

of the actual symptoms. And when we pray whether for the light of Christianity in our minds or for the love of Christianity in our hearts, we may look for the wished for fulfilment—but we are not to look for it in contravention to the known sequences of the mental philosophy. When the right faith is wrought in us—the wonted relation between evidence and belief is not dissolved, and we come to the faith not without evidence but by means of evidence ; or in the act of seeking for it, of attending to it. When the right charity is wrought in us, the wonted relation between the object and its appropriate emotion is not dissolved—so that the emotion is felt in the act of looking to the object. When God shows us that which is good, this does not supersede the exercise on our part of proving all things, and then holding fast that which is good after that we have thus discovered it. In short all the mental processes, as far as we are able to trace them, might go on as usual, and without infringement on any of the known laws or sequences of human thought—though, at the head as it were of these sequences, there might be the application of a purifying and power-giving virtue by which the intellect is put into its best mood, and along with a greater clearness of mental vision, there might be imparted a greater susceptibility of the heart. This quickening touch might have place behind the ordinary processes, and which processes therefore are not to be dispensed with. They are intermediate in fact between the answer of the prayer and the final result or object of the prayer—so that the whole business of investigation is conducted as