

the Deity. The entire field of human learning all rightfully belongs to religion, and should be regarded by the Christian scholar as consecrated ground. The farther he advances in it, the more does he see of the Deity ; and as he returns from communion with Nature in the very holy of holies of her temple, he ought, like Moses from the holy mount, to show a radiant glory on his countenance.

In the fifth place, what importance does the subject give to the pursuits of learning, and the institutions of learning !

If knowledge is power in secular matters, it is no less so in religion. I know that a higher power is essential to the success of the latter. But I know, too, that religion without learning almost infallibly degenerates into fanaticism or dead formalism ; and indeed, at this day, true religion will not flourish except in connection with learning ; and, therefore, almost every denomination is now striving to found and sustain literary seminaries. Nor is their importance yet duly estimated, because but few realize how indispensable is their agency in promoting the noblest of all objects, the salvation of men ; and, therefore, in our land at least, with a few exceptions, their foundations are too narrow, and the superstructure too frail.

In the sixth place, how justly are those honored, and how wide an influence do they exert, who found and endow literary institutions from religious motives !

They may be charged with unhallowed ambition, by men who think only of the secular influence of these institutions. But he who considers what is the highest use of learning, and how immense will be the influence of a well-endowed seminary upon the cause of religion, cannot but look upon such bequests as the noblest of charities ; especially when he remembers how much more enduring is that influence than