

of religion by the light of knowledge, and to sanctify knowledge by the influence of religion. By such an institution, combining human and divine learning in its curriculum, we see a safe resting place, on which, by the blessing of God, the virtues of patriotism and of social and domestic life will increase and prevail among our people. And as it is a truth that godliness hath the promise of the life that now is, so to meet the murmurings of those sordid politicians, who are jealous of the dissemination of knowledge, we might add that a generation of youth so trained and indoctrinated, would be the most productive laborers, whether found in the condition of masters or servants.—We have often thought that it was a beautiful view which the scriptures give of the triumph of the gospel, when the very earth is represented as more fertile by reason of the change,—“the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose”—“and the parched ground shall become a pool and the thirsty land springs of water.”

But a still higher end is contemplated by our Presbyterian College, than merely to afford the means of a sound education to our rising youth, it is intended to be a seminary for training native ministers to supply the spiritual destitution of our people. Now this is a measure so obviously wise and expedient, that we wonder it has not long ago been carried into effect. The Scots population in these provinces are neither so few nor so feeble as to be incapable of doing it. Many of our countrymen have risen to prosperity both in agricultural and commercial pursuits, and we doubt not, that the basis of that prosperity is to be traced in very many cases, to the training which they received in the schools or colleges of our father-land. It is most reasonable, therefore, to suppose, that having received such benefits from our Presbyterian institutions at home, that they should feel a desire that these should be transplanted into their adopted country for the advantage of their children. Like the children of Reuben, who were separated from their brethren by the waters of the Jordan, they may well desire to have a model of the altar of the Lord at which their fathers worship on the other side of the Atlantic. A principle once established as sound, is not affected by parallels of longitude, so that what is good in Canada should not be equally so in Canada. If to have a seminary for the training of ministers of the gospel, has been found to work well at home, we see no reason to doubt that it will work well abroad also. On the contrary, in the fact of its success in Scotland, we assume as a truth resting on the basis of experience, that it will succeed in Canada. In early times the Presbyterian Church of Ulster received

her supplies from the mother church of Scotland, but who can doubt that the daughter was warranted in seeking that her congregations should be supplied by her own resources. Why should she not provide for the children of her own household? And now that she has done so, has the independency of the daughter produced any alienation of affection on the part of the mother?—Let the pulpits in Edinburgh and Belfast bear witness—let the late act of assembly declaring the union of the Synod of Ulster with the Church of Scotland bear witness to the fact, that these churches are as much attached to each other at the present hour as they were a century ago,—a manifest proof that the Church of Scotland approves fully and cordially of the principle on which our Synod are acting in seeking the establishment of a seminary for the education of native ministers. Even supposing that a supply of ministers commensurate with the existing destitution of the province could be procured from the mother church, this would form no reason why our Synod should not covet the capability of receiving supplies from her own resources; for that is not the requisite supply which comes at intervals, and leaves congregations for years together unprovided, but it must be such as speaking humanly, the church can count upon, so that when a vacancy occurs, there is a qualified person at hand to fill it up. In a work so momentous as the preaching of the gospel and the dispensation of its sealing ordinances, it is needful to make the most careful provision for the future as well as for the present. It is not enough to say there are many probabilities that we shall receive ministers from time to time from Scotland;—what is required, is not many probabilities, but a certainty, and so long as the Synod has no cognizance of youth in Scotland, in encouraging them in their literary and theological studies, and directing them by their counsel when these are completed, all that can be said is, that it is only a vague probability that the young men will turn their attention to these provinces. And should it be said we must trust in Providence, and wait until the Lord stirs up ministers and preachers to come over to help us, we answer that we have no warrant for such trust, unless we are using the means which the Lord in his providence has put in our power, to obtain the help that we require. Yea, it is presumption to trust in Providence, while we are living in the neglect of means, seeing we are expecting that God should change the course of his providential government, and work by the agency of miracles. Faith in the providence of God that he will raise up faithful men, capable of teaching others the truths of his word, requires to be exercised by his church and people at all times: but let it be remembered