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BY

REV. NATHAN L. RICE,

DELIVERED BEFORE THE

CHAMBERLAIN AND DEINOLOGIAN SOCIETIES

OF

CENTRE COLLEGE,

ON THE

24TH SEPTEMBER, 1845.

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CORRESPONDENCE.

DANVILLE, SEPTEMBER 25, 1845.

REV. N. L. RICE,

DEAR SIR:—The undersigned, in behalf of the Literary Societies of Centre College, respectfully request a copy of your most excellent Address, delivered before them on last evening.

Respectfully,

WILL. C. ANDERSON,
THOS. BROWN,
D. K. NEWELL.

Dicnologistan Committee.

S. D. WARD,
R. E. CAFFERY,
R. G. BRANK,

Chamberlain Committee.

CINCINNATI, NOVEMBER, 1845.

MR. W. C. ANDERSON,

DEAR SIR:—I owe the young gentlemen of the Literary Societies of Centre College an apology for having so long delayed to furnish for publication, the Address which they did me the honor to request. I will immediately write out my Address and forward it by the 1st of December.

Yours,

N. L. RICE.

ADDRESS.

Gentlemen of the Chamberlain and Deinologian Societies :

I consider myself happy in being called, on the present occasion, to address so large a number of the young men of my country, who are soon to leave the walks of academic life, and to assume their positions in society; and who are destined, I doubt not, to wield an extensive influence for good or for evil. More than *twenty years* have elapsed since I entered the institution in which you are now pursuing your classical studies, and more than *fifteen* since I left it to meet the responsibilities and discharge the duties of life. In reviewing the past, and observing the career of many with whom I was accustomed to mingle in College life, I see far more distinctly than I then saw, how critical is the period of life devoted to classical studies, and how extremely important it is, that, during that period, all the powers of the mind, the moral as well as the intellectual, should be developed and improved—that principles may be established and a character formed, by which young men may be guarded against the dangers that lie so thickly along the pathway of life—dangers which, alas! have withered the brightest prospects of too many of my youthful associates.

It is natural that the young, blooming in health, buoyant in spirits, inexperienced in the vicissitudes, disappointments and troubles of life, should paint the future in colors too bright; that they should imagine the path along which they are to walk, strewn with flowers of every hue, and with delicious fruits of every variety. I would not utter a word to dim the bright prospect. I would not destroy nor weaken that buoyant hope which kindly visits before us the land of promise, and returns with clusters of the grapes of Eschol. But I shall deem myself amply rewarded for my effort, if, whilst I afford you, young gentlemen, and this intelligent audience, a few moments of pleasant entertainment, I shall be able to present some thoughts and suggestions which may contribute, in some slight degree, to make your future career as prosperous and happy as you now hope it will be.

I know not how I can better accomplish this object, than by occupying your attention with some remarks on *the importance of the study of Moral Science.*

The human mind possesses not only an intellectual, but a moral nature. It is not only capable of perceiving external objects, of reflecting, reasoning and judging, but of distinguishing between right and wrong—of perceiving the moral character of affections and actions. *Activity* is an essential property of the mind: it never ceases to think and feel. These exercises are as involuntary as the heaving of the lungs, the palpitation of the heart, or the beating of the pulse. We may give direction to our thoughts, and thus modify or change our feelings; but we cannot by any effort cease to think and feel. And the exercises of our moral nature are no less involuntary than those of the intellect. We can no more avoid the conviction, that certain affections and actions are right and others wrong; that the former ought to be cherished and the latter subdued; that affections and actions of the one class are praiseworthy, and those of the other ill-deserving—we can no more avoid convictions such as these than we can cease to think and feel.

Education is designed not to change or to revolutionize any of the essential features of the human mind; but, taking man as he is, as he comes from the hand of the Creator, its aim should be to develop and improve all his faculties and powers, and thus to qualify him for filling well the place for which Infinite Wisdom designed him. In a word, education, properly understood, aims to train man's whole nature, physical, intellectual and moral, that he may secure for himself, now and forever, the highest degree of usefulness and happiness of which he is capable. And if such be the proper object of education, (and that it is, none surely will deny,) it follows that every system is radically defective which does not provide for the education of the moral powers—for the full development and improvement of the moral nature. Men are not under the control simply of their understanding and judgment; but they are governed chiefly by their moral sense, and their moral affections and passions. Consequently a man may have all his intellectual powers fully developed and improved; he may be an eminent historian, a thorough linguist, a profound philosopher, a skillful physician, an eminent statesman, a polished scholar; and yet he may be a miserable wretch, and a curse to his race. Nay—his splendid talents and extensive acquirements may fit him to be a more terrible scourge to the human family—to extend over a greater number his withering influence. The history of the world affords innumerable examples illustrative of this truth. Take as an illustrious one, Napoleon Bonaparte. How powerful was his intellect, how quick his judgment, how fearless his courage, how indomitable his resolution, how absolute his control over the minds of men. How extensive, how irresistible, how fearful the influence he exerted over Eu-

rope and almost over the world. But these very endowments of his giant mind, which men admired and dreaded, prepared him to be a greater scourge to France and to Europe than any pestilence with which a righteous God ever visited them. His path, wherever he went, was strewn with the dead bodies of his fellow-men; his war trumpet called to the fowls of heaven to come and fatten on the flesh of the slain; and the wailings of unnumbered widows and orphans cried to heaven for vengeance against him. In his career as a warrior, though there is so much to abhor, there was yet much to admire; but faithful history has recorded some prominent acts of his life—the fruits of the same selfishness and towering ambition which were the main spring of his whole course, that deserve unmingled contempt. Such was his divorce of Josephine, the faithful wife who had adhered to him and loved him through all his perilous career, to whom, as he himself confessed, he owed “the few moments of happiness” he had enjoyed on earth. Wretched in himself, he seemed to live only to make others equally so. The happiness of millions and the peace of nations were regarded as a trifling sacrifice to his insatiable ambition.

Bonaparte was humbled; and his fall, like the greatest and the meanest actions of his life, was the legitimate and necessary result of his supreme selfishness and restless ambition. So true is it, that “pride goeth before destruction, and a haughty spirit before a fall.” His intellectual powers had been educated; but his moral nature—those affections and passions which control the actions of men and fix their destiny—had not been instructed and purified. Naturally inclined to evil, as the earth under the Creator’s curse to produce thorns and thistles, his mind, exposed to evil influences, made rapid progress in depravity.

Washington, too, was a warrior. He led the armies of his country to battle and to victory; but he fought under the banner of liberty. His was indeed the work of death; but he never spilled one drop of human blood to gratify his ambition, or to secure his own elevation. His moral nature had been educated; the great principles of morality were firmly established in his mind; the fear of God, the love of his race seemed to be the controlling influences of his conduct. Having no ambitious purposes to accomplish, he hailed with joy the return of peace, resigned his military office, bade an affectionate adieu to the faithful soldiers who had fought by his side in freedom’s cause, and returned to enjoy the sweets of private life. In a letter to his friend, Lafayette, he said—“I have not only retired from all public employments, but am retiring within myself, and shall be able to view the solitary walk and tread the paths of private life with heart-felt satisfaction. Envious of none, I am determined to be pleased with all; and

this, my dear friend, being the order of my march, I will move gently down the stream of life, until I sleep with my fathers." Nothing short of the consciousness of having acted from the best motives, and a capacity for the exalted pleasures of virtue, could have rendered such a man happy in the shades of private life. How striking the contrast—Bonaparte at St. Helena—Washington at Mt. Vernon!—the former like the tiger in his cage, unsubdued, yet doomed to pine in close confinement, exposed to the gaze and the detestation of mankind—the latter like the morning star, which shines with undiminished brightness, till its light mingles with the clearer light of heaven.

Take another illustrious example of the ruinous consequences resulting from leaving uneducated the moral nature of man. We shall find it in the person of Lord Byron—a man of extraordinary talents, splendid genius, varied and extensive learning—a poet whose compositions gained for him the admiration and applause of the civilized world—but a man whose evil passions and insatiable ambition not only destroyed his domestic peace, but rendered his life greatly wretched; and whose appeals to the degrading appetites and passions of human nature tend only to wither youthful virtue, and render others as wretched as himself. No man ever was more ambitious than Byron, and few more admired, courted, envied; and yet no one was more wretched in life and in death. Pollock's description of him is neither exaggerated nor unjust:

"Great man! the nations gazed and wondered much,
And praised: and many called his evil good.
Wits wrote in favor of his wickedness,
And kings to do him honour took delight.
'Thus full of titles, flattery, honor, fame;
Beyond desire, beyond ambition full,—
He died—he died of what? Of wretchedness,
Drank every cup of joy, heard every trump
Of fame; drank early, deeply drank; drank draughts
That common millions might have quenched, then died
Of thirst, because there was no more to drink.
His goddess Nature, wooed, embraced, enjoyed,
Fell from his arms, abhorred: his passions died,
Died all but dreary, solitary pride;
And all his sympathies in being died.
As some ill-guided bark, well built and tall,
Which angry tides cast out on desert shore,
And then retiring, left it there to rot
And moulder in the winds and rains of heaven;
So he, cut from the sympathies of life,
And cast ashore from pleasure's boisterous surge,
A wandering, weary, worn, and wretched thing,
Scorched, and desolate, and blasted soul,
A gloomy wilderness of dying thought,—
Repined, and groaned, and withered from the earth.
His groanings filled the land his numbers filled;
And yet he seemed ashamed to groan. Poor man!
Ashamed to ask, and yet he needed help."

Contrast with him the immortal Watts. He, too, was one of nature's poets, with less brilliancy of talent, perhaps, and less varied learning than Byron possessed, but yet possessing an extraordinary and highly cultivated mind. His chosen themes were of the purest and most exalted character. God, his pure and perfect law; Christ and the glorious gospel; man, his character, duty, destiny, hopes, fears, joys, sorrows; time and eternity;—these were the themes of his varied song. His smoothly-flowing numbers, which often rise to beautiful sublimity and awful grandeur, whilst they exhibit the moral purity and calm serenity of his own mind, staid upon the glorious foundation which God in Zion laid, tend to impart to others equal purity and peace. Many a child has learned the elements of true wisdom from his Hymns and Psalms; many a thoughtless one has had his attention arrested and his heart made better, as he has listened to them as sung in the sanctuary; many a mourner has found comfort, and many a Christian had his virtue quickened by the rich and sublime truths they present.

A thousand examples equally in point might be adduced. These are selected, because, in painter's phrase, they stand out on the canvass, most forcibly illustrating the ruinous consequences of educating only the intellectual powers and leaving the moral uncultivated, to be moulded and controlled by erroneous principles, or to become worse and worse by unlawful gratification; like the earth, destined by the curse of God, for the sin of man, to produce thorns and thistles; the very richness of whose soil causes them to spring up more profusely. Washington, with the ambition and the corrupt moral principles of Bonaparte, might have been as great a scourge to America and the world as he was to France and to Europe; and Bonaparte, with Washington's principles, might have shone as one of the brightest stars in the galaxy of human benefactors. Watts, with the moral principles of Byron, would have excited the admiration and gained the applause of men, if not to the same extent, yet in a very high degree; but he would have been as wretched in himself, and as injurious in his influence upon others. And Byron, with the principles of Watts, might have lived and died as happily as he, and have poured a stream of pure celestial light upon succeeding generations.

Indeed, the history of the human race, viewed as individuals, or as associated in the various relations of society, is one continued illustration and evidence of the truth I am endeavoring to enforce. Could we trace to their real causes, all the disappointment any misery under which the human family in every age and country have groaned, they would be found to proceed generally if not universally, not from feebleness of intellect, lack of information, or error of judgment, but

from obliquity of moral character. I need not go beyond the walls of our Colleges for examples in point. There is a young man of more than ordinary talents. He acquires knowledge easily and rapidly. During the early period of his College course he stands at the head of his class. His instructors predict for him extensive usefulness and a brilliant career through life. The second or third year he is expelled with disgrace; or perhaps he is at length graduated, and receives his diploma *speciali gratia*; whilst his plodding, delving classmate terminates his classical studies with honor to himself and with sure promise of eminent usefulness. Why this difference? The prospects of the former are withered, and the cherished hopes of his friends are blasted, because, lacking moral principle, he yielded to the temptations that surrounded him; and whilst the latter burnt the midnight oil, "digging for wisdom as for hidden treasures," he was found mingling with the dissolute in scenes of dissipation.

The history of the human race proves conclusively, that the government under which, as accountable beings, men are placed, is a *moral government*—a government, the design of which is, to elevate to the highest degree of perfection their moral nature—a government in which there is established an inseparable connection between virtue and happiness, vice and misery. Moral science is founded upon the truth, that man has a moral, as well as an intellectual nature, and is the subject of a moral government established and administered by the infinitely perfect God. By *intellectual education*, as distinguished from moral, two objects are to be accomplished, viz: a correct and thorough knowledge of the sciences is to be imparted—information is to be imparted; and the intellectual powers are to be developed, strengthened and disciplined, that the mind may be able to pursue its future investigations successfully, rapidly, and with pleasure. So the study of moral science is designed to accomplish two most important objects, viz: 1st. To impart to the mind a correct knowledge of the principles and laws of that moral government of which it is the subject. All virtue is based upon a knowledge of moral and religious truth, and may be said to consist in the love of that truth. "The fear of the Lord is the beginning of wisdom;" and that filial fear arises from a correct view of his character, of his law, the duties we owe to God and man, and the motives he places before us, that we may be induced to discharge those duties. 2d. Another most essential object to be secured by the study of moral science, is, by bringing the mind into close and frequent contact with the divine perfections, and with the pure principles of the moral law and the glorious gospel, to mould the moral character into the image of the Creator—to purify and elevate man's moral nature and affections.

All virtuous affections are excited, as already I have intimated, and all virtuous actions prompted, by a correct view of the principles of God's moral government, as they are exhibited in the divine character, or embodied in the moral law and the gospel. But the moral character of men is formed, not simply nor chiefly by a knowledge of the truth, but by the subjects on which their minds are most accustomed to think. He who is accustomed to think only or chiefly of dollars and cents, and of the best means of multiplying them, naturally becomes a miser. He who looks only at the faults and the iniquity of men, is likely to become a misanthrope. And he who allows his imagination to riot in scenes of dissipation and vice, will soon be found mingling in those scenes. On the same principle the tendency of frequent meditation on the pure and elevating principles of the divine government and the infinite perfection of the Author of that government, is to purify and elevate the moral character.

Moral science teaches every man to regard himself as the subject of a perfect moral government, and a member of a great moral society or society of moral agents, whose happiness, in common with his own, depends upon the conformity of his principles of action to the perfect principles of the government under which he lives. It brings his mind to contemplate the perfections of the great Legislator and Governor of the Universe—his inflexible justice, his inviolable truth, his infinite benevolence, his tender compassion, his long suffering patience. It familiarizes his mind with the pure principles of the moral law and the high sanctions by which its precepts are enforced, and with that Gospel whose spire is that of the most exalted and expansive benevolence, and whose design is to prepare him for fellowship with his Creator. By contemplations such as these, the moral principles become established, the affections purified and elevated; vice, in all its forms, appears odious, and virtue is seen to possess a beauty that charms the mind. Thus it becomes comparatively easy to resist temptation, to control the appetites and passions; and the practice of virtue affords an elevated pleasure.

It is, indeed, difficult to overestimate the importance of the study of moral science. If men possess a moral nature, and are the subjects of a moral government instituted and administered by the Supreme Being, we cannot, for a moment, doubt that the knowledge of its principles and requirements, and strict conformity to them, are absolutely essential to the prosperity and happiness of individuals and of society. There are laws established for regulating the functions of our animal nature; and daily observation and experience compel us to know, that a strict regard to them is necessary to the preserva-



tion of health and life. The Creator has appointed for the body its appropriate nourishment; and he who, disregarding the laws of his animal nature, resolves to nourish his body by means of that which God never designed as food, will soon feel the sad effects of his rashness. Water was designed to quench thirst; and he who attempts to substitute alcoholic drinks for nature's pure fountain, will "die as the fool dieth." And so immutable are these laws established by the Creator, that if a man mistake poison for wholesome food, and eat it, he will die as certainly as if he had done the deed in defiance of the authority of Heaven.

Shall the laws which regulate our inferior nature be uniform, and every transgression of them, whether accidental or designed, be followed by certain suffering; and shall not those laws designed to control the mind, our nobler nature, be equally so? There are important reasons why they should be, if possible, even more unchangeable. For the precepts of the moral law grow necessarily out of existing and immutable relations; they define precisely the obligations of man to God, his Creator and Benefactor, and to his fellow-man, of the same great family. But the laws which regulate our material nature might, for aught we know to the contrary, have been different. We know not why the human body might not have been so constituted, that what is now deadly poison to it might have been wholesome and nutritious food; or why it might not have been made capable of enduring the intensest degrees of heat and cold. But the principles of the moral law are evidently founded in reason and the nature of things, and could not have been different. This is not all. The most exalted pleasures of which man is capable, and the most terrible sufferings he can endure, are mental, not corporeal. The raging of evil appetites and passions and the lashings of a guilty conscience are most aptly compared by an inspired prophet, to the never-ceasing heavings and tossings of the troubled ocean, "whose waters cast up mire and dirt continually;" and the calm and harmonious exercise of virtuous affections, with the joyful hope of a happy immortality, produces a "peace that passeth understanding." The subject swells in importance, when we remember how much the happiness of all with whom an individual becomes associated in life depends upon his moral principles and affections. Surely that law should be immutable in its principles and in its sanctions, which is designed to control the powers of the immortal mind, whose sufferings or enjoyments must be almost inconceivably intense, and by whose moral character others are to be so seriously affected.

Indeed, God has compelled men by the very constitution of their

minds to feel that they have a moral nature, and are the subjects of a moral government, whose rewards and punishments are infallibly certain. Were the lashings of a guilty conscience or the terrible feelings of bitter remorse ever experienced, simply because of an error of the judgment, when truth had been faithfully sought? Did the blush of shame ever crimson the cheek, or the eye refuse to look into the eye of a fellow man, because a virtuous deed had been done? Did ever a man rush into scenes of dissipation, or hurry himself unbidden into the presence of his final Judge, because he was conscious only of virtuous purposes and actions? Our first father and mother in Eden hid themselves, because of conscious guilt; and the countenance of Cain fell for the same reason. The very nature of the mind compels every transgressor of the moral law to feel even in this life the beginnings of a fearful retribution.

A virtuous life—a life in conformity to the laws of God's moral law—is essential not only to self-respect, but to the existence of *moral courage*. That man possesses moral courage *who is never afraid to do right*. No charge is more offensive to men than that of *cowardice*; and yet it cannot be denied that true courage is a rare virtue. It is but now and then we find a man who stands firmly upon the principles of moral rectitude, unmoved by the dictation of a corrupt public sentiment, the clamors of an unprincipled multitude, or even the solicitations or threats of pretended or real friends. And yet only such a man can merit, or permanently enjoy the respect of his fellow-men. The duelist, to convince men that he is a man of courage, meets in deadly combat the individual who has offered him an insult. He does not fight because he believes it right to fight, nor because he is not afraid to die, but because he is more afraid of a corrupt public sentiment than of death. He does not fight, therefore, because he possesses moral courage, but because he is destitute of it—*afraid to do right*.

The desire of *fame* is natural to the human mind; and, when kept within proper bounds, is not only harmless but beneficial in its effects. But true and enduring fame (I would deeply impress the sentiment upon the mind of every young gentleman who hears me,) can never be secured by a man of corrupt moral principles. A man may be admired for his talents, his genius, his learning, his splendid achievements; but, bad as men are, such is the constitution of the human mind, that no one can condemn virtue, *as such*, nor approve and applaud vice in its own name; nor can aught but true virtue successfully claim the admiration of the enlightened. Circumstances may, for the time being, conceal from the public view the vices of a man high in office; or motives of interest may secure even to his faults that praise

which is due only to virtue; but posterity will rectify the error and give an impartial judgment. I would rather enjoy the fame of Aristides THE JUST, than that of Alexander the Great; the fame of Cincinnatus the *farmer*, than that of Cæsar Augustus. I would not exchange the fame of Luther, the Augustinian monk, for the glory of Charles V., who vainly sought his destruction. The fame of Napoleon Bonaparte is not for one moment to be compared to that of Sir Isaac Newton, the christian philosopher; nor the fame of Milton, the blind poet, or of Watts, "the sweet singer in Israel," with that of Byron; nor the fame of our immortal Washington, with that of all the conquerors whose names the page of history records. And the day will come when the sentiment of an illustrious statesman of Kentucky—"I had rather be right than be President"—will be oftener quoted than the most eloquent sentence he ever uttered.

Nor are the rewards of that virtue which it is the design of Moral Science to define and to cultivate, confined to the pleasures of an approving conscience, self-respect, true moral courage, the respect of mankind now and true fame hereafter. Such is the nature of the human mind, that all those appetites, affections and passions forbidden by the principles and laws of God's moral government, are in themselves causes of misery, and, acted out, become causes of misery to others; whilst the virtues it inculcates are in themselves sources of the most elevated happiness, and, embodied in action, impart happiness to others. Haman, exalted to the highest honors within the gift of the mighty king of Babylon, and rolling in all the luxuries of wealth, because Mordecai, an obscure Jew, refused to bow before him. Alexander the Great conquered the world, and wept because there were no more nations to conquer; yet could not subdue his own appetites, but died a drunkard's death. Byron sat on the pinnacle of the temple of Fame, and died of wretchedness. One cannot but pity that great but depraved man, whilst reading the last verses he ever penned:

"My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the canker and the grief
Are mine alone.

* * * * *
If thou regret'st thy youth, *why live?*
The land of honorable death
Is here: up to the field and give
Away thy breath."

These are public examples, "known and read of all men," showing the tendency of evil passions to destroy the peace, and render life itself a burden. A countless number equally conclusive may be found in all the private walks of life.

How different the effect of the exercise of virtuous affections, such as are enjoined in the moral law, such as it is the design of moral science to cultivate. The exercise of every moral virtue affords real happiness; and the experience of every good man confirms the declaration of the wisest of the kings of Israel—"The ways of wisdom are pleasantness; and all her paths are peace."

Man is a social being; and a large proportion of the happiness of life is derived from the attachments of friendship and the society of those we love. This is true in the present state of existence; and there is no reason to suppose that this feature of the mind will ever be changed or destroyed. But the foundation of true and lasting friendship is moral excellence. We may admire the talents, the genius, the learning of men; but no one chooses his intimate friends because simply of such endowments. It is the virtues that constitute moral excellence, which at once secure our confidence and engage our affections. This is even more emphatically true of those affections from which spring domestic enjoyment, the sweetest and purest of earthly origin. Personal beauty and the polish of education may enlist the feelings of the young; but beauty will soon fade as autumn leaves, and mere external polish, the refinement of taste and manners, can never become the foundation of enduring affection, nor smooth the rugged path of life. Look at the families who enjoy most domestic peace and happiness, whose members are most devotedly attached to "sweet home." Is their enjoyment to be ascribed to superiority of intellect and of intellectual training? Or is it true, that those families whose fireside presents scenes of discontent, murmuring, contention and animosity, are thus unhappy because they are defective in intellect or education? Far be it from me to deprecate intellectual training. I would not detract one iota from its importance. But I do maintain, that such is human nature, (and its radical features can never be changed,) that the peace, the happiness, the prosperity of individuals and of families depends far more upon the proper education of their moral than of their intellectual powers.

Thus far I have spoken of the study of Moral Science chiefly with reference to its influence upon the happiness and usefulness of individuals and families. I cannot close this address without speaking of its connection with the permanency of our free institutions. Our government was organized under the prevailing influence of strong moral principles. Those who laid its foundations were driven into exile by persecution, because of their unconquerable attachment to the pure word of God; and they came to America that they might enjoy unmolested the right to worship God according to the dictates of their own consciences. They had learned their moral principles

from the source of all true wisdom, and their moral characters were moulded by the habitual contemplation of divine truth. And only so long as virtue and intelligence characterize the people of these United States can we hope to enjoy civil and religious liberty. In our government "the sovereign people" make the laws; and it is not to be expected that a corrupt people will make wise and equal laws. If it were otherwise, in a country like ours, laws, however wise and just, are worse than useless, unless there be virtue amongst the people to sustain and enforce them.

It is not legislation concerning the currency, commerce and internal improvements by which our country is to prosper. These things are important in their place. The wisest politicians cannot perpetuate our free institutions; nor the most corrupt destroy them. The prevalence of vice has ruined the most celebrated governments of ancient times; and from the same quarter ours is threatened. Mexico and South America are incapable of sustaining a government so free as ours. Why? Not because the people of those countries are deficient in intellect or intelligence concerning property interests, but because of their moral degradation. True, they are degraded intellectually; but the degradation of the intellect almost necessarily follows the general prevalence of vice. Christianity, though its chief aim is to purify the heart and save the soul, has ever been, as it now is, the most efficient patron of true science. By elevating the moral character, it expands and strengthens the intellect, and imparts to the mind an ardent desire for useful knowledge.

If there be any truth in these remarks, we see at once the folly of bestowing more attention upon the development and cultivation of the intellect than upon the inculcation of correct moral principles, and the formation of a virtuous moral character. Man's moral nature controls his conduct. His moral character lays the foundation of his happiness or misery, even in the present life, and renders him a blessing or a curse to human society. Education, therefore, is not designed to make men lawyers, doctors, merchants, &c., but to qualify them for elevated happiness and extensive usefulness in all the relations of life. A man with an intellect fully developed and disciplined, but destitute of moral principle and virtuous feeling, is more like a monster than a man.

Moral Science, then, should be taught, not as a single branch of study, during a brief period of the College course, but from early childhood through the entire course. The child has a moral nature, which, if not properly cultivated, will soon be like the uncultivated earth, overgrown with weeds and briers. Special attention, therefore, should be paid to the moral principles and character of those to whom

the instruction of youth is committed. Every teacher should be a man of sterling moral principle.

In the study of Moral Science, we may be aided by the writings of eminent men who have written on the subject; but the only text-book worthy to be taken as a guide is the Bible. From its sacred pages our most eminent moral writers have confessedly obtained their wisdom. With a simplicity, a clearness and perfection unequalled by any human composition, they present the great principles of moral science, prescribe the duties of man as the subject of God's moral government, and exhibit the most exalted motives to impel him to the faithful discharge of them.

Gentlemen of the Chamberlain and Deinologian Societies, you have reached a deeply interesting and critical period of life. The time is at hand when you must leave the walks of academic life to perform your parts as members of society. The powers of your minds are now being developed and disciplined for future usefulness. Allow me, in the conclusion of this address, to assure you, and to impress the truth deeply upon your minds, that your moral principles and character will be pre-eminently your glory or your shame; will secure to you peace, prosperity and happiness, or disquietude and wretchedness; will obtain for you the love and respect, or the aversion and contempt of the wise and good. Will you permit me to urge upon your attention, as of primary importance, the careful and thorough study of Moral Science. Never be ashamed to feel and to acknowledge yourselves moral agents, subjects of a perfect moral government, instituted and administered by the all-wise Creator, and to place yourselves under the guidance of his unerring word. I can desire for you nothing better than that you may form elevated moral characters, may become true Christians.

