cept, perhaps, in medicine, end the last to which I shall now refer, was the late Dr Adam Clarke. This eminent man was no less distinguished for oriental than for classical literature. His proficiency in almost every science was too well known to leave a doubt of his being one of the maturest scholars of the age. But he, like the rest of the undividuals here mentioned, received no assistance from colleges or universities.

These examples are quite sufficient to show that education is within the reach of determined industry, whatever may be the paucity of external advantages.

There is, however, another class of learned men who properly belong to this category-I mean those who for various reasons left the university without finishing their studies, or who were eminent before entering there. Among the former are Lord Bacon, Gibbon the his-torian, and Sir Walter Scott; the first two having left the university through disgust, and the last, that he might apply himself more particularly to his legal studies. That this designation does no injustice to Sir Walter we have the very decided testimony of Mr Lockhart. "As may be said I believe, with porfect truth of every really great man, Scot was self-educated in every branch of knowledge which b ; ever turned to account in the works of his genius. Among the latter are Grotius, Johnson, Murray, and Gifford. One of the works of Grotius, written prior to his entering the university, is said to be equal to any which he afterwards published. Dr Johnson gives us the following statement of his early attainments. It is a sad reflection, but a true one, that I knew almost as much at eighteen as I My judgement, to be sure, do now. was not so good ; but I had all the facts." Dr Alexander Murray and William Gifford both gained for themselves places, the one in a Scotch, and the other in an E glish university solely by the merit of their unquestionable and unaided scholarship.

8. The nature of science. We have shown that the faculties of the mind have a peculiar competency for the reception of truth,—an aptitude which neither admits of material improvemen', nor needs it. This fact naturally teaches us to look for a corresponding adaptation of science to those faculties; and the slightest observation is sufficient to show

that the character of this relation is reciprocal. Knowledge is the food which satisfies our intellectual appetency and gives strength to the mindnot indeed organic capacity-but supplies the means by which organic capacity becomes efficient. Hence the pleasures of science, or the attractive induences of truth, have ever been considered one of the principal inducements to study. Milton's elegant description of these delights is familiar to all. \*\* W o shall conduct you to a hill side; laborious, indeed, at the first ascent; but else so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus was not more charming."

It is further to be remarked that the truths of science are level to all observers. Education gives no new faculties, nor does it essentially invigorate those which nature has given us. The elements of knowledge, the facts which make up every science, are intuitively obvious to the diligent mind. All may perceive them who will take the pains, as labor alone is the price of their acquaintance. They are like a favorite view which can be had only from the summit of some lofty mountain, but which is equally within the reach of all whose industry surmounts the rugged ascent. Capacity for such acquisitions is manifestly co-extensive with common sense. There is no fact in science either above the comprehension or beyond the reach of an ordinary · intellect. Religion presents us with truths more profound and more important than human research has ever gleaned from the study of nature; and yet the mind of man-of man through all the grades of intellectual character. down to where responsibility is lost in mental weakness-is competent not only to understand, but to carry into successful practice the highest principles of revelation. This shows us that things are not difficult of apprehension in proportion to their importance. It requires no more strength of mind to understand the highest than the lowest truth ; we comprehend truths without reference to their intrinsic character. The idea that great truths can only be known to great minds, would forever exclude the knowledge of God from all but a fraction of Such a conclusion is no less our race. subversive of philosophy than revolting to religion. There is, therefore, no-