

with your abstract studies, but to give them an habitual personal application—to seek above all things a spirit of single-mindedness and humility—to believe yourselves in the perpetual presence of God—to adore him in the glories of his creation—to see his power and wisdom in the harmony of the world—his goodness and his providence in the wonderful structure of living beings—Not merely to admit these things as general truths, but to make yourselves familiar with them by frequent trains of reasoning founded on such examples as are continually before you\*.

To deny all natural religion is not more strange than to commence a system of moral philosophy by denying the existence of moral feelings. It is, I think, to deny that very constitution of our minds on which the fabric of our religious character must be built. How such a character is matured and upheld I do not now inquire: but among persons of intellectual habits, it depends for its commencement, mainly on the conduct of the mind in early life: and during the changes of advancing years cannot perhaps be so well upheld by any ordinary means as by a steady habit of seeing, and adoring with thankfulness of heart, the wisdom and goodness of God in the wonders and bounties of his creation. The materials for thoughts like these are placed abundantly around us.

To many minds, the forms of natural knowledge, presented in the abstractions of severe science, are cold and uninviting: but if we follow them with the light of other kindred studies, such as those I have endeavoured faintly to shadow out, we bring

\* See Note (C) at the end.