

whether in speculation or practice, into false and unhallowed consequences. In accepting these conclusions, we merely assume, that man has a moral nature; and that, in almost every act of his life, his perception of right and wrong is incomparably clearer, than his knowledge of the general consequences that may follow from the act itself.

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NOTE (F), p. 95.

IN the preceding discourse, as well as in the notes affixed to it, my object has been to teach, as far as I am able, the junior Members of the University to think correctly on the more important branches of academic study. The mere building up of knowledge is labour ill bestowed, if not followed by improved habits of thought. But no man is passive during the acquisition of such habits. They exist only where the best powers of the mind have been steadily employed in their formation. This is a law affecting every human being. Perfection (in the limited sense in which the word can be used in speaking of the feeble powers of man) comes only by continued and well-applied labour: and the remark bears on our moral condition as well as our intellectual.

The studies of mankind have sometimes been divided into natural, moral, and religious. Each branch requires its appropriate training, and yields its own peculiar fruit. A study of the natural world teaches not the truths of revealed religion, nor do the truths of religion inform us of the in-