

rangements only on a call which, when you lay your head upon your pillow at night, you shall feel was the call of an obvious and imperative duty.

Be equally decided in the choice of your companions. We are social beings, and long to have some from among the many with whom we can take sweet counsel. But all are not fitted to be our counsellors. It is dangerous to associate either with the unprincipled or with the idle. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Recollect this, and act upon it; act upon it resolutely, nor suffer yourselves to be drawn into intimacies with those whose intimacy can only injure you, and may be your ruin. Little do young men know what they do, when they make bosom friends either of the frivolous and light, or of the loose and profligate. Men are judged of from the company they keep; and many a young man has, through the intimacies he was known to maintain at College, brought a blight upon himself from which he has never afterwards recovered, which has lowered him in the opinion of those who could have helped him forward, and which has shut him out from offices of usefulness and distinction, which he would otherwise have been selected to fill.

Did time permit, I would urge it upon you to be no less resolute as to the entertainment you give to the seductions of sinful indulgence. I must not conclude, however, without entreating you to evince your decision in the determination with which you improve every opportunity you enjoy of holding communion with God, and of growing in that knowledge which makes wise unto salvation. Remember the maxim,—" *Bene orasse, bene studuisse.*" Let no press of literary occupation ever tempt you to forego the entering into your closet, and praying to your Father who seeth in secret. "Remember the Sabbath day to keep it holy." Let all its hours, both public and private, be employed by you in strict accordance with its hallowed design. Think not that the appropriation to secular studies of any of the hours of the day of sacred rest, is to advance you in secular knowledge. If it did, what would it matter? Such knowledge has its charms,—is of things not spiritual the noblest and best of our possessions; but there is a better knowledge—a knowledge without which, though you possessed the wisdom of a Bacon, or the science of a Newton, it would profit you nothing. It is the knowledge of the only true God, and Jesus Christ whom He hath sent. This knowledge is better than rubies, and all the things that may be desired, are not to be compared to it." Be resolved, my young friends, that whatever knowledge you acquire, you shall acquire this. And acquire it now, even in these days of your youth. Youth is full of earthly hope; it makes its calculations as if here it had a continuing city; it casts its kindling eye down the deep vista of coming years, as if it were sure of reaching them. Alas! death may be lurking in its path on a few steps onward, for death observes no order as to the victims he seizes; he conducts his approaches to us under no fixed law, enabling us to calculate the season at which he will appear to "change our counsances and send us away."

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all—  
Thou hast all seasons for thine own, O Death!  
We know when moons shall wane,  
When summer birds from far shall cross the sea,  
When autumn's hue shall tinge the golden grain;  
But who shall teach us when to look for thee?  
Is it when spring's first gale  
Comes forth to whisper where the violets lie?  
Is it when roses in our path grow pale?  
They have one season—all are ours to die!"\*

If so, is it not right and reasonable for you to address yourselves instantly and resolutely to acquire that knowledge—which may have been neglected—the knowledge of the Holy? You are now going to your homes, to taste the sweetness of basking in the sunshine of a father's and a

mother's love; if it were that misconduct of yours had produced a soreness in your relations with them, so that you felt, for example, that your father's face could not be towards you as in other days, would you not feel that I was right in urging you to go instantly and get that soreness healed, that the blessedness you once enjoyed in your father's love might again be yours? And shall I plead with you in vain when I urge you to go this day to your Heavenly Father, and obtain the healing of the soreness between you and him, that he may lift up the light of his countenance upon you, and put gladness in your heart?

I seek not to damp your ardour in intellectual pursuits; to restrain your endeavours after high scientific attainments. I would only impress upon you the inestimable importance of your acquaintance with that science which sweetens and hallows all other knowledge, and which will enable you to direct all your talents and attainments to their great and blessed ends—the glory of God, and the true and permanent good of yourselves and of your fellow men. Go, and along with all your getting, get this science, and grow in it. Over the great gate of the University of Padua, there is this inscription, "*Sic ingrediere ut teipso quotidie doctor; sic egredere ut indies patria Christiana que republica utilior evadas.*" "So go in that thou mayest daily become more learned than thyself; so go out that thou mayest from day to day become more profitable to thy country, and to the Christian commonwealth." This counsel, I trust, many of you have had before you during your residence here. Have it always before you, and always follow it. This is the will of God concerning you. This your parents expect from you. This every true friend you have, expects from you. This your honour, your happiness, your usefulness, all demand from you. This, let me add, the credit, and consequent usefulness of this infant institution, ask from you. Its reputation and usefulness, I think I may venture to say, are on the increase, but it has much to contend with; it is struggling into notice and favour amidst difficulties and discouragements of no ordinary kind. The struggle will be all the shorter, and the success the surer if you, its students, shall be distinguished by a spotless academic reputation, and if they who take knowledge of you as having been here, shall behold in you—what I trust you will ever be concerned to exhibit in higher and yet higher degrees—the union of moral excellence with intellectual attainment.

We sincerely trust that the students of Queen's College will treasure up as a "choice and goodly thing" the advice given them by the Reverend Principal, and that they will so conduct themselves as in their future life to reflect honour upon the institution which they will claim as their *alma mater*. The perusal of this address, and of the *curriculum* adopted in the institution, convinces us of the correctness of the course adopted by the projectors of the College in its formation. We are strongly of opinion that the fact of a College being instituted originally for the benefit of the members of some one or other of the divisions of the Christian Church, in no way detracts from its usefulness. If a University is under the control of some orthodox religious body, there is then a guarantee that nothing will be taught within its walls contrary to the great distinctive features of the Christian creed. If, on the other hand, a University is divested of all religious character, there is no guarantee against doctrines being inculcated that will sap the foundations of all religious and moral

principles in the minds of youth. Place, for instance, a gifted infidel in the Professor's chair, one whose talents weave a veil of interest around every subject he handles. Let him descant on the beauties of the classic writers and eulogize in glowing colours the sentiments of some pagan writer, which, though fair and beautiful to all appearance, are yet tinctured with the false and hollow philosophy of the natural heart of man, and who does not see that, every day and every hour, such a man would find and would avail himself of his many opportunities for instilling into the minds of young men his pernicious principles. This is no exaggerated or impossible case, for so soon as a University is deprived of all distinctive religious character, so soon is the door opened to the entrance of professors of no creed or religious belief. We are firmly persuaded that no man of sense would hesitate to send his son to Queen's College, so long as it remains as now under the control of the Presbyterian body; but many would hesitate, and with reason, to send their children, were it divested of all religious character. Queen's College is now attended by students of various Christian denominations, besides those attached to the Church of Scotland, and the reason is, that a good education in the widest sense of the term can there be obtained. When we publish the synopsis of the course of study pursued in the College, it will abundantly satisfy our readers as to the efficiency of the system adopted and the thoroughness of the education imparted. We are gratified to notice that prizes have been awarded to students from almost every part of the Province. We are pleased to observe this, because it augurs well for the future success of the College, as the happiest results may, in a few years, be anticipated, from the combined influence which will be brought to bear upon the advancement of the prosperity of the College, by those who have been educated within its walls. In quitting the subject for the present, we cannot refrain from expressing our ardent wishes, that Queen's College may grow and prosper as a goodly tree planted by the riverside, and that discouragements and difficulties may speedily vanish, and be succeeded by an abundant and prosperous harvest.

#### QUEEN'S COLLEGE SCHOOL.

We are gratified to learn that, on the 1st of May last, the scholars of Queen's College School, presented Mr. Neil Dunbar, the Assistant Classical Teacher, with several volumes of books, accompanied by an Address, expressive of their regret at his departure from the College, as well as of their respect for him personally, which Mr. Dunbar acknowledged in appropriate terms.

\* Hæmans.