

times; that His past years are countless; that His future days are unnumbered; we inwardly know from our daily occupations amidst pain and disease and death that His life is eternity, a never ceasing youth without the helplessness of infancy or the decay of old age, an entity, a Being in fine without birth or death. And is this not so? Has the inbred monitor ever whispered in vain? Are not the living letters written on all the infinity of space above : on all the earth, around, and on his own resemblance, on the features of his own creature—man. What can account for those “longings after immortality,” which elevate our aspirations to conditions more lasting, more holy than the present,—to another and a better world? Is it a physical-terrene fear which, causing a dread of death, compels us to forge a doctrine which reconciles our doubts and dispels our apprehensions? no, it must be the moral conviction, emanating from God's own spirit, which induces man to feel that he is possessed of a soul.

You are not, Gentlemen, to be carried away with the idea that with your diploma or license in your pocket, you will rise *per saltum*, as a balloon filled with gas : your progress will be slow, *gradatim*—step by step, and these not always continuous; unaided you will have to climb the steep and rugged path of life, to make for yourselves a “local habitation and a name.” (I speak not thus to discourage, far from such is my object; I wish *animis corde*, by shewing you difficulties, to point out a path by which you may be enabled to overcome them.) Few there are who are elevated on the broad and easy wings of opulence. Our road to competence is too often a struggle for the light of Heaven, which should shine with equal warmth on all; too often the starting point in our life is the beginning of troubles and griefs innumerable; but, strong in your powers, be unwavering and yield not; press onwards; live such a life that if you cannot “command success you may merit it,” and be assured that the germ of knowledge within you, will bring forth fruit in the midst of difficulties, as surely as the good seed which the wandering bird or idle wind may have cast on stony ground. As at its rising the sun's rays first illumine the mountain's top, and at its going down last linger with their golden hues on its head, so do you, Gentlemen, in your spring time of life, be enveloped in an atmosphere of pure light, and at your setting the brightness will not depart from you; what storms soever may have assailed your middle age, you will possess that which will remove the bitterness from the greater part of adversity; your gradual decay will be the subject of solemn and affectionate pity, and when you shall have descended to the grave, your memory will be cherished with pious love and gratitude.

Education is in itself power, but its value depends entirely upon its proper application: and in possessing the ability to acquire, we should also have the taste and the will to rightly and wisely exercise it. We should not only be regulated by faculties stronger than those of others, but be guided by principles better established, and by associations of a higher and more beneficent order. I have used the words rightly and wisely; I wish them to be significant; for the diffusion and acquirement of mere knowledge does not necessarily impart either happiness or virtue; unblest by that knowledge which is from the fountain of all excellence, you may, with a thorough comprehension of the good, also imbibe a love of the evil. You unquestionably may become learned, scientific, perhaps eminent, but you most probably will be unhappy and wretched: with keener susceptibilities you will be tortured by circumstances, which by your heightened sensibilities will assume the character of miseries hitherto unfelt.

I may myself be accused of that against which I cautioned you a few moments ago—namely, of speculating or wandering from my sphere of action: I may have done so,—yet in the short time I can scarcely have been very erratic. Such addresses as this are left to the taste, or views, or even particular vein of the lecturer: such, for the nonce, has been my conception of duty; the only excuse I offer for the deliquium; yet, if in these remarks I have strengthened your purpose of diligence, or even attracted your attention, then am I fully