

wonders to gratify curiosity, ever traces second causes to the first, and leads us up to things supernatural. Its lessons are *objective*. It gives our faith an object to build upon beyond ourselves. Writers in our own age desire to reduce all supernatural accounts to the level of common occurrences; ascribe all things to secondary causes; put out of sight the agency of Divine Providence; and would make truth entirely *subjective*. In other words, such writers would have us believe nothing beyond our own self-consciousness, and the discoveries attainable by man himself. This reaction from believing too much to believing too little, is, however, as much to be dreaded, as the credulity of the superstitious. And perhaps even credulity is chiefly dangerous, when it ascribes second causes to beings lower than God; to the Divine Creator we can scarcely ascribe too much, or consider his influence as too wide, taking care never to ascribe to Him what is little, mean, or morally evil.

But the disposition which finds in every event the superintending hand of Providence, which marks its path in history, discovers it in the fulfilment of prophecy, and above all in the history of Israel, which derives from it lessons for its own conduct adapted to totally different circumstances, is surely far better than the disposition which ever doubts the supernatural, ascribes great results to the unaided power of man, and is unable to find any object above the earth to rest its hopes upon. God has indeed implanted in every manly breast the principle of self-reliance; and there is no man who is not the better for being forced to exert all the energies of which his nature is capable. But we must be very careful to understand when self-reliance is a virtue, and when it becomes dangerous, and even anti-christian. The self-reliance of