

is the *summum bonum* of life, what are the laws which regulate the ravages of disease; the theories of the winds and waves are more intelligible to the man of science than the blight which brings famine, or the contagion which spreads pestilence. It would seem as if Providence had permitted the human mind to triumph most in those subjects which lie most distant from itself, lest man, becoming as well known to himself as the other works of creation are, should say in his heart, there is no God; how else does it happen that while subjects relating to life and happiness are comparatively unknown, men, whose names we reverence, are permitted to pierce through the vault of heaven and make such discoveries of other worlds and systems as keep the mind in suspense, whether it is more delighted with the unerring precision of man's demonstrations or overwhelmed with the majestic vastness of the universe. We naturally wonder and admire when we hear that Leverier, by the result of pure mathematical reasoning, could with certainty affirm, that a Planet, as yet unseen, would be discovered in an assigned region of the heavens. The Telescope is eagerly directed to the prescribed spot and the Planet is detected. What a perfection of science does it reveal, that Murchison was able to announce that in the Southern Hemisphere, in Australia, veins of gold *must* exist, though as yet not a particle had been found. We can predict with the certainty of personal knowledge, that when ages on ages have rolled by, the glorious southern cross will again be visible in these northern latitudes. But why dwell on such intellectual grandeur? Man turns from such contemplations to himself and shrinks again into conscious nothingness; his success in the investigation of nature might intoxicate, but his failure in the knowledge of self recalls him to sobriety. Yes, the field in which the mind can work is as infinite as the mind itself; any moment may introduce us to some new discovery which may throw all former triumphs into the shade; on every side is the material open to experiment and observation, inviting every lover of nature and art to explore and wonder. It may, perhaps, appear paradoxical to urge the student of nature to perseverance, by reminding him that many of the most brilliant discoveries have, in every age, been the result of accident, yet such is the case, and even here we can see the disposing hand of Providence, allowing man to achieve miracles in the acquisition of knowledge, yet under such circumstances, as must *humble* him. Were man permitted by