

which tries the faith of the brave and the bold of the Christian name!

But "all men have not faith." How sad it is to think, that numbers of those, whom the world calls great, are not great with God! And that so many, whose minds are lighted with knowledge, and whose proud intellect is able to spread before a wondering world treasures of art and science—such treasures as might suffice, under the grace and truth of the Gospel, to send thousands of humbler souls rejoicing on their way to the Kingdom of Heaven—must die "the second death"—must be laid in the grave with a conscience ever living and ever stinging—a grave, where knowledge is but a light to woe, and where memory shrieks its testimony to an idle and fruitless possession of the past, while in the future there is nothing precious to be known, and nothing good, that can be loved by such as they.

I cannot be wrong in assuring myself, that the assemblage of persons, whom I this day have the honor to address, is drawn hither under a just sensibility to the painful impressions arising out of such a view of things—a view sustained by evidence patent and undeniable, wherever the foot of man treads, because human nature, not renewed by grace and truth, is always the same.

I feel safe in assuming, that very much in the weight of considerations thence arising lies the true explanation of the zeal and perseverance of the friends of this Institution. Your labors and investments here are based on the principle, never to be yielded while sin is in the world, that man is not *whole* man, who is enriched and trained only in his intellect. There are those, who in the work of education separate intellectual culture from Christian nurture, and from the doctrines of Christian responsibility. A grief it is to think, how great is their offence against that largeness and entireness of manhood, to which the learned Apostle aptly appropriates the expression of "completeness in Christ!" I am bold to affirm, that thus to fence off the field of science from "the garden of the Lord," is to sin against all that is true, real, and permanent in the welfare of the creatures of God—to sin against the tenderness of parentage—against the dependence of the weak on the strong—against every principle of real progress