folding-doors between the Divinity Hall and the College Library were thrown open, and the large apartment thus formed was well filled with Professors, Members of the College Committee, Students, and visitors. The number of the latter, we are quite sure, would have been increased manifold had more publicity been given to the meeting and its object. As it was, we were pleased to see the Press represented by a distinguished Editor, and the Provincial Ministry by one of its members, himself the son of a Professor of the Oriental Languages.

The Chairman of the Committee presided on the occasion, and gave out a few verses of a Psalm, which were sung with animation and fervour. Dr. Willis, on the call of the Chairman, offered up prayer.

The Chairman, after a few preliminary observations on the progress of the College, and the objects of the meeting, called on the different Professors to give some account of their classes and the business of the Session. This was done by each in succession; while prizes were distributed in every class to those pronounced most eminent for diligence and progress. A list of those who were thus honoured is subjoined. We quote from *The Banner* a brief notice of some of the observations made on the occasion.

Professor GALE made a few very appropriate observations on the importance of classical studies, the department which more peculiarly belonged to him. He observed that classical learning was one of the best exercises for the intellectual faculties—that it imparted the very valuable habits of vigour of thought and perseverance of action. A knowledge of the Latin gives access to several very valuable treatises as well as to the Fathers, all of which were necessary to a Divinity Student. The Greek also was indispensable, as in that language was written much of the revealed will of God. The Professors were determined, instead of letting down, to raise the standard of education.

Mr. EASON read a brief and interesting account of the mode in which he taught Mental and Moral Philosophy. He observed that the science of mind lies properly at the foundation of all the sciences, and hence, it was necessary that every student should be thoroughly acquainted with the laws of the human mind, in their various departments—that he used the catechetical mode of

* The number of names on the roll was 14, but one was dropped from it towards the close of the first Session.