

MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 5

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ACADEMICAL INTELLIGENCE.

Principal Cook's Concluding Address to the Students of Queen's College.

We have much pleasure in inserting the ensuing address delivered by the Revd. Dr. Cook, Principal of that University, at the close of the Session.

The Church is under heavy obligation to Dr. Cook for the promptitude with which he consented to discharge the onerous duties of Principal during the past year. We trust that he may be induced to assume the office of principal permanently. The interests of our Canadian Church would be thus greatly promoted.—*Presbyterian.*

GENTLEMEN.—We have now finished the business of this Session, and I will not detain you with many parting words. You have earned the approbation of your teachers, by your diligence, by the progress you have made in literary and scientific attainment, and by the propriety with which your whole conduct as students of this University has been distinguished. You are fairly entitled now to a season of at least comparative rest and relaxation. It is natural you should anticipate such a season with satisfaction. It is reasonable you should be permitted to enjoy it; and it is advantageous, as well as desirable and reasonable. However the character may be improved and elevated by academic study, it is not thereby completed. It needs to be refined and softened by the exercise of those tender affections, which bind a family circle together, and no attainments in literary or scientific knowledge can possibly have their full and proper influence till they have become, as it were, part of yourselves, by that sustained and sober reflection, for which solitary rather than social study is most suitable. The laborious session, and the long vacation of the academic year, have each their use; nor having passed honorably through the one, should you be the least grudging the enjoyment of the other.

It is only to be desired that you should employ it wisely. It is not necessary even for pleasure, that, though you relax, you should cease from study. Nor will you desire it, if under the able instructions you have received, you have been touched with any feeling of admiration for those ancient classics, which have furnished to the world, the most perfect models of taste and genius; if you have imbibed any love for these severer sciences, into the mysteries of which you have had a master, at once profound and enthusiastic, to guide you,—or if you had any just appreciation of the excellent sense which pervaded the speculations to which you have been listening on the intellectual and moral nature of man. Not by constraint, as an irksome task, but of choice and for the gratification of the higher tastes you have acquired, you will revert to them, amidst the leisure of the vacation—endeavouring, at least, to make yourselves more completely and permanently master of what you have already attained,—and if possible to proceed in the line of study on which you have entered. I need not remind you that even the longest life affords but short space for mastering—scarcely gives time for catching a glance of the wonders of the divine workmanship, which science is daily unfolding. And no life can be altogether devoted to mere learning. Nor can the life of most men be devoted to it much. It is mainly in the few precious years between boyhood and maturer manhood, that the whole energies of the mind can be directed to the pursuits of learning and science. Soon the necessities of life require that these be exchanged for the busy occupations of the world.

How needful then, that they be well employed, and that neither through indolence nor the indulgence of a taste for low and trifling pursuits and pleasures, they be allowed to pass away unprofitably. Now to have your minds enlarged by study, and your tastes refined by acquaintance with the best models,—now to acquire habits of

observation and reflection,—is for all life to make you nobler and happier beings. It is the prevailing folly, of which universal experience, as well as the instructions of the Divine Author of our religion should disabuse us, that a man's life consists in the abundance of the things which he possesseth. Next to the existence of right principles and the exercise of good affections, does a love of knowledge and a taste for intellectual occupations, add both to the enjoyment and the dignity of life.

Then they add largely, let it be remembered, to what every man, every man especially who holds in reverence Him, who went about continually doing good, and who came not to be ministered unto, but to minister,—they add largely to a man's power of usefulness in the world. Even in the common occupations of life, more extensive knowledge, more refined tastes, and a better trained and exercised understanding readily make themselves felt and followed. And in the higher walks of life, amidst the labours of those Professions, in which learning is not only graceful but necessary, eminent attainment and eminent usefulness generally go together. It was a favorite saying of Dr. Chalmers, that the most learned of all the apostles was also the most successful of all the apostles.

Nor in urging to intellectual exertion, need there be left out of view, the most powerful motive which can be brought to bear on the nature of man, whether of sacred duty or of wise expediency. Rightly to employ the noble powers with which our nature has been endowed, is both a duty we owe to the Giver of them, and a befitting expression of gratitude for the gift. And if we regard man's life, here, and in that future state, which Reason indicates and of which Religion assures, as one whole—of which death is only a momentary interruption, and does only introduce into a change of circumstances, without effecting any essential change in the moral tastes or the intellectual capacities of the soul, and this