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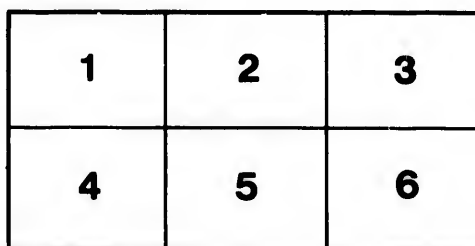
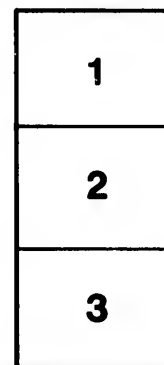
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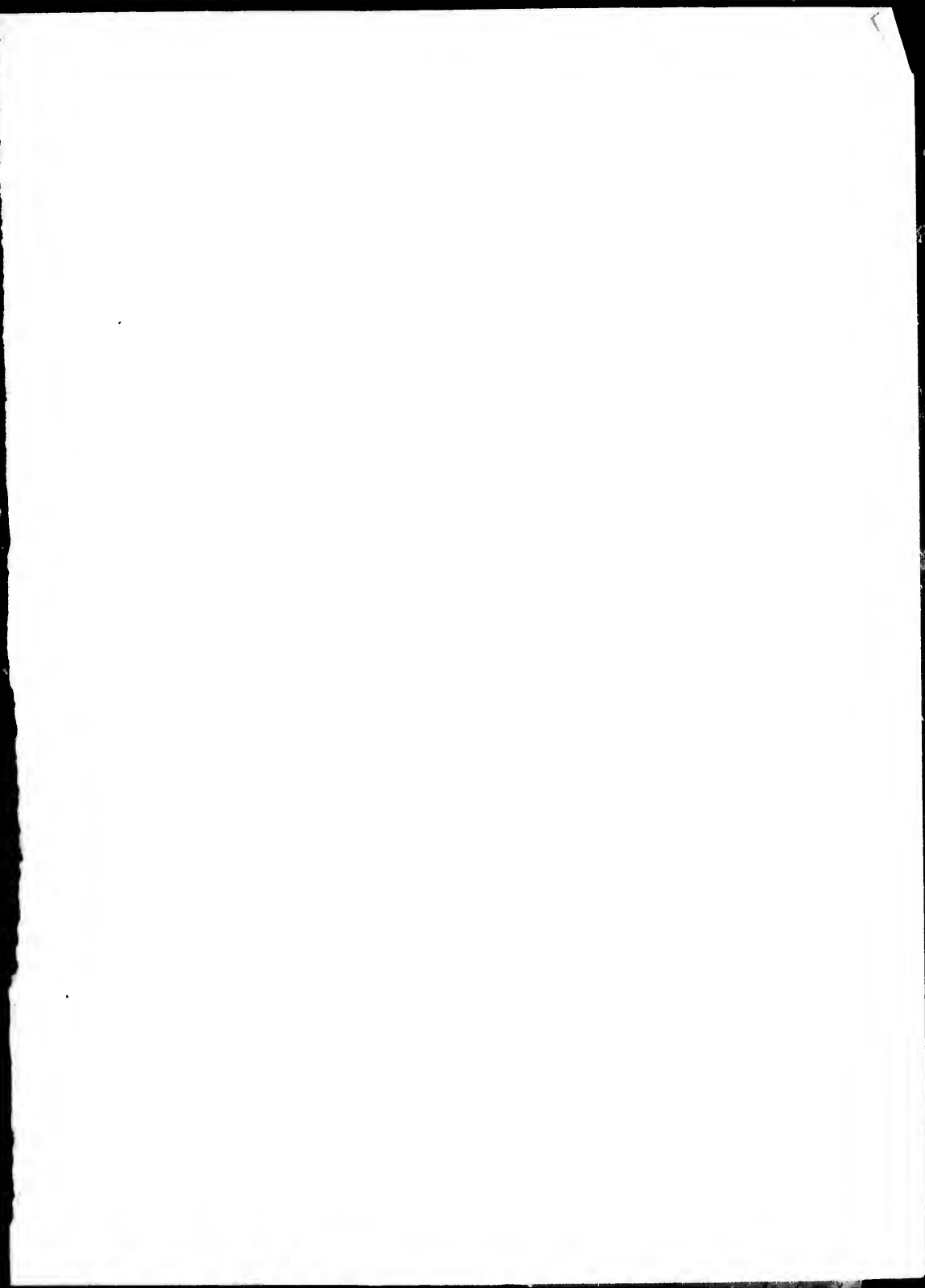
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**LEARNING WITHOUT RELIGION,
NO TRUE EXALTATION:
AN ADDRESS,**

DELIVERED AT THE

ANNUAL MEETING

OF THE

CONVOCATION OF BISHOP'S COLLEGE,

LENNOXVILLE, C. E.,

JUNE 29, 1859.

BY

**CARLTON CHASE, D. D.,
BISHOP OF THE DIOCESE OF NEW HAMPSHIRE, U. S.**

Montreal:

PRINTED BY JOHN LOVELL, AT THE CANADA DIRECTORY OFFICE,
ST. NICHOLAS STREET.
1859.

THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

PHILOSOPHY 101

LECTURE NOTES

BY

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A D D R E S S .

If I have a just conception of the character of the Institution, whose officers, patrons, and friends I now have the honor to address, it may be briefly expressed thus:—*To impart knowledge to the young, and to train them to its legitimate use.* It is, on the one hand, to rear in them an intellectual power—while, on the other, they are trained to such an application of it, as shall best qualify them for the condition of beings, who are to give account of themselves to God. Before the Church and the world you have taken this position. To a great and unchangeable principle in that system of redemption by mercy and grace, for the unfolding of which it pleased the Son of the most high God to have his habitation with men on the earth, you are committed in honor and faith. It is a principle which should be firmly established in the acceptance of all who desire a knowledge of the way, which leads to true happiness and glory.

The principle is this—That knowledge truly exalts the character and condition of man only when it is possessed in subordination to the truth and will of God,—and is valued and employed as an instrument for perfecting man's redeemed nature. This was the centre, I may venture to assume, from which every thought started, and to which, after sweeping the circle of wants, and means, and appropriate features of construction, every thought returned in the rearing of the Institution of religion and learning, on whose foundation we are this day assembled. Bishop's College is an institution for teaching young men *to be* and *to do*, as well as *to know*—exalting and cultivating wisdom and righteousness,

no less than knowledge. While you are forming thro' knowledge a being of power, your purpose is to secure his true happiness and glory by turning upon him the motives and the government of religion. It is a noble and blessed purpose. And I rise to-day to throw in some small contribution to the increase of the faith and assurance with which you prosecute it.

Such is the subject, to an illustration and enforcement of which I respectfully solicit the attention of this audience.

And here it is much to my purpose to remark—standing as I do in the character of a minister of religion—that in the position now taken there is no new philosophy. It is precisely that which stood before the mind of the holy and learned Apostle, when he gave to the Church and the world this aphorism :—“ Knowledge puffeth up, but charity edifieth.” In no case would I more gladly vary the received translation than here. If changes were making—which, on the whole, may God forbid—I would be glad to see the passage rendered thus :—“ Knowledge *puffeth up*, but love *buildeth up*.” This would be strictly literal,—and would be in perfect accordance with the rendering of the last two words in other cases.

By a just interpretation, then, we have by inspiration of God, this instruction,—that “ knowledge,” by itself, alone, “ puffeth up;”—it fosters pride, self-esteem, contempt for the less favored, and a fondness for power over the thoughts, actions and interests of man,—attracting observation by an illusive expansion, and causing the possessor to push out, all around, the lines of self-complacent and self-reliant extension,—while, if he were measured by the true standard of greatness—if his rate were sought after by comparison with that real, solid, well-compacted and justly proportioned character, which shines forth, when the man of knowledge is “ built up into Christ in love,” (the great principle of true vitality,) he would be found “ less than the least of all saints.”

It should never be forgotten, that the legitimate end and summit of our being is, amidst knowledge manifold, to be holy as God is holy; and that the living principle—the central element of vital power, around which, in the individual, is “ built up the

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house not made with hands eternal in the Heavens," is, under the grace of God, the love of the pure, the beautiful, and the true—the love of God, and of all that is of him, and in him, and by him.

A love like that is a power for good, living, growing, generative, and working—a power, which gradually, with the Spirit's blessing, forms the possessor to completeness in that glorious manhood purposed of God in man's creation and made real to view in the incarnation of Emmanuel. It is a power, without whose "effectual working in the measure of every part," man fallen must necessarily own kindred with apostate and baleful spirits. A consideration so startling as this should rouse into action all the charities of the Christian heart. For ourselves, and indeed for all whose eternal well-being can in any way be effected by our labors or our sympathies—but especially for the young—for the children, which God hath given us—we are bound, under the most solemn of sanctions, to seek and pray for, and live in, love to the God of glory—love of the pure, the beautiful, the great and the true—that central light, and central heat, and central vitality of all healthy existence.

Here is the grand principle of a religion, that comes from the Creator of the Universe—a religion, which, when its blessed work is accomplished below, returns to his most glorious presence, carrying its millions of redeemed and joyous souls up to a Father's throne. And on this principle in strong faith must the philanthropist lay hold, when he engages in the mission of raising lost and wandering men to a position of true glory under the eye of their glorious Redeemer. Hence comes true greatness. And herein is a dignity of being and a grandeur of personal relations, which the possessor of knowledge can never comprehend, so long as the faculties of his mind continue to operate in subordination to "the corruption that is in the world through lust." While his soul, in its aims and affections, remains a stranger to the transforming power of the grace and truth of God, his knowledge has no radiance, is not consulted as a light, gains for him no exalting position, and sets no crown of honor upon his head. For a time, in the view of superficial observers, his attainments may puff him up

to apparent magnitude. But when the day comes for settling the question of uses, and ends, and aims, his soul awaking to realities too late, will be appalled by that dread order of Heaven's Court,—“Cast the unprofitable servant into outer darkness.”

To all I say again, the summit and high honor of personal existence is, to be found in the kingdom of Christ—sanctified in the soul through grace, and by a general culture of the intellectual faculties and large acquaintance with things pure and beautiful and true, able to rise above the sensuous and the worldly—and near the throne of God to share with angels the fruition of glory!

Now, with all who have power over the character and welfare of others, especially the character and welfare of the young, this consummation should be the great object of aim and a pursuit,—and should be signalized by an unwearied, faithful, and wisely adjusted culture of the spiritual mind. While engaged professionally in the daily duty of giving lessons in science and art, they must not forget, nor allow the growing mind to forget, that so *faith* is revealed another world—a world, where “the sun shall no more be our light by day, nor the moon for brightness give light unto us”—but where the Lord shall be to us an everlasting Light, and God our glory.”

As one whose life is devoted to the work of imparting knowledge and of finding out avenues for the progress of truth, I may be allowed to express my deep solicitude on this subject. There is no estimating how important it is, that there be no error in the matter,—no error in imparting, no error in receiving and accepting.

God has made man subject to certain laws in his moral and physical being, and has given him light and impulsive power to work out, if he will, the problem of a glorious and immortal existence. He has endowed man with freedom to use these gifts for his good, or to abuse them to his hurt. By indifference, neglect, and inaction he may abuse them. And he may abuse them by setting up an object of pursuit, or an object of homage, which shall be in ceaseless conflict with truth, with the honor of God, and with the real interests of the immortal soul.

What a responsibility is here? And how terrible the warfare

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

in the social condition of the race—but worse than all, against the mercy, which purchased and gave back to wandering man the light and spirit of life.

These are positions which can never be safely disregarded. They are views, to which the wise and good can never be indifferent. Treasures of knowledge are a noble possession to him, who has faith as well,—and who has learned how to employ them in advancing the true glory of his being.

We, who are teachers, should be guides of life, moulders of thought, helpers to faith, eyes to the blind “leading them by a way which they knew not”—as well as faithful monitors concerning the true uses of knowledge. It is not enough to be demonstrators of theorems and collectors and reporters of scientific facts. We must be makers of the manners which make men.

While we are laboring to develop the intellectual faculties of the young—to enrich their minds with the treasures of science and art, and to elevate them with the refinements of elegant letters, we are bound to remember that there is a *spirit* in man,—and that it is a branch of our duty, demanding attention *pari passu*, so to mould the character, under gospel truth and gospel institutions, that when the scenes of another world shall open on the subjects of our care, they may “be found unto praise and honor and glory at the appearing of Jesus Christ.” Such expansion is not in appearance only. Magnitude generated by such labor is solid, and will endure trial by tests in time and eternity. In such work there will be no loss but all gain.

In a speech of the great statesman of New England we have this idea presented in a style of great beauty and force. Says he:—“If we work on marble, it will perish. If we work on brass time will efface it. If we rear temples, they will crumble into dust; but if we work upon immortal minds—if we imbue them with high principles, with a just fear of God, and respect for fellow men—then, we engrave on these tablets something, which no time can efface—but which will brighten to all eternity.”

Who does not feel the force of words like these?

O how fearful a thing it is to bear the humblest part in the execution of such work!—in the fine art of engraving on the

conscience and memory of the young pictures of thought and emotion!—pictures, which will speak as the voice of judgment, and be indelible as the handwriting of God! That which we put there will remain there to bless the soul with its truth, its purity, and its beauty—or to blast it with its falsehood, vileness, and its deformity, so long as being endures.

I do not believe, that when an individual belonging to the race of redeemed man, has once entered on the stage of conscious intelligent existence, his mental impressions will ever perish. No portion of memory's volume is written in colors, which, however they may fade in time, the light of eternity will not revive. There is reason to think, that no such thing is possible to the mind as *absolutely* forgetting. In the language of one who is leaving his mark on the age,—“A thousand accidents may interpose a veil between our present consciousness and the secret or overlaid impressions on the mind,—while similar accidents will also come in to rend away the veil. But whether veiled or unveiled, the inscription remains forever—just as before the light of day the stars seem to withdraw—whereas the simple fact, as we all know, is, that a greater light is drawn over them—and that they are only waiting, in unchanged beauty, to be revealed again, when the day-light shall have withdrawn.” [De Quincey.]

Thus, of hand, heart, and intellect the good and the evil will both abide in inextinguishable memory. Nor in ages endless will the accumulations grow into an overload to that faculty.

But in different individuals, the emotions, O how different! Great truths will then show all their glory, and have all their sway,—and none more certainly and clearly than the one, from which we are endeavoring to draw light concerning our duty, and encouragement to righteous and useful labors on the present occasion. To all, who are capable of discerning spiritual things, it will then be apparent, that knowledge alone gives but evanescent and inglorious expansion,—while heaven-born faith, not despising knowledge, but using its help, and reaching forth to things that are before, and embracing mysteries, that lie beyond the bounds of rational analysis, gives true and enduring greatness to immortal manhood.

Knowledge, indeed, when its possessor has learned how to use its resources of power, is of vast and effective importance in the making of the highest form of man. But in its nature it has no life to act, any more than the figure that is pictured in a mirror. In a man, who has no living impulses and aspirations, knowledge in the mind is no more than knowledge printed on the leaves of a book. With such persons knowledge, at best, is held as gold is held by the miser—not for use, but for dead possession's sake. Impulses and aspirations all go to the acquisition of a power, which is never to be put to legitimate, profitable, and honorable use.

That knowledge is power, is a saying as old, perhaps, as organized language. And it is true through all the range of things human and divine. There is a "light, which lighteth every man that cometh into the world." And this light, which is from God in Christ—not a part of nature, but above nature—carries with it a gracious power to fulfil, if men choose, the requirements of the holy law. Dispensed to men on the basis of the Atonement, grace is present to confer all that ability, which is needed by a nature fallen and condemned—and which is not contained in the power essentially belonging to knowledge.

The guilt of sinning after redemption lies in this,—that grace with knowledge is allowed to remain an idle, unappropriated, and dormant power. The talent is not put to use. The money is not put to the exchangers. The called goes not into the vineyard. "Neglect not the gift that is in thee," is an admonition without effect.

How often do we hear persons vainly wish themselves better, while measures of divine bounty are lying, like fruits in a desert, unappropriated and unused! Nature makes cautious promises to them, who demand bread without rendering tillage,—or, who pray for warm suns and genial showers, but cast into the earth no seed.

There is, then, by the mercy and grace of him who spake thus to a fallen world, "Live for I have found a ransom," in the cultivation of the intellectual faculties an acquisition of power,—of power in relation to the direction of our actions and the formation

of our character—of power in relation to the character and well-being of fellow creatures—and of power as beings who sustain a certain relation to the grace, mercy, and honor of God.

But who can conceive of the tremendous fearfulness of such an endowment? When in my meditations I connect that idea with the idea of eternity, I feel overwhelmed with the thought of the vast issues to which the doings or the neglects of any day may lead. Do you wonder why? Because it is, in reality, a power to choose, whether we will be in eternal rebellion against the Lord and against his Christ. And when that is decided, we have power, such is the ruling of divine wisdom, to follow out the decision to good or evil in life, in heart, and in action, as our will shall determine.

If these views are founded in truth, it becomes a question of unspeakable importance,—How are we employing the power, which grace and learned culture have conferred upon us? Are we honoring the giver of immortal existence by doing good with it? Or, are we bowing in hateful and unnatural homage before the author of death, while we fool away the power to “become sons of God” ourselves, and to multiply blessed souls around his throne? And further, how is it likely to be with them, whom we are training to the possession and exercise of the same power? Are we qualifying them to be eminent saints, or blasted sinners and fell destroyers? Yes, Christian people,

“Are we whose souls are lighted
With wisdom from on high,”

using the power, which knowledge and grace give to us in the glorious work of shaping and polishing living stones, to be “built up an holy temple in the Lord?”

God and the hands of faithful people have given you here a good beginning. Are you, “as good stewards of the manifold grace of God,” building on this foundation an Institution in which knowledge shall be honored and valued as an instrument of power in the hand of grace? It is a pleasure to say, I have every reason to believe that it is so. Sure I am, it is an accepted principle here, that learning truly exalts only when its friends lift aloft by its light the banner of religion.

Nothing can be more certainly true, than that learning is an evil in an evil being. The more you give of mere knowledge to such a being, the more you increase his power to be evil and to do evil. One cannot contemplate without pain the evidence, which is furnished on this point by the history of literature and science. Long and dark is the roll of eminent names, of whom the Christian cannot but say, "It had been good for them if they had not been born." How sad is the thought, that so many, who are regarded as lights of science and moulders of the literary taste and character of their age, must find at death—find too late—that they have only been workers in "wood, hay and stubble"—that the immortality, to which they aspired, is already a thing of decay—and that to them, not only nothing remains of all "their labor under the sun," but an awful future rises to their view, in which is distinctly seen a lake of fire boundless as eternity and dreary as the shades of despair. Names I need not pronounce. Alas! too many, without my help, will occur to the recollection of my thoughtful auditors. Of the service which such men have rendered to letters and arts we all make too much account. The evil they have done by giving respectable currency to bad principles and encouragement to evil thoughts, nothing below the infinite mind can truly estimate. "Non tali auxilio, nec defensoribus istis tempus eget."

All through time, the power of great and commanding attainments, in the absence of the sentiment of religious love and veneration, is baleful beyond acknowledged terms of expression in any language understood by mortals. To what degree it has retarded the progress of our race in those virtues and those habits of well-being, without which the life of man is no better than a twenty year's purchase of pride and revelry, no mortal can tell. Go and gauge the social circles of the world—as known in history, or as lying now before the eye of observation. You will find, that the progress of knowledge, when nothing is done and nothing received to correct the sentiments and to improve the *morale* of the man, is but an increase of the means to live more vilely; and in tender and susceptible minds to invest with additional attractions "the bait to pleasing ill."

Now, religion, combined with intellectual culture, makes a man a wise and righteous power. The young and the old, the weak and the strong, the rich and the poor, the learned and the unlearned, may gather in circles around such an one without being blasted as with the breath of a demon. An atmosphere of health and purity surrounds him,—and they who commune with him are quickened and strengthened in all that looks to immortality and true glory.

But there is an objection, which has some popularity. Though not often boldly alledged, it is certainly a bold objection,—because it strikes not only at all institutions like this, but at the great principle of parental duty with regard to the instruction of children. It is said that the minds of the young, in their immature state, ought not to be preoccupied with what they cannot understand,—that they should be allowed to reach years of discretion, and then, free from embarrassments of prejudice, to form opinions and adopt principles to suit.

I tell you, O man of little faith, whosoever you are, that on your ground of non-intervention, the child will be found to have chosen the *bad* part long before the day, when you would call upon him to exercise his freedom. Think not, that your course will keep him on neutral ground, that *terra incognita* of ill-governed minds, through all the years of temptation, which, according to your views, are to qualify him for settling the question, “whether there be one God, many Gods, or no God.” Not so! you are doing yourself and your child a great and flagrant wrong. Of this be assured,—that long before the era, which you propose for his beginning to think for himself, the bonds of moral slavery will have been rivetted on the soul of your child. Such a child *free* to “choose the fear of the Lord and the knowledge of God!” No, no! Human nature is evil at the start. And he who begins by an evil impulse, will inevitably move on in an evil direction, to an evil end, unless arrested by an over-mastering power. And where but in religion is there a power sufficient for this? If in the doctrines of grace and truth there is not an over-mastery for sin and suffering, there is none in the universe. This may be considered certain.

An objection so shallow, and so evidently set up with a clandestine purpose of excusing a disposition to remissness in a great department of duty, cannot have a feather's weight in conscientious minds.

And now, if I have rightly judged of the constitution and character of the Institution, whose officers have honored me with a request to take part in the performances of this interesting day, I shall be sustained in a summary to this effect:—

Your design and your labors, on such a scale as your means warrant, go to make three-fold man,—man for God,—man for man, in Church and State,—and man for himself. The boon of the student on this foundation is knowledge gained—knowledge possessed—and knowledge to be used under the solemn responsibilities of religion. You impart to the young man knowledge and discretion—knowledge considered as power—discretion considered as religion.

Thus a true and justly balanced education contemplates three principal things—to wit: the qualifying of the individual to serve God in homage and obedience—to do good to men in Church and State—and to secure his own happiness here and hereafter. Am I right in this statement?

If in the views and illustrations submitted I have been so fortunate as to reinforce existing convictions, and at the same time to awaken sensibility, enquiry, and sympathy in minds before indifferent, I shall be devoutly thankful for the opportunity of bearing a humble but earnest testimony to a great and precious truth. In the privilege of standing this day among Christian brethren, in a field geographically and nationally neighboring to my own, and of speaking for the making of true, well-compacted men by grace and instruction, I sincerely rejoice.

I congratulate you, my Right Reverend Brothers, Reverend Brethren, and honored Christian Laymen, on the success, which has thus far attended your labors in the cause of true education. You have made a beginning here which does honor to your views of high and enlightened culture. From the hour, when your philanthropy projected the happy idea, your course appears to have been marked by wisdom and vigor. As you go forward,

difficulties, which are always to be expected in such undertakings, will become less and less, until only such remain as belong necessarily to "all good counsels and all just works" in this world. May the Lord of the Church whom you and we serve in Common Prayer, and in identity of all holy and Apostolic principles of edification, order and government, grant that this may prove "a foundation of many generations."

Here, I trust, will be reared "plants of renown" to bless the Church and the State in long coming time. Here, while treasuring up the wonders of knowledge in general, will the youth learn, in quiet sympathy with others of "like precious faith," to lift up his voice in those deep utterances of "prayer and supplication in the Spirit," which the great head of the Church has owned for ages. Here will he learn to love the ways of Zion. And when he shall go forth to find the place of his manhood in the field of human affairs, and shall "stand up in his lot" to be "known and read of all men," we trust he will be prepared to show, deeply graven on the table of his heart, the character of a man, who prizes beyond all other things his knowledge of God, his duty to his Redeemer, the pleasant ways of wisdom, and the crown of glory which Jesus the blessed has laid up for the children of his Kingdom.

