

pioneer our way to through the toils of a thorny and laborious research, will have a beauty and a greatness that were never realized even in the most splendid conjectures of theory. In exchange for all those charms which we forego at the outset, and which would have lured us from the right walk, we shall at length reach a system of magnificence which man might discover, but which man could never have devised. The plastic and airy formations of his imaginative spirit will fall immeasurably short, even in the attributes of the sublime or the graceful, of that which bears upon it the actual impress of the Divinity—which is lighted by His all-comprehensive mind, or reveals to us, though in part, the counsels of an administration that extends to all worlds, and has its full and final development in the consummations of Eternity. So that were it but to recreate his fancy by beauteous and noble spectacles, he should, in Theology too, become an experimental inquirer. The labour of the spirit should go before—the luxury of the spirit will come afterwards. Let him first learn; and then let him luxuriate. It is the humble disciple whether in Theology or in Science who shall be exalted in due time. There may be no images of glory at the outset of this experimental path—but an imperishable glory shall be its re-reward.

11. But the time for the most direct application of this principle is at our transition from the Natural to the Christian Theology; and when with but the humble and limited acquirements of the one, we enter on the larger manifestations of the