

great laws of the material world, it is surely well for us to have ever present to our thoughts the conviction that these laws are but a manifestation of the will of a preordaining mind; and in noting the countless relations of material things around us, and their fitness for each other, we surely ought not to shut our eyes to the ever living proofs of wisdom and creative power. The study of the kingdoms of nature, conducted in such a spirit, not only strengthens and elevates the natural powers of man, but tends, I believe, to produce a cheerful sobriety of thought most favourable to the reception of sound religious impressions. Such appears to have been the temper of Paley, especially during the latter years of his life: and in mentioning his name, I cannot but urge on all those who are commencing their academic course, the habitual study of his delightful work on Natural Theology. It is hardly possible to read this book without catching some part of the Author's spirit; and if this spirit be gained, we shall then find the material world with a new life breathed into it, and speaking a language which, to those uninstructed in its meaning, may fall upon the ear without suggesting a single appropriate train of thought.

Since the preceding discourse was delivered, some very important and elaborate treatises have appeared (and others are in progress), enforcing different parts of the great argument to be drawn from final causes. It is, I think, impossible that any one of them, or all of them together, should supersede the work of Paley. They may expand and enforce his argument by new and pregnant illustrations; and they may supply some deficiencies in his work, especially in the part that treats of