

The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 12, December, 1849.

VOLUME II.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

QUEEN'S COLLEGE.

As we intimated in our last publication, the Ninth Session of this Collegiate Institution was publicly opened on the 12th of October last, by the late Principal, the Reverend Dr. Machar, of Kingston. After solemnly invoking the divine blessing on the Institution, the Principal announced the names of those young gentlemen who after strict examination had been admitted to matriculate.

The laws for the good government of the College were then read, and thereafter the Reverend Principal delivered an impressive and appropriate address, as an introduction to the labours of the commencing session, urging upon the assembled students in earnest and forcible terms the due performance of the various duties which devolved upon them, and arose from the various relations of life.

In opening his remarks, Dr. Machar, after reminding them, that it was probably, the last time he would address them from that place, stated, that the object of his address would be to recommend and advise the cultivation of certain moral habits, essential to the successful prosecution of their studies and also essential to the comfort and usefulness of their after lives.

He then, in earnest and affectionate language and at considerable length, recommended them to attain and cultivate dignity of deportment unsullied by pride or self importance—habits of unremitting attention, punctuality and regularity—and openness of character, combined with lofty truthfulness and strict integrity. He next exhorted them to cultivate personal piety, and though our space is limited, we cannot refrain from

presenting this head of the address in the Reverend Principal's own fervent words, for their application is to all, and it behoves all to take heed, lest when they think they stand they fall :

Cultivate a spirit of earnest and fervent piety. Have it for your first and highest object to have a heart right with God. Your relation to him is the highest of your relations, and from it as from a fountain, springs all that is noble and beautiful in your other relations; let it be your chiefest concern to get it sanctified, and to keep it so. For this purpose, cultivate those habits which, as they have their origin in piety, continually tend to strengthen it. Use diligently what are called "the means of grace." Improve every opportunity you enjoy of holding communion with God, and of growing in that knowledge which makes wise unto salvation. It will be an object of constant solicitude with your Teachers, that your College life may be hallowed: morning by morning, and evening by evening, they will meet with you to invoke the blessings of him without whom nothing is strong, and nothing holy; let their hearts be encouraged by seeing that you attend, and attend in a devout and reverent spirit. Be equally attentive to the exercise of secret devotion; eager as you may be to prosecute some tempting study, never forego the entering into your closet, and praying to your Father who seeth in secret. Never forget the command, "Remember the Sabbath day to keep it holy." Keep it all holy; its more retired, as well as its more public hours. Forsake not the assembling of yourselves together in the house of God morning or afternoon; and when upon that day you retire to your rooms, let it not be to employ any of its hours in unsuitable conversation or secular study. No profit can arise to you from such a use of the Sabbath. Listen to the testimony of that eminent Judge, and not less eminent Christian, Sir Matthew Hale: "I have found by a strict and diligent observation, that a conscientious regard to the duties of the Lord's day hath been attended with a blessing upon the rest of my time: and the week that hath been so begun hath been blessed and prospered to me. And on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments: so that I could easily make an estimate

of my worldly success through the week following, by the manner in which I passed that day which God hath declared to be holy to himself." The knowledge which you come hither to acquire is, much of it, secular; and such knowledge has its value. Yet only in union with the knowledge of the Holy; otherwise it will be true what Solomon says, "In much wisdom is grief, and he that increaseth knowledge, increaseth sorrow." There is a knowledge more precious, and which we need to possess along with our secular knowledge, that it may be really a boon. "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding." In all your getting, then, get this wisdom, this understanding. If you do not, you will find, it may be all too late, that you have mistaken your true interest. All our acquisitions, without this heavenly wisdom, will prove "vanity and vexation of spirit." They are like the fountains of Marah; and only when you have cast into them the tree which the Lord hath shewed us, will they be made sweet.

Industry was next inculcated, and as an inducement to labour earnestly, the blessedness of being able in after years to communicate that which had been received, was set forth in a pleasing manner, but this portion of the address, as well as the concluding remarks, we now give without abbreviation, as we consider the advice contained therein may be profitably studied by all our readers, but especially by the younger portion of them, who may require incentives to that industry and application, so necessary to qualify them for acting a befitting part hereafter in the respective stations which may be assigned them in the field of life:

Your position here, remember, is *mainly* that of receivers. If God shall grant you length of days you may hereafter come to be givers, but now you are to be, at least in a very great measure, receivers. Think of this, for it is of the deepest moment that you should keep it before you. There is a saying of our blessed Lord, not recorded in any of the Gospels, but soon rescued from the uncertain hold of oral tradition, and fixed in the imperishable record of inspired truth,—“It is more blessed to give than to