

And, if you do not go to Heaven, where, O! where must you go? You must go to the very opposite region of the Universe, that region called Hell, where wickedness shall be everlastingly progressive and never be consummated, where is the blackness of darkness, the weeping, wailing and gnashing of teeth, the mysterious worm that ever gnaws and never dies, and the fire, whose flames are at once quenchless and endless.

In conclusion, *let us all*, in the light of the dispensation of Providence, which has led us to this morning's reflections, remember, and be impressed with the solemn fact, that *our* change is just at hand. We are all, alas! too much disposed, to believe the serpent's delusive declaration to our first mother. "Ye shall not surely die." We do not theoretically give credence to it; but we do, certainly too frequently, practically exemplify it, that is, we seem to act as if we did believe it. Though we do not imagine we shall never die, though we are certain all must ere-long die, yet we are ever disposed to view it in the distance; and it seems to accomplish the design of the Wicked one just as well, if he can prevent us from thinking death may come *soon*, as if he could persuade us he will *never* come. But let us not be deceived. We know not in what hour the Son of man cometh! We are all the while exposed to many and varied accidents. The machinery of our bodies is exquisitely delicate, and we cannot tell whether a slow, wasting disease, or a raging fever producing delirium, or an apoplexy shall terminate our lives; or, whether the whirlwind, the lightning, or the earthquake may not be commissioned to despatch us. There is only one way of coming into the world, but ten thousand ways of going out of it. The arrows of death are flying swiftly and thickly around us: and God only knows when some of these arrows may pierce us and lay us low in the dust. Now the door of mercy is open to you, the offers of salvation are freely made, the golden sceptre is held out, you are urged by all possible considerations to believe and repent, and flee forthwith from the wrath to come. When death, arrayed in his terrors, comes and arrests you, and renders you pulseless, what then shall become of you, if unconverted, and unchanged. Your doom is irrevocably fixed, and your portion is everlasting woe.

But on the other hand, if you are among the ransomed of God, all will be well with you for ever and ever. You see then that there is no possible alternative. If you are godly, your portion will be felicity unmingled: if you are godless, it will be woe unmingled. If you ascend to the Heavens, you will enjoy a peace undisturbed, and a calm unruffled to eternity: if you go down to Hell, you must become the victim of a wrath whose fires shall be interminable and unquenchable. Oh! then remember that, whether you sustain an exceeding weight of glory, or an overwhelming weight of wrath, it will and it must be for ever. The joy is an everlasting joy, and the woe, an everlasting woe. The kingdom is an everlasting kingdom, and the fire, an everlasting fire. A boundless eternity of happiness or misery, an eternal *day* in the Heavens; or an everlasting *night* in Hell, awaits us all. Oh! my brethren, be persuaded to think on these things! And again suffer me to exhort you to follow *them*, who through faith and patience are now inheriting the promises, looking unto Jesus, the Author and Finisher of Faith; and thus shall you *with them* be raised at the last day incorruptible, immortal, mighty, glorious, spiritual, blissful: and sing in strains loud, rapturous, and triumphant, "Death is swallowed up in Victory" Oh! Death, where is thy sting? O! grave, where is thy victory?" Amen and Amen.

We have been requested to insert the following Address, and have pleasure in giving it place, although we have been obliged to omit one or two paragraphs in consequence of its length. We believe that the Association last year employed one of the advanced students in missionary work.

We cordially wish its members success; and trust that their Society may prosper, and encourage and develop the missionary spirit amongst the students of Queen's College.

The fulness of the Address precludes the necessity of more extended remarks. The earnest appeal to personal piety, with which it concludes, did not, we trust, fall on barren ground; and we hope to see, as advancing years glide away, a goodly band of earnestly pious and devoted ministers labouring in the waste places of our Zion and owning Queen's College as their *Alma Mater*.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

ANNIVERSARY ADDRESS.

BY WM. JOHNSON, A. B.

GENTLEMEN, On assuming the high position in this Association to which you have been pleased to raise me, I beg to return you my sincere thanks for the honour conferred on me, assuring you that I deeply feel the weighty responsibilities under which I come, and the many important duties which devolve upon me.

Your Association has just left the fostering hand of one who has always had its interests dear to him, who has exerted energies of no ordinary kind in organizing it and in bringing it up to its present respectable standing, and who, I doubt not, will long continue to be its friend, wherever his lot be cast in the wide extent of Canada.

When we take a retrospective view of the past, we have cause for both sorrow and joy, sorrow for the sad changes which have taken place amongst us, joy for the blessings conferred on us by our Heavenly Father. We have reason to believe that our operations during the past year have been abundantly successful. By our exertions the Gospel has been proclaimed in some of the destitute localities in this Province, and the "good news" has been brought to the backwoodsman's hamlet and to the poor man's door. This is cheering, and should stimulate us to still farther exertions in the Good Cause.

I need scarcely allude to the changes which have taken place in this Institution, as they are familiar to you all. Several of our most active and useful members have ceased to take a part in it, they have fulfilled their day, and have gone forth to other spheres of more extended usefulness; and I am sure I speak the sentiments of all when I say they carry with them our best wishes and our sincere prayers for their welfare. And another* (need I mention his name?) who not long since sat where you now sit, who participated in all your hopes and fears and fondest aspirations; but he is not here now, his Heavenly Father has called him, I trust, to join the innumerable throng who "circle His Throne rejoicing." Such is the way with this fleeting world. Annually we shall lose some of our best members; but I use too strong an expression, we shall not lose them. Such as shall go out into the world, though no longer face to face with us here, will, no doubt, aid us in every possible way in their power, and will kindly remember us at the Throne of Grace. I pass lightly over these instructive lessons, I dwell not on the flight of time, I descant not on the vicissitudes of human affairs and the uncertainty of all sublunary things. Such themes, however instructive and salutary the lessons they impart, and however suitable under our circumstances, are foreign to our present purpose. I pass on to a more pleasing feature in the changes which take place here. We are continually adding new recruits to our

*Mr. Donald Watson, a student of great promise, who died August 15th, 1851, aged 22.

numbers, our forces are augmenting, our resources accumulating, and our means of usefulness proportionably enlarging. We have had for some time past the honour and the privilege of holding correspondence with sister associations in Britain, and of interchanging intelligence equally acceptable to both.

I have alluded to the importance of this Association, and may perhaps be forgiven for dwelling a little upon it. It nestles beneath the wing of a high-toned and widely influential University. It is under the auspices of one of the largest bodies of Orthodox Christians in this country, a body daily rising into greater importance, whose members and adherents are spread over a wide surface from Goderich to the promontory of Gaspé and from the Lakes to the barren wastes of the North. I have said that the Presbyterians are numerous, less numerous, I am sorry to add, than they would have been from the spiritual destitution which so lamentably prevails over large sections, and especially in the new settlements. By the term *spiritual destitution* I mean a want of godliness generally, and especially a want of Gospel Ordinances and public Ministrations. Many, very many there are who cannot say with the sweet singer of Israel, "I went with them to the House of God with voice of joy and praise"; and this destitution, you are probably aware, has not of late been much remedied by the Church of Scotland. It is true that a few Clergymen are finding their way out here, but they are only a few. This country is too occidental, it wants to be watered with sacred streams, and to be dressed in an Oriental garb, it wants its Ganges, and its idols, and its halo of bewitching scenery, ere it shall attract the attention of many foreign Missionaries. But far be ingratitude from us. If we have not a sufficiency of ourselves we have their sympathies, their best wishes, their prayers; and it only remains for us to look to ourselves for that aid which we cannot elsewhere obtain.

These are but a few of the considerations which give to this Association its importance. There are other considerations which bear less directly on the people of this Province, but which ultimately will bear on them with irresistible force. I see before me those, some of whom a few years hence may perhaps fill many of the highest posts in this country, civil and ecclesiastical. I see them here active and zealous members of a *Religious Association*, all anxious to promote its best interests, all rivals only in the most laudable endeavours in its behalf. Yes, gentlemen, you are now calling into active exercise the best of principles, the most refined of sentiments, which shall yet tell on your own lives, on your social circles, on your communities, on your country. By exercising your benevolence in this manner, and by cherishing kindly feelings towards one another, you are paving the way for a wider field of usefulness. You are planting in your own bosoms those germs which may decide your temporal happiness, which shall determine your future destinies; and can I harbour the thought that after having taken sweet counsel so often together, after having been so strenuous in your exertions, after having tasted a little of the pure pleasure of doing good and of being engaged in a holy cause, I say, can I harbour the thought that you will, on retiring from these Classic shades, forget or be indifferent to this Institution to which you are now so devoted? No, I cannot let such a thought exist. I feel that you cannot go forth from this Academy of pleasurable toil and fondest associations regardless of what claimed so much of your attention. Something whispers to me that neither great prosperity nor multiplicity of duties shall wholly obliterate from your minds those pleasing impressions, those holy habits which you have received in this place, that you will delight to come forth on all befitting occasions and give unequivocal proofs of your attachment to this association.

It is a pleasing exercise of mind to dart the