

Errors like those just pointed out, are not perhaps likely ever to rise again into political importance, although they may long continue more or less to taint the speculations of one school of moral and political writers.

Having now glanced over the course of your academic studies, let me endeavour shortly to give this discourse a more personal application. I need not tell you, that your high privileges imply corresponding duties—I need not call upon you by the love of honor and the fear of shame—by the duties you owe to yourselves, to your country, and your God, to buckle on your armour while yet you may, and to be prepared at every point, before you go into the world, and enter on those fields of conflict unto which hereafter you may be called. Topics like these are felt by every soul not sunk in sloth and sensual sin; and by generous natures, like those I am now addressing, perhaps the only fear is, that they should be felt too much.

But there still remains untouched another subject, which, by the laws of our foundation, is the end of all our studies. To enter on the subject of sacred learning at any length is foreign to my purpose; and I have a right to take for granted that I am speaking to christian men instructed in the record of their religion—believing in its authority—and acknowledging its sanctions. Are then our lives and affections in accordance with the religion we profess and the high privileges we enjoy? Let every one put this question to himself—let him look into his innermost soul by the light of the word in God, and his own conscience will find the proper answer for him. *Though I speak with the*