

We have been true to this unfortunate failing of our provincial character in Church matters also. We do not blame the sons of Scotia for looking back with almost filial piety to the land of their birth, and loving to hear the words of Truth from the lips of a Minister of their own Kirk, and from "their ain countrie;" but we do impute blame to ourselves for having so long asked help without endeavouring to help ourselves. We know that the Church of Scotland feels a kindly interest in our welfare, and will aid us to the utmost extent of her means; but that very knowledge should stimulate us to exertion. Many a talented youth would gladly devote himself to the service of the sanctuary were he taken by the hand, and supplied with means to enable him to prosecute his studies. Within the bounds of every Presbytery we doubt not that some will be found ready to say with the little Samuel, "Here am I, Lord". How is it that Scotland in days past, and even now despite all the chilling influence of this golden age, has had so many talented and truly pious men amongst her preachers, but because the office of the Holy Ministry was looked upon as an object of sacred ambition. The poor man toiled and stinted himself of almost the necessaries of life that he might see his Benjamin one of the Lord's anointed, and the Universities of Glasgow, Aberdeen, St. Andrew's, and Edinburgh, embracing different sections of country, presented every facility to those who felt desirous of acquiring knowledge, whether they were the sons of the rich or of the poor. The very proximity to a College often excites in the mind of youth the desire to avail themselves of its advantages; and we may consequently cherish the hope that Queen's College will yet be productive of much good. We have no fears but that the acknowledged talent of her Professors will attract Students to the Classes, while the total absence of all exclusion or tests affords a guarantee for its future usefulness and success. We then confidently believe that the Literary and Scientific Classes of Queen's College will be numerously attended before many years elapse; but we consider that the Divinity Class should have the especial care and attention of our Church. We feel assured that, if we are but true to ourselves—true to our own interests and those of that portion of the Church to which we belong, a prosperous future is before the Divinity Hall of Queen's. Every Presbytery might at least support one or two deserving young men; but some general plan should be adopted, and a fund should be raised for the support and education of young men designed for the Ministry.

With these desultory ideas on the subject, we will now, in preference to giving any more extended remarks, lay before our readers a few extracts from the Valedictory Address of the Rev. Mr. Urquhart, Profes-

sor of Church History, to the Students at the close of the last session. Had we more space at our disposal, we would willingly have transferred the whole to our columns, and in doing so we would have felt that we owed no apology to our readers, for, though the address was specially designed for the guidance and encouragement of the Students, the comprehensiveness of the views taken of the various subjects alluded to, the nervous grasp with which they are handled, and, above all, the warm Christian spirit which pervades every line, and characterizes every sentiment, richly entitle it to general perusal.

After briefly expressing his regret that the impaired health of the Principal, the Rev. Dr. Machar, who was then in Scotland, should have necessitated his unexpectedly appearing before them, Mr. Urquhart said:—

"We are called together in order to close another Session of Collegiate duties and labours. And this duty is accompanied with many solemn considerations—some congratulatory—some admonitory. Let us begin with the more pleasing, though I shall not aim at keeping them distinct.

"Let me then congratulate the Trustees of the College on the satisfaction of seeing an Institution, which depends so much on their fostering care, still maintaining its ground amidst surrounding difficulties of no ordinary nature. Every work, the object of which is to ameliorate and exalt the nature of man, and to promote the glory of God, and the success of which depends on the blessing of God, must be entered upon in faith, and persevered in, in the confidence of faith; whilst great and noble things are to be aimed at, the day of small things is not to be despised. The things of longest duration are the products of slow growth; while things ephemeral, and of short duration, are commonly of rapid growth: the shadowy and showy gourd springs up in a day and dies in a day; the gnarled oak is of slow growth and of long duration. The durable and hardy plant requires many blasts to mature its structure. Your Institution, then, already partakes of not a few of the attributes of durability. It is slow of growth, but sound in health; it has encountered and survived some heavy storms. Some of its fair branches have been broken off and its leaves scattered, yet "as a teak-tree, and as an oak, whose substance is in them when they cast their leaves," so let us hope together, "a holy seed and generation shall be the substance thereof." Never were the blessings of a sound and solid and enlightened education more needed than in these days, when those Institutions, which were for ages the frame-work of the social fabric, seem through those defects, which are almost inseparable from human administration, to have lost the veneration and respect which their antiquity imparted to them; and are destined to undergo a scrutiny, which, according to the wisdom and intelligence wherewith it is conducted, may either end in imparting to them greater stability, soundness and purity, or in pulling them down like an old house over our heads and thereby involving for a season the civilised world in ruin and devastation. Nothing can resist the destroying and demoralising influence of blind ignorance and reckless daring and presumption, but the raising up of a generation of men who shall be able to try and prove all things by the light and heat of a sound philosophy and a divine theology. The object of this Institution is to raise such a generation; and, in so far as this object shall have been accomplished, it cannot fail of obtaining both private and public patronage, and a blessing from on High. Meantime let me express the hope, that, with this object fully before our eyes, there will be no looking back, but a pressing forward, through good report and bad report, towards the desired end. Whatever the final issue of the vexed question of a general system of provincial education may be, let us strenuously strive together

to cultivate our own little vineyard, knowing that whatever may be the issue of the general question, we shall thereby, in the mean time, help to mitigate the evils of the present divided state of public opinion by sending forth among our own people at least vigorous and sound plants, which with the blessing of Heaven may bring forth good and seasonable fruit."

Then after a few words of encouragement and congratulation to his colleagues on the termination for a season of their honoured but laborious duties, from sharing in which circumstances had debarred him, Mr. Urquhart proceeds to address himself to the Students. We select such portions as we conceive to have a more general interest, though, where all is so good, the difficulty of selection is no light one:—

"And now, my young friends, let me turn unto you as the objects of all our hopes and solicitude. Whatever may be the duties and responsibilities of us Trustees and Professors, you are the objects upon whom all terminates; and, while we would desire with all humility to be regarded as 'labourers together with God,' yet we would not forget, nor would we allow you to forget, that 'ye are God's husbandry.'"

"From the moment you entered these walls as matriculated students, let me remind you that you entered on a new career of your being as well as of studies; you put away childish things, and became men—not, it may be, in stature or in years, but in your pursuits and responsibilities. Your parents, as it were, resigned that authority and discipline which your days of boyhood required; and parted with you with their blessing, committing you to the care of God, and the exercise of those powers of self-government which God hath committed to you, and for which you are now become accountable to Him. Let me, then, call upon you to pause for a moment, and take a retrospect in your own minds of these first days of your individual responsibility, and remember that the prospects of the future are involved in the experience of the present.

"But, while we cannot attach too high an importance to the consequences of this stage of your being, let me remind you also that it is but a stage in the whole career—a stage leading on to a remote end; and the first, it may be, of many more, and all tending toward and maturing for the end. But, while we are not to regard any one stage as the end of our being, but as leading either to another and more advanced stage, so to the end itself, it is plain that in either case it concerns us greatly to take heed to each succeeding period, that it be so ordered as to lead us with advantage to the succeeding one, or mature us for the end.

"We all know how, in coming to the perfect man, in the ordinary course of Providence, every succeeding period of life is affected by the aspect and character of the preceding one—how boyhood is tinged with the hues of childhood—manhood with those of boyhood—and old age with the accumulated result of both. So with you, my young friends, while I would have you careful to consider the past as forming a distinct period of personal responsibility, I would also remind you of its relation to the future. As you, then, desire to carry with you, as you leave this place, such instruction from the past as may enable you to enter with advantage on a new career of experience, and to return again to the active field of mental culture after a short cessation from it spent amidst the amenities of social and domestic society, let me call upon you with all earnestness and affection to depart—bearing on your minds the high character of the studies in which you have been engaged, and the important ends to which they are intended to lead. These studies comprehend the languages of antiquity, both in their structure embracing the philosophy of language, and in their treasures as the vehicles not only of that Divine knowledge which maketh wise unto salvation, but also of a character of mind, the highest and most attractive