

conscience and by the delight which the reflection affords. But generous acts are limited by our means, and we can only in a few instances have this enjoyment. I have known a small circle of persons who made a point of doing some act of kindness to individuals daily—that is, daily on an average, keeping what was termed a "Titus account," from the Roman Emperor, who deemed every day lost in which some deed of mercy or favour had not been done. But such indulgences are confined by our circumstances or our necessary avocations. Then let us compound by acts which have a beneficial tendency on a larger scale and give whole classes of our fellow-creatures cause to bless our names. Such is the duty, and such ought to be the pleasure of all men, each in his station, and at every age, from the entrance into active life down to its close, even of those whose years make it necessary to relax, though by no means to give up their labours. From an entire discontinuance of work they would vainly seek repose—

"The want of occupation is not rest,  
"A mind quite vacant is a mind distressed."

In former times it was very usual for those whose lives had been passed in camps or courts, wearied with the turmoil and anxieties of war, of the busy restlessness of intrigue, to seek repose in the cloister,

"In the deep solitudes and awful cells,"

where they fancied that

"Heavenly pensive meditation dwells."

and fondly hoped by superstitious observances to efface their own memory of evil deeds, or to propitiate Heaven by mortifications which tormented themselves and benefited no one. Even many whose courses had been blameless and who had only to lament the advance of age unfitting them for active life, sought the cloistered shade with the same design of enjoying rest and seeking the Divine favour by unprofitable service. In our day a wiser and more virtuous course is taken by those who are no longer able to perform all the duties which had exhausted the strength of their youth. They still feel able to contribute their share, though far less than they could wish, to the service of mankind. If in action good intentions avail nothing without deeds, and even deeds are of no merit, however well meant, unless wisely done, so opinions as opinions, and, without reference to actions, are of no value except for their truth, their soundness; and this is alone to be regarded in their adoption.

#### VALUE OF THE STUDY OF NATURAL THEOLOGY AND KINDRED SCIENCES.

The wonders of the natural world have in all ages been dwelt upon as showing the hand of the Creator and Preserver at every step of our inquiries; and each new discovery has added to the devout confidence of the student. For instance, the late proof of the stability of the universe, so little suspected before our day that men argue on the necessity of interference to retain the planets of their path, has thus afforded a very striking illustration of the rational optimism which is the best solution of the ancient but constantly recurring question *Πόθεν τό κακόν*. Thus, then, natural theology stands at the head of all sciences, from the sublime and elevating nature of its objects. It tells of the creation of all things, of the mighty power that fashioned and sustains the universe, of the exquisite skill that contrived the wings and beak and feet of insects, invisible to the naked eye, and that lighted the lamp of day, and launched into space comets, myriads of times larger than the earth, whirling ten thousand times swifter than a cannon ball, and two thousand times hotter than red-hot iron. It passes the bounds of material existence, and raises us from the creation to the Author of Nature. Its office is not only to mark what things are, but for what purposes they were made by the infinite wisdom of an all-powerful Being, with whose existence and attributes its high prerogative is to bring us acquainted. If we prize and justly, the delightful contemplations of the other sciences—if we hold it a marvellous gratification to have ascertained exactly the swiftness of the remotest planets, the number of grains that a piece of lead would weigh at their surfaces, and the degree in which each has become flattened in shape by revolving on its axis, it is surely a yet more noble employment of our faculties, and a still higher privilege of our nature, humbly but confidently to ascend from the universe to its great first cause, and investigate the unity, the personality, the intentions, as well as the matchless skill and mighty power of Him who made and moves and sustains those prodigious bodies, and all that inhabit them. But moral science lends liberally the same lights and bestows the same enjoyments. For He also created the mind of man, bestowed upon him a thinking, a reasoning, and a feeling nature, placed him in a universe of wonders, endowed him with faculties to comprehend them, and to rise by his meditations to a knowledge of their Divine cause. The connexion of attention with memory, the helps furnished by the influence of curiosity and the force of habit, the uses to which the feelings and the passions are subservient—as love to the continuance of the race, the affections to the rearing of it, hope to encourage and sustain,

fear to protect from danger—all the instincts of all creatures, in some acting with a marvellous accuracy such as reason could not surpass, and all perfectly suited to the position of the individuals,—these are not more marvels of Divine skill than of the benevolence which pervades all creation, moral as well as material. But societies of men, even in his social capacity, are the special object of Divine care—"Nihil est principi illi Deo qui omnem hunc mundum regit quod quidem in terris fiat acceptius quam concilia coetusque hominum jure sociali quæ civitates appellantur."—*Cic., Somn. Scip.* And the same pleasing and useful effects result from the study of man in his social as in his individual state, and from a contemplation of the structure and functions of the political world. The nice adaptation of our species for the social state, the increase of our power as well as the multiplication of our comforts and our enjoyments by union of purpose and of action, the subserviency of the laws governing the nature and motions of the natural world to the uses of man in his social condition, the tendency of his mental faculties and moral feelings to further the progress of social improvement, the predisposition of political combinations, even in unfavorable circumstances, to produce good; and the inherent powers by which evil is avoided, compensated, and repaired; the singular laws, partly physical and partly moral, by which the numbers of mankind are maintained and the balance of the sexes preserved with unerring certainty—these form only a portion of the marvels to which the eye of the political observer is pointed, and by which his attention is arrested; for there is hardly any one political arrangement which, by its structure and formation does not shed a light on the capacities of human nature, and illustrate the powers and the wonders of the Providence to which man looks up as his maker and preserver. But most important, and to our feeble nature most consolatory, is the impression which all our study of this vast subject leaves of perfect wisdom being accompanied by constant benevolence. This is declared by all the works around us, and is deeply felt in all the sentiments of our mind. We find everywhere proofs that we live under a ruler who, unlike human lawgivers, far oftener proclaims rewards than denounces punishment. Furthermore, it is a general rule and would be found absolute and universal, if our knowledge embraced the whole system, that while pleasure is held out to induce much more than pain to deter, the pleasure is beyond what would suffice, there is some gratification more than requisite. And this can only be because the giver of good delights in the happiness of his creatures. Such contemplations at once gratify a scientific curiosity and afford a moral indulgence. They prove that the awful Being, of whose existence we are made certain, and whom we know as our Creator, is the good Being by whose preserving care we are cherished, and sentiments of piety and devotion arise to fill our minds which he only can reject who has the faith of Epicurus and the feelings of a Stoic. Above all, is the necessity of making upon the mind of early youth an impression which never can wear out by lapse of time, or be effaced by the rival influences of other contemplations or be obliterated by the cares of the world. The lessons thus learned, and the feelings engendered or cherished, will shed their auspicious influence over the mind through life; protecting against the seductions of prosperous fortune, solacing in affliction, preparing for the great change that must close the scene by habitual and confident belief in the King, eternal, immortal, invisible, the only wise God, and in the humble hope of immortality which the study of His works has inspired, and which the gracious announcements of His revealed will abundantly confirm.

The delivery of Lord Brougham's address was frequently interrupted by applause, and at its conclusion his Lordship sat down amid enthusiastic and prolonged cheering.

#### [LORD BROUGHAM AS CHANCELLOR OF EDINBURGH UNIVERSITY.]

Lord Brougham has been receiving an ovation in Edinburgh, having been elected Chancellor of its University. The inaugural address, which occupies some seven columns of *The London Times*, has all the old fire and splendor of illustration. His principal failing is the delivery, his voice being always maintained at a harsh screech-owl pitch, and the simplest sentences being poured out with a thunder of vehement earnestness, and a gyration of person, as if he was denouncing as of old the infamy of a monarch, or calling the Lords, on bended knees, "to pass the bills." Still, this vitality and preternatural power, at such an age, is wondrous. He is upright as ever, and his gray hair, in huge, hirsute luxuriance, surrounds his features like a jungle in which huge barrels of animation were concealed, which required only the touch of the torch to spring into a blaze. As he grows older, the world is forgetting his faults in the memory of the great services he has rendered. It is no mean distinction for any public man that his name should be inseparably connected with three such movements as the abolition of slavery, the promotion of education, and the amendment of the law. To this distinction Henry Brougham has earned an incontestible title. It will be his best and surest passport to lasting fame; it will more than atone in the ages of posterity for many eccentricities, many