

government is man to be maintained in a condition of personal happiness, and social dignity, without the sanction of religion. Finally, as all material laws, and all material organs throughout animated nature, are wisely fitted together, so that nothing, of which we comprehend the use, is created in vain; and as the moral and intellectual powers of man, working together according to the laws of his being, make him what he is—teach him to comprehend the past and almost to realize the future—and rule over his social destiny; we may surely conclude, as a fair induction of natural reason, that this religious nature (so essential to his social happiness) was not given to him only to deceive him; but was wisely implanted in him, to guide him in the way of truth, and to direct his soul to the highest objects of his creation. And thus we reach (though by steps somewhat different) the same end to which I endeavoured to point the way in the former division of this discourse.

III. I now enter on the third branch of our studies, in which we are ourselves considered philosophically, as individuals, and as social beings. Under this head are included, as was observed before, many subjects of great complexity, requiring for their investigation long habits of patient thought—bearing directly on the business of life—and in their application deeply affecting our moral and intellectual characters. If the shortness of time permits us not, in our academic system, to enter largely on this great province of inquiry, and if some departments of it are fitted only for the labours of after life; we are at least bound to give, as far as we are able, a right bias to the youthful sentiments