

still, it were the highest practical wisdom that we proceeded on the consistency of these things. We might thus combine the wisdom of the letter with the wisdom of the spirit. For the one we must enter upon the study with the busy engagement of all our natural and acquired faculties—laboriously plying the lexicon and the commentary and all the arts and resources of scholarship. For the other we must pray.

33. That intervention of the Deity by which prayer is answered is in the first place effectual, and in the second out of sight—effectual, because made so as to influence some one term of the causal procession; out of sight, because made far enough back to be behind the furthest limit of our observation. It is thus that Philosophy might indefinitely widen her domain, yet without banishing God from the universe—which on the one hand might exhibit throughout the harmonies of a general system, and on the other be a theatre for all the minutest adaptations and fulfilments of a special providence. The two-fold lesson to be gathered from this contemplation is the utmost respect for experience, yet the utmost dependence of a reverential and child-like piety. It is the combination of these which we should labour to realize—for it is only by proceeding upon both, that we shall attain that rare but most inestimably precious union, the union of high scholarship with high sacredness. We have no right in the first instance to look for a miraculous reversal in our behalf of nature's processes—and therefore no right to aim at any given fulfilment but by nature's ordinary stepping-stones. Therefore, in the whole business of our mental