

educated, or a humanly well qualified ministry we must use the means which Providence has put in our power. We only walk in the footsteps of the Founder of our Religion when we do so. Our Lord was a *Model Student*: how did he prepare himself for His Ministry?—the first Ministers He sent forth—how did He prepare them for their Ministry?—Are we not to do the same? In training men for the Ministry we only do what Christ bids us do by His example. What is the *one great end* of this Institution? Not the knowledge of certain languages, or of certain sciences, not an acquaintance with so much philosophy or so much theology. We wish the young men coming here to have some hallowed periods of sacred retirement in order to discipline their minds and fortify their breasts for the great work before them. The knowledge of the sacred languages, of the elements of human philosophy, of the truth of God itself, in the mere literal word, will not effect this; but under God, thereby, the mind will be enlarged and the intellect invigorated. We see the means human wisdom deems best for securing the end: our trust is not in these means, but our trust is in that God who gave to his Son the Spirit, without measure, and who gave to the first Apostles their holy anointing. Honour we the same God, will He withhold His anointing from us?

We have in the old world theologians skilled in the most extensive lore, divines now reaping the fruits of ages of study—but what are many of them after all?—Technical, mechanical men. We have no means of raising such *here*, nor do we wish it though we could: we wish simple-minded Bible-students, not Idolaters at the shrine of learning. We want only plain unsophisticated men, who will honestly and faithfully use such advantages as they have;—and this not for the sake of display, or for the mere love of learning, but for the love of God, dwelling as it were under the canopy, and feeling the influences of “the world to come.”

Such men as I have now sought to describe—and I have only enumerated the more prominent qualifications—Let our wishes with regard to such be fulfilled—(God in Heaven hear our prayer!)—Give us native Converts—holy and zealous men—men with a reasonable preference for our branch of the One Church—men of “sound mind,” and in whom is “the spirit of love and of power:” and with the favour of God resting on our undertaking, we think the planting of this School of Theology will not be in vain, the efforts of the United Presbyterian Church here will not be lost; faithful men will be raised up, to whom she may, with perfect safety hand over the Heavenly Mission begun by her in these Western Shores—the kingdom of Christ will be accelerated among the children of Ham—souls will be saved, God will be glorified, and Heaven will rejoice.

DEATH-BED REFLECTIONS OF ILLIBERAL PROFESSORS.

[The following extract is from a beautiful Discourse on “The Blessedness of the Christian Giver,” (printed for private distribution) by the Rev. Robert Rutherford, A.M., Minister of the U. P. Church, Newlands, Scotland. The Discourse was originally addressed by the Author to his Congregation on the occasion of their erecting a very comfortable and handsome Manse.]

“It is cheering to observe the rising wave of the Church’s liberality, which has signalised more especially the last twenty or thirty years of her history. Yet are there still not a few professedly within the Church’s pale who, from thoughtlessness, or a still more blameable avarice, either give very sparingly, and far below their ability, to any religious or benevolent object; or, with many excuses, refuse for the most part to give at all. With these excuses, one by one, we have neither space nor desire at present to deal, I would only ask the Christian professor who is in the constant habit of pleading them, and acting upon them, to go forward in thought to a period when—if these excuses are, for him, really of worth and weight—their worth and weight will be still more manifest. Think you then, that when about to leave this world, you review your past life—if at such a time power and calmness are mercifully given you to make the review—your meditation will be, ‘How greatly I now deplore my foolish extravagance in giving so large a portion of my temporal means to aid the Redeemer’s cause; how much better to have spent the same in pampering my appetites, or in dressing my tabernacle of clay more gaily,