

Ardu—The application of this knowledge to the securing of our soul's salvation. All knowledge is worthless, unless applied to practice. This is true in religion, as in secular things—it is our duty therefore, not to rest in an acquaintance with principles, but to use these as means to an end.

When we know ourselves, let this lead us to God; and when we know God's purposes, then let us individually work out our salvation; ever dissident of ourselves, but confident in God—over-fooling our nothingness and God's all-sufficiency—over-convicted that our salvation is hopeless, unless God, by His Holy Spirit, enlightens our darkness; pardons our sins; purifies our hearts; and finally, from *intra graco* admits us into heaven.

A very mistaken opinion has gained currency, that an attention to religion will necessarily prevent the attainment of eminence in secular knowledge. This is the language of infidelity; the manifestation of the unsearchable evil of the human heart, which is enmity against God. It is found to be unreasonable and absurd, when considered in connection with the nature and constitution of things in this world. The God who is the author of religion, is likewise the Great Cause of all knowledge pertaining to the present state of being. The obligation which binds us to seek the possession of secular knowledge, is not of this world, nor of Satan, but of Jehovah—it is connected with the exhibition of His glory and the furtherance and perfection of His purposes; and if our duty to God, with respect to the attainment of earthly knowledge, be unquestioned, are we not aware that a greater obligation rests on us, and that from the same source, to seek and to possess the far more excellent and profitable knowledge which pertains to the unseen and eternal state of being? And as both are of God, what is the objection to which we have referred, but an impeachment of the wisdom of God; an allegation that He has prescribed duties to His creatures, which are in their nature contradictory and mutually destructive? And the mind of man is framed for religion; hence, by the consent of all, man is said to be a religious animal; so, by the very nature and constitution of things, there can be no difficulty that is insurmountable in combining the pursuit of heavenly and of earthly sciences.

But likewise, experience and facts are ready to corroborate this sequence. Many are the names which might be advanced, of those who have been eminent in their knowledge of the secular sciences; and these are found to have been men who feared God, and wrought righteousness; men who did not consider their acquaintance with themselves, with God, His purposes, and their future destiny, beneath their notice; but who expended much time in prosecuting their religious studies, and confessed that their investigations and researches into these things, instead of hindering, actually encouraged and stimulated their endeavors to bless their fellow men in attending to the things which were more purely secular.

Luther has said, that to pray well, is to study well—prayer raises the mind to great elevation, and prepares it to think, to write, and to speak. When we are fully under the influence of religion, the mind is expanded and strengthened by the contemplation of subjects, of a kind infinitely exalted above those which fill the mind of the man who pursues his earthly studies without reference to God, His glory, and his own salvation.

This being the case, it is evident that the study of religion, instead of being a hindrance in our literary studies, is really a direct promoter of them; is truly a powerful stimulant in arousing and directing us in their pursuit. The holy individual will, therefore, if mentally qualified be the greatest proficient in these things, yea, if his faculties be even limited, yet they will be under the influence of the fear and love of God—used to the effecting of that which will not be reached by persons of even greater natural endowments.

If the objection to which we have referred, be an utter fallacy; and if it be concluded that the study of ourselves, of God, His purposes, and our destiny, be of great assistance in furthering our worldly studies, that person who neglects these all-important subjects suffers great loss, even as regards this life, and inconceivably greater in respect to the future state of being.

But I must hasten to conclude, and allow me to advert very

briefly to the use which each should make of his acquisitions. God has been pleased, in the order of His providence, to fix the bounds of all our habitations—to some he has given more of the good things of this world than to others;—some he may place in this situation, and some in another. It has been admitted, that knowledge is chiefly valuable, as leading to practical ends. Let us ever remember, that all that we have realized, is given by a gracious God, in order to the fulfilment of our duty in our several spheres and relations. Never allow yourselves to covet a higher station than that allotted to you. Remember that "Godliness with contentment, is great gain." "That a man's life consisteth not in the abundance of the things which he possesseth;" but in that condition in which Providence may place you use your talents and acquisitions in securing your own happiness and ministering to the comfort and improvement of others.

On your sex is devolved a great responsibility; and I rejoice that that responsibility is increased by your additional advantages and privileges. You are capable of doing great good—in forming the principles and habits of the rising generation. A mother's instructions and prayers will, yea, cannot prove ineffectual; and the family, the neighborhood, and the community will, from these, reap a great benefit.

Never, perhaps, in the history of the world, was the influence of your sex more needed than at present. Look abroad on society, and see its troubled aspect—the changes that are being effected in political matters, and the almost universally expressed desire for free constitutional government. Changes are always dangerous at the time—society often suffers when in the transition state—yet changes will happen, for this is a restless, mutative state of being.

I merely refer to these events as to facts; not as expressing any opinion thereon. As facts we have to deal with them, whether we like them or not; and the question is therefore forced on us—what is best to be done, in order to produce from this chaos a condition of order, peace, and prosperity?

And when we consider the amazing improvement that has been effected during the last twenty-five years in the arts and sciences—the wonderful discoveries that have been made—the flood of light which has been poured on the public mind, in relation to all that is useful and necessary for the present world—and yet view the lack of religion and sound morals, as is manifested in the prevalence of scepticism, superstition, and wickedness, we are compelled to conclude, that something more is needed, in order to preserve the world from anarchy and infidelity.

Yes! education is needed; and such an education as is strongly impregnated with the spirit and genius of true religion. The world can never be settled on a stable basis while God is dishonored and his religion despised.

The millennial day will be preceded by great advances, on the part of men towards God and heaven; and as man thus draws nearer and nearer to God, the darkness which enshrouds the moral world will be more and more dispelled; and when he shall seek all his happiness in doing the will of his Maker, then shall the light of the perfect day pour its unsullied radiance on the world, "Then the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." And in hastening this blessed consummation, your sex has a great part to act. It is yours to train up the youthful mind in the fear of the Lord; to teach the young, early in life, those blessed truths, which are to be found in the Holy Bible.

Allow me to congratulate you ladies of the Calliopean institution, on the success which has crowned your efforts, and to wish you yet greater results in the prosecution of your important and beneficial labors—you have indeed labored, and are still laboring. Your well assorted and large library, is a proof of your determination to drink deep at the fount of knowledge; and your semi-monthly periodical fully attests that your association does not merely exist in name, but in deed and in truth. In regard to it, I would say "*Esto perpetua*," and to you, go on in the path you are treading, and by the practical application of your acquisitions, live down the calumny which is so stoutly asserted, "that to give your sex a finished education is to render them unfit for the