

34. We must not expatiate too much on this topic—yet we like not to omit a remark that has often occurred to us on our Saviour's temptation. It would seem as if both the principles that we are now urging entered into the moral of this celebrated passage in his history. He *in opposition to experience* withstood the trial that would have seduced Him from His confidence in God—and on the maxim that man liveth not by bread alone but by every word that proceedeth out of God's mouth, He feared not the death which after so long privation all the sequences of nature and history pronounced to be inevitable. Yet *in respect for experience*, or rather for the established ordination of God, He would not, in compliance with another suggestion precipitate Himself from the pinnacle of the temple. He would not commit His body to such an antecedent as, according to all the similarities and sequences of bygone occurrence, must have involved its consequent destruction. There is finely blended in this exhibition the wisdom of experience with the wisdom of piety. We have no right so to count on a miracle in our favour, as wantonly to place ourselves in a condition which by all observation is one of danger or of certain calamity. Yet if so placed by a series of uncontrollable events, we ought still to trust with unshaken firmness in God. It is the part of sacred wisdom to be regardful of the evolutions of providence. It is the part of secular wisdom to be regardful of the notices of experience. There is a real harmony between them. The constancy of nature is that on which, in no circumstances, we should cease to proceed.