

diple, that a healthy piety is very helpful to intellectual labor. Let me however remind you, ere I close, that piety itself needs to be cultivated. No one requires to keep this in mind more than the hard student. It is no groundless surmise that long protracted and intense mental labor may wither the pious affections of the heart. Indeed there is reason to fear that some young men have left College at the close of a Session of severe application, with their minds stored with learning, but their hearts, to some extent, impoverished of pious emotions. The reason is plain : all their time and energies were entirely devoted to secular learning. Now, when this happens, sacred things lose their importance in the eyes of the student, and are pushed out of their due position. There is neither time nor suitable mental repose for cultivating the devotional feelings. Besides, and this needs to be weighed, if the mind be overwrought on what is purely intellectual, an unhealthy state of the conscience is almost sure to follow. Now the inference to be drawn from all this is, not that you shall labor less, but that you shall live nearer to God, and consecrate, more thoroughly, all your powers to His service. Let the *hard student* give to his devotional duties the time due to them, and let him go about them with composure of mind, and his mental thrift will then be safely attended to. And here I cannot but remind you of the necessity of making such a use of your Sabbath-day privileges, that they shall all have a sanctifying effect on your heart and life. The student who appropriates sacred time for literary labor, is doing little good for his intellect, and much harm to his conscience and heart. In a word, strive to increase in faith, love, meekness and humility, while you grow in knowledge, and then your knowledge will be true mental wealth. If this were done, the balance would be kept right amidst the opposing claims of different duties, and all the powers would work harmoniously for the best results. And never forget, that if the highest attainments in learning can of themselves but partially prepare you for the labors, trials, and temptations of the present life, they cannot prepare you at all for the duties and joys of the life to come. An immortal creature is but poorly educated who is not instructed for eternity.

No one, I think, can so far mistake the drift of this address as to suppose that I urge you to cultivate piety merely as a means to high intellectual acquirements. This were indeed to pluck the fruit from the tree of life that you might be as gods. Or, to use another figure : this were not so much to carry unhallowed fire to God's altar, but far worse, to attempt to steal fire thence, that you might burn incense to