

receive." There is a blessedness in receiving; you might all know it if you would; there might be to every one of you, poetry about your daily and hourly tasks, giving an indescribable charm to your College life, which would be reviewed in after days with a delicious pleasure. There is a higher blessedness, however, in being givers; and after all, the blessedness of receiving would scarcely be a blessedness if it were not to be accompanied, or at least succeeded, by that of giving. Undoubtedly our highest blessedness is to be givers, for this assimilates us to the Great Giver; but remember this, that to be givers you must first be receivers; and that to be givers in larger and more blessed measure you must be receivers in proportion; a consideration, which surely will impel you to give all diligence that you may receive. Give this diligence. Draw, and draw unremittingly from the fountains of knowledge here opened to your free and full access. And never suppose that you can fail in receiving, if only it be your settled purpose and determination that you shall receive. Difficulties you will meet with in your course of study—it would not be well if you did not; for to encounter and vanquish a difficulty communicates a strength and trust for severer struggles which but for the occurrence of the difficulty had been unknown. Difficulties you will meet with; but of this we can assure you,—unless it be that you have wholly mistaken your calling in taking your place among Students,—that you will meet with no difficulties which you shall not overcome, if only you are resolved to overcome them. When you first come to them, you may think it impossible to master them; it is not so; there is nothing impossible to determined and well-directed diligence. The biographies of the learned, to acquaint yourselves with which, will be one of your most interesting and useful employments, will all of them, teach you this. These biographies promise the idle nothing, but the industrious every thing. You have heard of the great Oriental Scholar, Sir William Jones. It was by energetic application, early begun and never remitted, that he rose to his high eminence in the fields of literature. You have heard of Pascal, who attained so high a rank among Mathematicians through great difficulties—difficulties purposely thrown in his way by a father who desired to see his faculties turned in a different direction. We have this account of him,—“He listened to everything with extreme attention, and eagerly investigated the causes of whatsoever fell under his observation.” In other words, he gave all diligence to be a receiver, to grow in knowledge. The great Newton was wont to declare, that if he was superior in any thing to other men, and had done the world any service, it was due to nothing but industry and patient thought; that he “Kept the subject under consideration constantly before him, and waited till the first dawning opened gradually, by little and little, into a full and clear light.” Newton, in a word, was a successful, because a determined Student. That you should acquaint yourselves with the histories of such men as these is deeply important if only for this reason, that you may see what real diligence in study can accomplish. You may have been cast down rather than stimulated by the remembrance of men so illustrious as these. You may have thought, that they reached their high eminences by some means inaccessible to you. It was not so. They arrived to those dazzling heights, on which they stand by means as much at your command as they were at theirs—by unwavering diligence and perseverance. Diligence overcomes all difficulties; and what ever be your peculiar line of study, if the faculties bestowed upon you by your Creator, at all fit you for pursuing it, there are no limits to the progress you may make but the limits which you yourselves set; that progress will be great or little just according as you are energetic and industrious, or wavering and slothful.

It should surely stimulate us to make the very best of our time and faculties in order that we

may be receivers, to know that if we do so we cannot fail of reaching that high blessedness of which our Saviour spoke,—the blessedness of giving. Need I observe that it should give a deeper fervency and solemnity to your industry in receiving, that the time for exerting it is fleeting away, and, once lost cannot be recovered. It were but a small matter to miss the prize, if we were permitted to renew the race; to misapply life, if at its close we could be again set down at its starting point. But how fearful to cast away a prize which there is but one opportunity of winning; to waste the time which never returns! It is wonderful that this does not present itself to our minds more vividly than it does. Who can but shudder, at the bitterness of self-accusation in him who having been gifted with the noblest powers and the most precious opportunities of being blessed and becoming a blessing, but having abused them, shall exclaim as life closes in darkness around him. “The harvest is past, summer is ended, and I am not saved.”

In dwelling so much to you upon the blessedness of being receivers in order that you may hereafter be givers, I may be in danger of leading you to suppose that it is not for you to be givers now. This were a fatal error. We must first be receivers, before we can have the blessedness of being givers; but we are not made to wait long for this blessedness. We may have it early.

You, my young friends, may all have it now, in these days of your youth. Rich are the gifts of love you have received from your parents; you may give them rich gifts of love in return—gifts which will bless them to receive, yet bless you more to give. You will be givers to them if you shall meet the melting wish so often poured into your ears from the depths of their loving hearts, “My son, if thou be wise, my heart shall rejoice, even mine.” You may be givers to your instructors here as soon as you are receivers from them; you may be so by your attentive demeanor and docile temper in attending upon their lessons. You may be givers to one another. You are mutually dependent upon one another, far more than you are ready to suppose; your College life, if only you seek to be in your right mind, and to put away from you a selfish and separating spirit, may be one blessed course of giving and receiving. Do you ask, How could this be? It could be by each, eschewing the arrogance which seeks to take precedence of his fellow, and wearing the lowliness which makes it matter of mutual rivalry which shall take the lowest place. It could be by each being to each an example in whatever is lovely and of good report. It would be by the student of humble talent exhibiting the edifying spectacle of doing his best to occupy it. And it could be by the possessor of shining abilities, instead of yielding to the temptation of loving to be counted superior to his fellows, crucifying that selfish desire, satisfying himself rather with being excellent among others than with appearing so, and so carrying himself towards them as to make them feel that he would far rather draw them up to his own elevated level than enjoy the distinction of being its solitary and envied occupant. It is even thus that you might all be givers now; that you might make this place, while a school of acquisition in learning and science, a training school, too, in the beneficence of the children of the Highest. You may not be induced to follow a course so inviting; but if so, you will forsake your own mercies. For to do good is a better thing by far than to be either learned, or active, or illustrious. It is a fruit of the Spirit of God—created and nourished and matured in the heart by influences that come from above. As such, to bear it is the noblest and best of our distinctions. Certainly, the richest prizes of earthly ambition—the miser’s gold, the hero’s fame, the Scholar’s accumulation—are not once to be compared to it. All these fade away, and perish, but virtue is unfading—virtue cannot die; every act of it is registered in heaven; and immortality will reveal its reward.

The proceedings of the day were then

terminated with prayer by the Reverend Robert McGill, of this city.

We understand that the various classes are now in active operation. The number of students admitted for the first time was twelve,—a larger number than has been received on any former occasion. Of the students of previous Sessions, twenty have returned to prosecute their studies—several are still expected to join the classes, but the number in actual attendance this Session is thirty-two. The gradual, but steady increase of numbers each Session, since 1845, and the present very efficient state of the Preparatory School, afford strong grounds of hope, that every succeeding year will witness a still larger increase.

The Preparatory School is numerously attended, and may be expected to send up annually to the College classes a large supply of Students. It may be proper to state that all pupils are admitted to the school on perfectly equal terms, and that it is perfectly free from every thing of a denominational character, a remark which also applies to the literary classes of the College.

All these concurrent circumstances afford every encouragement to hope, that Queen’s College is now entering upon a wider field of usefulness, than she has yet been privileged to occupy. Of one thing, we are assured that the members of the Church of Scotland should feel the deepest interest in the success of Queen’s College, since as we have often before said, it must become the School of our Prophets. To Queen’s College, we must henceforth look, for supplies to fill the greater portion of our pulpits, and we should strain every nerve to place the College in a position properly to discharge this high and important office. We are convinced, that for the future, we will chiefly have to find among ourselves, those, who are to break to us the bread of life, for every day’s experience shews, that willing and anxious as the Colonial Committee and the Church of Scotland are, to meet our pressing requirements and fill our vacant charges, they are unable to send forth a sufficient number of labourers to the vineyard, for of a truth *the harvest, which opens up on all sides, is great, but the labourers are few.* In this country, we have always experienced much difficulty in obtaining Pastors, and since the unhappy disruption of the Parent Church, we have been forced to part with many of our Clergymen, who were called to occupy spheres of usefulness in their native land. We attach no blame to them for this—they acted according to their consciences, and if err they did, it was in yielding to the most natural impulse of the heart—love of their fatherland. What wonder was it, that many ministers returned to Scotland? Is it