

discipline, we should proceed on the certainty that the known sequences of the Mental Philosophy are never violated—that belief never comes but in the train of evidence—that knowledge never comes but by dint of converse and observation and reading and the busy exercise of all the intellectual faculties—that right affections never are upholden in the heart but in virtue of a sustained attention to the counterpart objects which are fitted to awaken them. We must proceed on these maxims of a sound experience in the study of our Bibles. We must betake ourselves to all the arts and the methods of ordinary scholarship. We must describe the very processes of criticism and of classification which are gone through in all similar investigations. In the course of this sustained and busy exercise, we may pass out of darkness into the marvellous light of the gospel—and yet it be impossible for the eye of the most subtle metaphysician to detect the violation of one sequence in the mental physiology, up to the farthest verge of all that we know of it. Yet beyond that verge there sitteth a power which, acting in the secret places of the machinery, controls the final result without deranging the wonted order of those palpable evolutions which go immediately before it. It is to Him we pray, that from the unseen fountain-head of influence He may guide and prosper the machine without disturbance to any of its visible harmonies. It is to a presiding touch from His omniscience that all the success is owing. The power and the glory are His—and yet the care and the pains-taking, the work and the labour of christian scholarship are all our own.