

MAN HIS BROTHER'S KEEPER:

AN ADDRESS

DELIVERED AT THE

ANNUAL COMMENCEMENTS

OF THE

WESLEYAN FEMALE COLLEGE,

MACON, GA.; THE

Presbyterian Collegiate Female Institute,

TALLADEGA, ALA.; AND THE

COLLEGIATE SEMINARY FOR YOUNG LADIES,

LA GRANGE, GA.;

During the Summer and Fall of 1851.

BY

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DEDICATION.

THE following Discourse is respectfully dedicated, by its Author, to the Young Ladies of the late Senior Classes of the "Wesleyan Female College," Macon, Ga., the "Presbyterian Collegiate Female Institute," Talladega, Ala., and the "Collegiate Seminary for young Ladies," (Baptist) LaGrange, Ga.; to whom, in succession, its substance was delivered at their late respective Commencements.

Providentially, and unexpectedly drawn into the service, in each case under circumstances which made it difficult to decline, he hardly adverted at the time, to the fact that these Institutions were among the prominent centres of Female Education for three of the leading Religious Denominations of the South.

He has only farther to add, that the developements and resources of the age demand in our country a generation of *men*—men emphatically.

In order to secure this, we need a generation of *women* fully apprised of their high vocation, and amply endowed for their interesting and responsible work.

OGLETHORPE UNIVERSITY, GA., }
JANUARY, 1852. }

MAN HIS BROTHER'S KEEPER.

THERE are various considerations which go to constitute the whole pilgrimage of human life, a season of solemn and impressive interest. Neither the physical nor the moral state and relations of humanity can be soberly contemplated, without leading us to follow the history of a fellow-mortal with deep concern.

We come into life dependent and helpless, far more so than the irrational tribes. Long years of toil, care, and anxiety are needful, on the part of others, to ward off physical dangers from the feeble frame. Experience and observation are learned by slow and gradual progress, and often by costly lessons. Accident, danger, disease and death, lie in ambush along the whole pathway of life, and we know not what a day or an hour may bring forth. Add to these things a more fearful element still, in the estimate—we carry within us depraved natures, ever prone to lead us astray. Our duties to God we are slow to learn, and reluctant to obey. Passion, pride, indolence, avarice, and all the varied forms of selfishness, are ever tempting us from our duties to our fellow-men, and pleading their apologies for neglect.

With these difficulties to encounter, the path of life becomes a truly serious journey, especially when we remember the fact that the probation upon which a long eternity hangs, is but once to be past and is soon ended, leaving its indelible footprints behind, traced "as with a pen of iron, or the point of a diamond." Man passes through life, not like the light barque cutting its liquid way through the waves, soon to have its track effaced by the returning billow, but like the thunderbolt, riving the rock of adamant, and leaving behind the lasting traces of its fiery path.

There is one view of human life which, I am persuaded, we are too prone to overlook, and yet which, when properly considered, must deeply affect every benevolent heart. I mean the bearing which our conduct must and will have on the destiny of others.

The influence we wield, affects the character and condition of others with whom we come in contact. It goes in its effects with those who go before us into eternity, and abides on them there. It spreads around us, and may often go down through coming generations to the end of time, and to the remotest bounds of the world.

For the exercise of this influence we are to answer to God.

The Scripture portrait of Cain, as exhibited in his answer to the question of the Lord, "Where is Abel thy brother?" is but

too truthful a representative of the lamentable want of a sense of responsibility among men. His reply, "I know not; am I my brother's keeper?" contains both a falsehood and a false principle. There is a falsehood. He knew, alas, too well, where his brother was, for his fratricidal hand was reeking with his blood: he had slain his brother. There is, moreover, a false principle advanced. In the assertion that he was not his brother's keeper, he denied a principle of action that God has clearly established, and that ought every where to be recognised, viz: that we are bound to promote the best interests of our fellow-men.

The evasion of Cain is very common among men. The selfish heart pleads for exemption from obligation to do good to others. Those who neglect their duties to others, and indulge in passion and a sinful life, plead that their tongues and their actions are their own; they may speak and do as they list. Not so proclaims the voice of humanity and reason, and the clear and indisputable declaration of the inspired Word of God.

I propose to establish the proposition that we are, in an important sense, our brothers' keepers: responsible to God for our influence over others. I will then specify some of the cases in which this influence is strongly marked, and glance at woman's relation to it. She is no contemptible agent in creating, and modifying, and controlling this influence in its forming state. These considerations will prepare the way to infer woman's claims to a solid and thorough education.

Look, then, in the FIRST PLACE, at the proposition that *God has constituted man his brother's keeper.*

We are not made to be isolated beings. We are social in our formation and our nature; and no dogma of a higher origin than the brain-sick dreams of fanaticism would ever doom man to the solitary cell of the hermit, or the sequestered cloister of the monk or nun. But the depravity of man is strongly marked in the low estimate he is prone to make of his relative obligations, and in the excuses he so readily frames to himself and to others, for the imperfect discharge of his relative duties. To leave out of view the whole great department of his relations to his Maker, his selfishness is painfully manifested in its narrow views and apologies for delinquency and neglect in his duties to his fellow-men.

"In society," one has said, "there is a common, and there is an individual life. No community can isolate itself. The subtle influence which pervades the whole, permeates through every barrier, as little suspected, and yet as effective, as the magnetic or electric fluid in nature." Society is like the atmosphere. Wholesome and poisonous gases are ever escaping from their confinement, and mingling together, and modifying the air by their respective influences, and leaving a complicated residuum of conflicting elements. Principles of philosophy, of morals, of government, of religion, are exercising their moulding tendencies on the masses; but still there are individual influences every where at work, which are potent for good or for evil.

God has made men mutually dependent on each other, and has constituted the distinctions of physical strength, intelligence, wealth, and religious privilege—and the various relations of life, domestic, social, civil, and religious—that society may be more closely bound together by the interchange of the various kind offices that result from these relations, and that all the Christian charities may be exercised and invigorated. He has made the comfort and prosperity and the very salvation of men, to a great extent, dependent on the use of means by others, that our graces may find a field to work in, and an opportunity to mature.

There are a thousand arguments, and a thousand signs, which God has stamped upon our nature, which indicate indisputably that man is placed in this world to promote the good of others as well as his own.

The doctrines and precepts of the Word of God—the example of our blessed Saviour and his inspired Apostles—the very constitution of our frame—our sympathies, our instincts, our reason—our positions and mutual relations—our experience—the very basis of human law, which goes upon the principle that the interest of the individual must yield to the public good—all declare society to be a common brotherhood, each having claims upon others.

How strongly contrasted are the *ethics* of the Christian Scriptures with the narrow promptings of depraved human nature! The diffusive benevolence of Bible principles proclaims on its very face that man is his brother's keeper. The term *brother*, which, in ordinary parlance is used to designate him who is of the same mother with myself, is often employed in Scripture to embrace my fellow-man of every complexion and clime. The Bible looks back to our first origin, and views our whole race as one great family of brethren, bound to sympathize and relieve and bless, wherever we find one wearing the form and bearing the attributes of our common humanity. True philanthropy, in its god-like benevolence, rides over the bounds of states, and nations, and continents, and grasps the whole race of men in its wide embrace.

The term *neighbor*, in its common use, is restricted to him who is a resident of the same community with myself. But our Saviour's touching narrative of the good Samaritan teaches us that he is our neighbor, whether friend or foe, whether countryman or stranger, whose woes we can reach and heal. We are to have an eye to sympathize, a heart to feel, and a hand to relieve, wherever poverty stretches its haggard form, or sorrow lifts its piteous cry. We are commanded to love our neighbor as ourself; to do to others as we would have others do to us. Nay, we are to go farther—"If thine enemy hunger, feed him; if he thirst, give him drink." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This is to rise above the contemptible narrowness of self, and to imitate God himself, who maketh his sun to shine on the evil and the good, and who sendeth rain on the just and the unjust.

Now, if the common physical wants of humanity have a claim upon our sympathy and aid, much more are we bound to look after the higher wants of man. His intellectual, his moral, his spiritual nature, demand our best endeavors to elevate; and as a preventive is far more potent for good than a cure, we most effectually relieve physical suffering by bending our energies towards the elevation of the immortal mind. "Look not every man on his own things, but also on the things of others." "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. "If any man be overtaken in a fault, restore such an one." Such are the benevolent precepts of Scripture.

The immaculate example of our Saviour is held up for our imitation, and we are commanded to let this mind be in us which was also in Christ Jesus. He was in the form of God, yet he was made in the likeness of men, and humbled himself and became obedient unto death, even the death of the cross. He was rich, yet for our sakes he became poor, that we through his poverty might be made rich. He went about doing good, unmindful of his own extreme poverty and want. And among the illustrious examples of a noble benevolence which we are bound to imitate, we read of the royal Psalmist who, "having served his generation, fell asleep."

The very instincts and sympathies which God has implanted in our nature, prompt us forward to relieve distress. And it is only by schooling the heart in habits of self-indulgence, or by dwelling upon fictitious scenes of sorrow where no action is contemplated, until there takes place a "disruption of the harmony which ought to exist between the moral emotions and the conduct," that man learns to disregard the claims which God has put upon him to benefit his fellow-men. Habits of selfishness, and a morbid sentimentalism may pervert and distort all that is lovely in the human character, and alienate man from his mission of benevolence.

The superior enjoyment of those deeds of benevolence which look to the well-being of others, over those acts which terminate on self, should teach us the wisdom and duty of contributing our part to swell the sum of human happiness and to elevate our race. He who lives for himself alone, moves in an ignoble sphere, and knows neither the dignity nor the enjoyment of his social nature. Happy he cannot be, for his better feelings are extinguished in self.

The maxims of the great sages of the world, heathen as well as Christian; the mottoes of good men; the armorial tracings of distinguished families and societies—all recognise and pay tribute to the sentiment that man is one of a great brotherhood, having common interests and mutual claims. "To die for one's country is sweet and glorious," sings the heathen classic poet. "Whatever interests humanity interests me," exclaims the Roman orator and philosopher Tully. "Non sibi, sed aliis,"—*not for himself, but for others*—was the motto that sent the great and good Oglethorpe from England to the wilds of Georgia, to found an asylum

for the victims of cruel legal oppression, and to lay the foundation for the fair domain which has become the glorious inheritance of Georgians. And "*Prodesse quam conspici*"—*to do good rather than to shine*—is the motto traced over the door of an illustrious Literary Association* that has sent forth all over our land its hundreds to adorn with their eloquence, and to cheer with their voice, many a forum and senate chamber and sacred desk of this nation, and to lighten with the hand of philanthropy many a burdened sufferer.

Were there no direct command in the Word of God, and had we not the benevolent lesson from the Saviour's lips, that "it is more blessed to give than to receive," still, whilst we see on every hand how much every one, from the humblest to the highest, can do, according to his station and sphere, to swell the tide of happiness or misery around him, reason declares that man is his brother's keeper, and that he is bound to exert his powers for good.

Now, this influence may be exercised in a great variety of ways: By the sentiments we hold and inculcate; by our personal example and conduct; by pecuniary aid; by the kindness or severity of our manner; by official means; by counsel; by instruction. Let us, then, in the

SECOND PLACE, *specify some of those instances in which this influence is strongly marked*, or by which individuals and society are blessed or injured; in other words, those cases in which man becomes, in a special sense, his brother's keeper. And the

First instance I shall mention is that of the *public officer*.

The *magistrate* is most emphatically and professedly his brother's keeper; and if his qualifications and honesty do not fit him for his work, his badges of office are but the garlands that deck the victim for the altar. Earthly government is an appointment of God. Rulers are designed to be a terror to evil doers, and a praise to them that do well. They are commanded by the great Head of all governments, whose vicegerents they are, not to bear the sword in vain.

Their responsibility is truly solemn; and, if their cares, and temptations, and accountability to God for their discharge of duty, were duly pondered, there would be more pausing on the threshold of power, and less heedless rushing into office. Honor and preferment, when rightly estimated, are but a splendid servitude. The morals and the happiness of a community, to no small extent, wait on the footsteps of the office holder. The magistrate is the keeper of those over whom he is placed; and if he fails to promote their best interests, he falls below the object of his appointment. His office gives him power and influence. He is a city set on a hill. His example will tell upon the character of those over whom he presides. Under the penalty of a sad criminality, he is bound to be exemplary in deportment, and faithful in the discharge of his sacred trust. From the influence and power of office, a

* The Cliosophic Society—Princeton College.

bad magistrate is one of the severest scourges and one of the deepest curses that can be inflicted on a community. And here I just throw in the suggestion that that magistrate, as well as every other man of influence, was once an infant in the mother's lap. The mother and the sister had the vantage ground; gave the first lessons, and imparted the first powerful impulse which moulded the man!

The *legislator* is, in a very special sense, his brother's keeper; nay, often the very moulder of his conscience. There are various standards of right and wrong set up and followed in the world. Some, a few, make the Bible their guide. Others are regulated in their views by the code of honor, falsely so called. They subscribe to a set of false rules which happen to be agreed upon, varying with times and circumstances; one of which is that, however much the man, my equal in society, may have offended and injured me, or those I love—however destitute of principle his conduct—if he only consents to shoot at me, allowing me the same privilege to seek his life, he at once becomes a gentleman; and, by an attempt to murder me, wipes out and atones for all his past injuries. Let him only give me evidence that he can act the part of a murderer and a suicide, and by some mysterious alchemy, the dross of his actions and the deformity of his character turn at once to gold. This is one of the most unaccountable relics of barbarism that deforms the face of modern society—and why does woman allow it, for the chivalry look to her for countenance!

But another and much larger portion of mankind, constituting the masses, are governed in their ideas of right and wrong by the laws of the land. Now, whilst legislators have, as regards these men, the moulding of their consciences, they may emphatically be termed their brothers' keepers.

2d. *Parents and heads of families* are, in a still more important sense, the appointed keepers and guardians of those whom God has intrusted to their care.

Their direct influence spreads, of course, over a more contracted sphere, but it is far more intense and powerful within its circle. Under God, there is no influence so powerful and all-controlling as that of the parent, if proper and timely discipline be employed. There is a critical time, in the history of the child, when the parents' conduct may almost be said to determine whether that child shall be trained up for weal or for woe, and that for time and eternity. The responsibility of the parent, especially during the early years of childhood, is enough to make an angel tremble. So susceptible and so plastic is the mind of the child—so deep, and vivid, and permanent are the first impressions, that there is a murderous cruelty in neglecting that all-important period. Why is it that parents often have so little influence over the conduct and sentiments of their children when grown to maturity? Why are the prayers, and tears, and remonstrances of the pious parent so little heeded in after life? Only because indolence, ignorance of duty, pride, false affection, suffered the seedtime of life to lie

waste. The day when the parent had the child within his keeping, and under his entire control—when he could, by proper conduct, have won his reverence for religion and duty, was wasted away; and now he is left to mourn, in the bitterness of his soul, over wasted hopes and blasted expectations, and to say, “O Absalom, my son, my son Absalom, would God I had died for thee!” Family discipline, so wickedly and cruelly neglected, lies at the very foundation of domestic, social, civil, and religious order. Whatever families are, the community, and state, and church, will be. Purify the fountains and little rills which families constitute, and the great ocean of life will be pure. Parents stand at the head of these fountains, and pour the waters of sweetness or of bitterness over the land. They are the conservators of the civil and religious interests of the world. “It is,” utters forcibly a judicious writer, “under the wise instruction and impartial sceptre of a father, and within the little family circle, that the son becomes the good citizen; it is by the fireside, and upon the family hearth, that loyalty, and patriotism, and every public virtue grows; as it is in disordered families that factious demagogues, and turbulent rebels, and tyrannical oppressors are trained up, to be their neighbors’ torment, and their country’s scourge.”

That parents may fully discharge the obligations that arise from their station, a prompt and cheerful obedience should always be exacted from the child. If affection cannot do this, fear should. The control of the parent should be absolute. His will should be law. Fear of breaking down a manly spirit is pleaded against such a course. But if fretfulness, and waywardness, and dissatisfaction with everything, and insubordination through life to every cross and trial, is a proper spirit, then neglect discipline. But so thought not the inspired Solomon, the sickly sentimentalism of the age to the contrary notwithstanding. “He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes.” And again—“Chasten thy son whilst there is hope, and let not thy soul spare for his crying.” If mildness, and gentleness, and fortitude, and persevering energy, are worth cultivating, then let the parent subdue the wayward passions of his child whilst young, before the evil spirit is confirmed, and the very habits of the body, nay, the very blood, refuses to yield to future discipline.

Obedience in childhood must be learned, to train the mind for reasonable command. The child that learns to obey the reasonable authority of another, is preparing for self-command, when he shall have no parental authority over him, and for a cheerful resignation to those adverse providences that overcome others who have no command over their own spirits. The obedient child is undergoing a salutary training to make the orderly citizen, and the safe, and useful, and dignified ruler. Obedience to parents prepares the way for obedience to God. If we love and obey the one, we are more likely to learn to love and obey the other.

Parents, then, are their children’s keepers, and when God comes to put the question to them respecting their children, which he

put to Cain respecting his brother, "Where are the children I gave thee?" what fearful consternation will overwhelm many an unfaithful parent!

The Fourieries, and followers of St. Simon and Robert Dale Owen, in their wild and mad speculations, and infidel political economics, are attempting to improve on the wise appointments of God, to invade the hallowed enclosure, and uproot the foundations of the family compact. And when they shall have succeeded in their hellish work of removing the domestic hearthstone, they will have opened a volcano that will submerge, in its fiery wave, all that is tender and holy on earth. But the hitherto signal failure of this fell work of demolition, is rebuking their monstrous folly, and teaching the world the lesson, that man, in his presumption, is not yet as merciful or as wise as his Maker.

It would be appropriate here to dwell on the responsibility of the *teacher*, as invested, in an important sense, with a kind of parental influence and authority. He stands, for the time being, "in loco parentis." I will only remark on this subject, in passing, that it is truly strange that so little interest is manifested in the selection of those who are to fill this important department, and that the education of the heart and the religious principles is so often overlooked, and considered as subordinate to the mere culture of the intellect. Many a man seems to be more concerned about the skill of the mechanic he selects to shoe his horse, than he is about the qualifications of the teacher to whom he intrusts, for at least five days out of every seven, the manners, the morals, the hearts, and the intellects of his children.

3d. Those who are elevated above others by their advantageous positions in life should regard themselves as their brothers' keepers.

This holds good as to the individual who is blessed with *wealth*. Wealth has a powerfully controlling influence everywhere, and gives the possessor immense authority over others. Perhaps its influence is even greater in our country than in any other. It is less modified by the distinctions of rank, and patronage, and the prejudices in favor of royalty. With many men, if you touch their purse-strings, you touch their consciences in the tenderest point. He who holds the purse-strings, holds the lever that can move that portion of the community at pleasure. They are ready to flatter or frown, just where and when their dictator directs. Such being the power of wealth, those who hold it have much for which to answer to God. It is because of the influence and power to do good or evil that attach to earthly possessions, that so much is addressed to their holders in Scripture, by way of warning, admonition, exhortation. "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate." "They that will be rich, fall into temptation and a snare, and many foolish and hurtful lusts which drown men in destruction and perdition."

The responsibility which attaches to riches, we covet; its temptations to pride, and arrogance, and worldliness, and its immense power of usefulness in benevolent hands, are not always duly appreciated. But we may be warned of the tortures of conscience its abuse imparts in another world, by the history of the rich man in the gospel, who so piteously and imploringly, though fruitlessly, begged in the place of torments, that Abraham would send a messenger to his five brothers to counteract the influence of his example, that they might escape that place of torments. He loved not those brothers now in that world where "they know their tongues for anguish, and blaspheme the God that made them." But he shrunk from that superadded curse of their upbraidings for the pernicious influence of his life over their destinies. That is appalling language of the apostle James—"Your gold and your silver are *cankered*; and the *rust* of them shall be a witness against you, and shall *eat* your *flesh* as it were fire."

So the gifts of *genius and learning* are fearful elements of power. "Knowledge is power," and men of cultivated intellect are, with tremendous energy, moulding the destinies of society and swaying the multitude. Mind, everywhere rules, and by its truth or error, elevates or depresses, enlightens or deludes. Educated mind, if rightly directed, like a beaming star, guides the benighted wanderer through the darkness of time; or, if its influence is malign, like the lightning's flash, it scathes, and withers, and confounds, wherever it leaps. Men of education are exerting their influence wherever they go—in conversation in the social circle—in the harangue of the public assembly—on the pages of the book or journal. Corrupt sentiments, handled by perverted genius, like a club wielded by a furious giant, threatens disaster to all around. It is a madman, scattering firebrands, arrows, and death, along his pathway. Hence, education is dangerous, unless moral principle controls the mind. If the heart cannot be purified, the head might as well be left under the palsy power of ignorance. Who can repair the desolations of a Voltaire or a Tom Paine? Who can undo the mischiefs now working from the pens of a Eugene Sue, a Bulwer, a George Sand? I rejoice that there are thousands of other minds that are scattering balm along their intellectual path; causing darkness and ignorance to retire, and healing the woes of humanity.

To the watchful and discriminating observer, there are striking illustrations, all over our land, of the controlling influence of mind over the community according as that influence belongs to good or bad men. To illustrate this—you shall go to one court house on a public day, and all is quiet, and order, and decorum. Intelligence, and mutual respect and courtesy mark all the intercourse of the crowd. You shall pass over an imaginary county line, and visit an adjacent seat of justice. Here, there is the same soil, the same climate, a population of the same origin and advantages, and a settlement of the same age. But broils, indolence, confusion, and vice abound. You inquire the cause of this contrast, and you learn that here some narrow-minded miser

controlled public sentiment. The money bag was more than the school-house, or than the temple of God. Or, some man or *coterie* of men, of corrupt sentiments or licentious habits, with some education, gave tone to the early settlement, and they have stamped an impress upon the population that has come down through successive generations. Or, cold-hearted infidelity once passed by, with her poisoned chalice, to wither and blast the moral verdure of the scene. All these, a tribute to the power of mind! The handiwork of evil men! A solemn warning that men of influence are their brothers' keepers!

4th The last instance I shall mention of one who is, in a solemn sense, his brother's keeper, is the *Christian* and the *Christian Church*.

The origin of piety—it comes from God—and the attributes of true Christianity proclaim, that the Christian is regenerated that he may do good: and that profession of piety that does not bless the world, is spurious, or certainly doubtful. The Christian, by his example, principles, precepts, counsel, is to manifest his piety. He is called upon to let his light shine. He is the light of the world. He is to do good to all men—not to be weary in well-doing. The apostle Paul felt that grace had made him a debtor “to Greek and Barbarian, to the wise and unwise.”

The Christian system is an aggressive system. The Church is commanded to “go, preach the gospel to every creature.” This is the condition by which we hold the gospel charter. That command in the Bible, aided by the spirit of piety in the heart, carried ancient Christian missionaries to our heathen ancestors in Western Europe, and it must carry their successors to the ends of the earth. By meekness and forbearance, by purity and kindness, by charity and zeal, by labor and sacrifice, the Christian must endeavor to win others to Christ. Self must be swallowed up, and the love of Christ become the controlling principle.

The active piety now in the world is doing a vast work for humanity: and when the numbers and devotedness of Christians become more increased, the trophies of the cross will be greatly multiplied. The Church will become “fair as the moon, and clear as the sun, and terrible as an army with banners.” Her battles will be bloodless, her victories without carnage, but her triumphs will be glorious. Then will every man behold in every man his brother, and heaven will come down and dwell on earth.

And now, in view of what I have said, I would urge my hearers generally to let an enlightened conscience do its work. Survey your duty, and act accordingly. Let motives of benevolence, and a sense of responsibility to God, send every one to his work, that you may at last hear the plaudit, “Well done, good and faithful servant.” It is vain to close our eyes on the obligations which God has imposed. If we slumber at our post, future revelations will flash like lightning—irresistible convictions, that we may bar out now, but which then no curtained chamber of darkness can keep from glaring on our aching eye-balls.

And now let me address myself, in conclusion, to my young friends, who are about to leave this seat of learning.

YOUNG LADIES—

Your sex necessarily exerts a vast influence in the world. With hearts and minds properly trained, your influence settles, like dew from heaven, upon the parched earth. It has been objected, by cavillers against female education, that woman's intellect is inferior, and the sphere of her influence limited. A single glance at history will put to flight this objection, and vindicate your sex from any such disparaging reflection. The mental power and the prodigious influence that have been attained by women, both for weal and for woe, will be recognised by the bare mention of the following names, selected from a vast catalogue: Among sovereigns—Semiramis, Zenobia, Cleopatra, Maria Theresa, Catherine de Medicis, Catherine the Second, Elizabeth of England. In the scientific and literary world—Donna Maria Agnesi, of Italy, one of the profoundest mathematicians of her age, giving tone to the literature of the day, and wielding a surprising influence over all the scientific world; Madame Dacier and Madame de Stael, of France; Hannah More, Joanna Baillie, and Mrs. Somerville, of England.

And if I wish to mention the greatest philanthropist of this age, in the Eastern or Western World, I would name a female, Miss Dix, of New-York, whose modesty, were she present, would shrink from this public mention of her name—but who does not shrink from any danger incident to exploring hospitals, prisons, jails, and assylums, on her God-like mission. Noble woman! Future generations will proclaim thy fame, and at thy tomb gather fresh incentives to self-denial for Christ and humanity's sake! The suffering, and sorrowful, and distressed, will remember thee when the ephemera of fortune and of fashion have long been forgotten!

What a tribute to the power of female goodness have we in the Scripture scene of the funeral of Dorcas. When Peter arrived at the upper chamber, where the dead body lay, "all the widows stood by him weeping, and showing the coats and garments which Dorcas made whilst she was with them." The comparative intellectual strength of the sexes, we need not determine, in order to vindicate woman's claims to an accomplished education; for all will go, I apprehend, as far at least as the Frenchman, in saying, "If woman has one cell less in the brain, she has one fibre more in the heart." And it is the pulsations of the heart, more than those of the head, that rouse and move the world.

Woman is moulded in a more attractive form, has more winning manners than man. She comes in contact with the sterner sex just at those stages and positions when the strongest influence is exerted. In infancy and childhood, when the character is forming—when, like clay in the hands of the potter, the material is

plastic. In the domestic and social circle, when man lays by his caution, and feels that a selfish world is shut out. Brother, father, husband, child, are before her, and they are off their guard. So that it has become a common saying, that "great men have had great mothers."

A century and a quarter ago, a retired, conscientious Christian mother, might have been seen, in her quiet home in London, striving to open the mind and heart of her loved boy to truth and righteousness. By adverse influences counteracting her culture, that boy became lawless and abandoned; for death had chilled that mother's heart when he was only seven years old. He lost all self-respect, and consequently the respect of others; for there is but one heart, and that is a mother's, true as the needle to the pole, that will cling to the self-degraded.

This boy, when grown, is found wandering, a miserable vagabond, on the distant coast of Africa. In answer to the long-recorded prayers of that sainted mother, and in the hour of his deep degradation, God brought to his mind the early lessons of maternal piety; and John Newton was reclaimed, attributing it all, under God, to his mother's labors. He became an humble Christian, and entered the ministry. Among a thousand other deeds of usefulness, he was mainly instrumental in the production of the religious character of three distinguished men, who, each in his turn, became the source and centre of vast influence, viz: Dr. Scott, the commentator, Cowper, the poet, and Wilberforce, the philanthropist. Follow these three channels of good. Scott's "Commentary" is said to have evangelized scores of formal ministers in the Established Church of England. Cowper was instrumental in the conversion of a clerical brother, and has put new and heavenly music into the lyre. Wilberforce wrote the "View of Christianity," which was the means of the conversion of Leigh Richmond. Richmond, in his turn, wrote the "Dairyman's Daughter," one of the best and most effective of religious tracts. Now trace these influences back to the family nursery where Newton was reared, and then trace them forward, ramifying and spreading, through a thousand new channels to the end of time, and through the circle of eternity, and then tell me, if you can, what a pious, intelligent woman may not do?

The Virginia orator, John Randolph, testifies that he would have been swept away in the flood of French infidelity, had not his mother pressed his tiny hands between her own, and taught his infant lips to lisp "Our Father which art in heaven."

The gifted, but unhappy, Byron, whose pre-eminently brilliant genius was more than lost to the world from the training of a capricious, wayward mother, depicts his own calamity in narrating the experience of another—

"And thus untaught in youth my heart to tame,
My springs of life were poisoned."

Sir William Jones, the profound and learned oriental scholar, ascribes all his success to the skill of a sedulous mother in awak-

ening in his youthful breast, and then gratifying, an intense literary curiosity.

Napoleon Bonaparte, that shrewdest of men, in answer to the inquiry, What was the greatest need of France? replied "Mothers." And it is true. Let all the mothers of one generation be mothers indeed, be qualified for their work—and the millenium is dawning, earth's moral wastes are reclaimed. Paradise spreads its glories around the abodes of men.

Woman is entitled to education, and that on an enlarged scale; and I congratulate this community on the rearing of this institution; also, that it is under the guardian care of the church. All education should be based on religion, and surely woman needs the consolation of religion. Her physical frailty, her dependence on others, her exposure to more ills than the rougher sex, her ruin if she strays, her influence for good or for evil, her shrinking sensibilities, "thrilling at every touch, as harp-strings shaken by the zephyr's breath," all, all demand that the helps and consolations of Christianity should be her's. An infidel man is a monster; an infidel woman is more than a monster.

Cultivate, my young friends, modesty, refinement, sensibility. They belong to your more sensitive nature. They are your ornament and protection. Solid worth is retiring and must be sought after. The times are out of joint, and even some of your own sex, whose reputation is respectable, are securing an unenviable notoriety. Womens' rights' conventions, with their various suggested innovations, would turn your sex into amazons and viragos.

Your theatre is the domestic and social circle, and not public display. It is to go down to the fountain of action, and to influence brothers, fathers, husbands, sons, to noble deeds.

Go, then, my young friends, to your earthly mission, your work of benevolence. And may God speed you on your way to happiness and usefulness! And when the great work of human life is closed, and those young hearts, now buoyant with hope, shall cease to beat, and lie down in the cold grave, may your spirits, washed in your Saviour's blood, go to recline in the bosom of your God!