

religion. But it is an honest course, and the only honest one that can be taken. For if an institution professes to regard all religious opinions with equal favor, who can avoid the suspicion that it is either a stratagem for introducing some unpopular system, or that it indicates an almost universal scepticism on the subject? Indeed, how can a man, who has any just sense of religious obligation, consent to be placed in circumstances where he cannot recommend openly those religious views which he deems essential to salvation?

In the ninth place, we see that a professorship of natural theology is an appropriate one in a college.

The main business of such a professor is to go over the same ground as we have now glanced at, and to trace out the bearing of all literature and all science upon religion. And if this be, indeed, the most important use of learning, why should it be left unprovided for? or depend upon the voluntary efforts of the different instructors, whose hands are already quite full? I make these remarks, because such a professorship is unusual in our colleges; and I have feared that the one with which I have been recently honored may seem to have been got up for the occasion, to eke out a deficiency of titles. But it is not so; and it is proper to say, that I have in fact, for the last ten years, attempted to perform the duties of such a professorship.

Finally, to the principle which I have endeavored to prove, we owe the establishment of many modern literary and scientific institutions, and eminently of that within whose walls we are assembled.

By recurring to the history of the origin of some of the most distinguished scientific societies and literary institutions of Europe, it will appear that one of the leading objects which their illustrious founders had in view, was to extend a