

of the interests of the University which she has founded, but will rather encourage and foster it to the utmost of her power. It has had to struggle with many difficulties. Its pecuniary resources have always been limited. It early lost some of its most valued teachers. It suffered grievously by the division of the Presbyterian body. But it is gradually increasing in strength and popularity. The examinations of the last week have given ample evidence that there is much and valuable work done within its walls; and, in particular, there has been ample proof, that the Medical Department is conducted with an energy and ability justly entitling it to public confidence. Colleges spring not up in a day or a year. Ours is as yet in its commencement. But what has been already accomplished gives reasonable ground of hope, that progress will continue to be made, and that there is before, what you will honour, as your Alma Mater, a long period of ever increasing prosperity and usefulness. Many of those, who, twenty years ago, took part in its establishment, have passed away—to that better land, I trust, where the strifes and controversies which alienated friends and brethren, have no place. Some of us still remain—and far from having any ground of regret, we see cause to rejoice and be thankful that we had a share in the original institution of Queen's College.

And now, Gentlemen, I bid you farewell. I pray God to have you in his holy keeping—to guide you through life—and to make you heirs at last of his kingdom and glory, through Jesus Christ, our Lord.

The ensuing extracts from the concluding lecture of the course delivered in Queen's College to the Students of Divinity in that University have been published at their request, and will repay a careful perusal:—

And now, that the work of the Session has come to an end, I have to thank you most sincerely and heartily for the attention which you have uniformly given to the business of the class, and I willingly bear you testimony, that in respect of myself, of your Fellow-Students, and of your studies, your conduct, so far as I have had opportunities of knowing or observing it, has been entirely suitable to your character as students of divinity and candidates for the work of the ministry.

You are aware of the circumstances under which I consented to accept, temporarily, the Presidency of this University, and to occupy the chair from which I now speak. I did so reluctantly. Unwilling to leave my family and my congregation, and very reasonably afraid to assume an office for which I had made and could make no special preparation, and the duties of which, from a just sense of their importance, and of my own deficiencies, I had repeatedly refused to undertake. I consented at last, only because I saw no one else would undertake the work, and because I felt it would be discreditable to the Church, if those who are candidates for the ministry in her communion should come to her University and find it utterly unprovided with any one to take the management of their studies. It was with much apprehension and many misgivings that I began the work, in some measure forced upon me; and now, that it is so far completed, I have to acknowledge how imperfectly it has been done. Of this I am, from age and experience, more sensible than you can be. I have before my mind's eye, the model of a Professor of Divinity, in one of the ablest and most eloquent men, who ever adorned the Church of Scotland, and who was not more able and eloquent,

as a preacher and a Lecturer, than he was sagacious and painstaking as a teacher. During all this winter, I have been remembering the time, when in a class, which then included many of the most distinguished ministers and men of science in Scotland, I sat an unknown and undistinguished student at his feet; and it is humbling to feel how immeasurably distant an ordinary man appears, and must appear, even in his own eyes, from the desirable standard of power and of attainment, when brought side by side, and set to the same work, with such a man as Chalmers.

It was affecting to hear *him* say, while speaking of the lectures of Principal Hill, "It is not without feeling, that I open the identical copy of his heads of lectures, marked over with my short hand notes, and used by me, when his student, thirty years ago; or that when reading the lectures themselves, I can associate with so many passages, the memory of a voice, now hushed to silence, and that has passed away, with all the living society, and busy interests of an older generation." Now, after an interval of thirty years more, in this distant Province, one of his attached and grateful students can speak to you in similar terms of him, and with a more profound admiration of his genius, and his Christian worth and excellence. Nor however humbling to me, has it been other than useful to you, that I have still a vivid remembrance of such a teacher, that I can still recall the tones of his voice, and the tokens of that enthusiasm which shook his whole frame, and lighted up his usually heavy eye, as he exhibited some point, either in the evidence or the subject matter of the Christian revelation, with a power of eloquence unrivalled in his day; or that I have treasured up in my memory so many of the lessons of homely but practical wisdom which fell from his lips. It is something for you to hear even an echo of these, at this distance of time and place. It is to him, you owe the plan which has this winter been adopted in the guidance of your studies, and it is to him, I feel, that you are indebted for much of whatever has been useful in the execution of it.

Of the wisdom of that plan, I am more and more convinced. Partly shut up to it, this winter, by the necessities of the case, I assure you, as a matter of deliberate choice, on the ground of its superior advantages, I would regularly adopt it, if I continued in my present office, and I will certainly counsel the adoption of it to others. Nor have the results of the plan disappointed me in your case. How should they indeed, considering the amount of patient attention which you have given, and shewed you had given, both in oral examination and written exercises, to text books of divinity, characterized by the "Lucidus ordo" of Hill,—the combination in Vinet, of deep piety and strong good sense, expressed with the vivacity, and the transparent simplicity, peculiar to his race,—above all, the profound reason of Butler, of whom it is no false or flattering panegyric, which was written by the poet Southey, to be inscribed on his tomb, but a true statement of his great service to the cause of Christianity? "Others had established the historical and prophetic grounds of the Christian religion, and that sure testimony of its truth, which is found in its perfect adaptation to the heart of man. It was reserved for him to develop its analogy to the constitution and course of nature, and laying his strong foundations in the depth of that great argument,—there to construct another and irrefragable proof, thus rendering philosophy subservient to faith, and finding in outward and visible things the type and evidence of those within the veil." In reading and analyzing the work of this great English Divine, I trust you have

learned not only to appreciate his sound principles and just conclusions, but his habit also of patient thinking, and his cautious reasoning, never laying down premises that can be questioned, or drawing from them inferences greater, surer, or more extensive than they warrant. Whatever in after years, with better knowledge and more matured judgment, you may think of the short course through which I have led you, I calculate with perfect certainty on your gratitude, for constraining from you the daily study you have given to the Analogy of Butler.

With respect to the lectures I have given you myself, rather more, I find, than three in the week,—they of course had not that close and perfect adaptation, which, in other circumstances, I should have aimed at. More Academic in their tone perhaps, than suited a popular audience; they were also perhaps more popular than was suitable for a University class. But they were carefully prepared. They embraced a variety of subjects, to which it was desirable your attention should be given; and they have not failed I trust to impress on you sound views of important truth, and to give you hints which may be useful in the preparations which you will soon have to make for the pulpit. Nor will the practical lessons be without some profit to you, which an experience of more than two and twenty years in the ministry, enabled me to give you, in our conversations on Vinet.

After all, I feel I have done little as I could have wished. More learning, more ability, more study, more pains, more prayer, are all required in such a work. God will, I trust, in his own good time raise up one every way qualified to labour efficiently and successfully in this important field. Meanwhile let me exhort you to persevere with unremitting diligence in the studies which you have begun. In your labours as Students, as in your work as Christians, never count yourselves to have attained or to be already perfect. Be ever adding to your stores of knowledge, and occupying your minds with subjects proper to your profession. Read extensively, and read with the pen in your hand, to write an analysis of what you read, and to record any new fact, any before unthought of principle, any valuable hint, in regard of practical or experimental religion. It is reading in this way, which, according to Bacon, makes a full man. Much that would otherwise have passed away will thus be graven on your memories, become a part of your own staple of thought, and furnish materials for reflection, and for application to the uses of your profession. Read daily a portion of the Scriptures in the original languages, applying in the study, those canons of criticism, which you have learned from another teacher. Above all see that you be familiar with the English Bible; the venerable language of which must ever be the chief medium, through which you will both receive and give forth, the precious lessons of the Divine wisdom and mercy. Pray that God by it would both enlighten your minds, and sanctify and elevate all your tempers and affections. Pains and Prayers must go together. "Ora et Labora" is the proper watchword of a right minded Christian Student. Seek to be more and more assured of your own personal Christianity, of your taste for the studies and the duties proper to the sacred office to which you aspire, and of the purity of your motives, in seeking to enter on the discharge of it. In this country there is little temptation to enter on the ministry from mere worldly motives; but remember you are expected to declare that you seek to enter on it from regard to the glory of God, the honour of Christ, and the salvation of immortal souls, and as in this, you must deal with God, it is needful you should first deal seriously with