

mind of an individual, or of a race, that has no reserved consciousness, is destitute of those principles which, as need requires, can replenish its wasted strength and create new forms of life. Such a mind has no funded character on which it may fall back and renew its energy. Accordingly it has no capacity for experience, learns no lessons, never becomes any the wiser because of its blunders, nor any the richer by means of prosperity. If it attempt to organize a specific kind of civilization, it is a mere mechanical structure—a frame-work of hammer and nails, of glue and mortices—instead of a living soul in a living body. Take the opposite of this, and you have the Anglo-Saxon mind—a mind pre-eminently distinguished by the breadth of its consciousness; by a hearty grasp of the fundamental principles of belief and moral agency, and a complete satisfaction with them; by a settled truthfulness in its instincts not to be shaken; by a reverence for its traditions that dulls the edge of ridicule and deprives sarcasm of its sting; and, lastly, by a religious spirit, that accepts God's revealed word as the only legitimate basis of civilization, and never quite loses sight, amidst its hard materialism and sordid selfishness, of that stern and inflexible judgment which this word pronounces on its thoughts and deeds.

DANGERS OF SYSTEMATIC THEOLOGY.

We are indeed deeply sensible of the dangers which are connected with the tendency to reduce theology to a round and perfect system and science. When dealing with the Divine attributes, or the reasons of the Divine procedures, we would take very few steps indeed in the way of merely logical inference, and these only where they served manifestly to connect and harmonize certain truths of Revelation already given. Systematic theology has often overstepped its boundaries. It has ventured to speculate where it had no data; has pronounced judgment where true wisdom would but have humbly meditated and reverently adored. And precisely in proportion as it has thus transgressed, has it become arrogant, and bigoted, and bitter. But yet, to borrow the words of Richard Watson, "it cannot be doubted, incautiously and erroneously as the principle has been applied, that human reason, when illuminated by revelation, is raised into a very interesting correspondence with eternal reason. The mind of God is imparted to man, and the mind of man to a certain extent elevated in its knowledge to the wisdom of God. Truth in the revelation of Scripture is not always stated on mere authority; there is often a condescension to us as rational creatures, and we are permitted to rise a few steps towards that state where the reason of things will be more largely unfolded to our inquiring faculties." When the Great Teacher was walking to Emmaus with the two disciples, His question and his text was, "*Ought not the Christ to have suffered these things, and to enter into His glory?*" When he stood among His disciple the same evening at Jerusalem, His language was to the same effect: "*Thus it is written, and thus it behoved the Christ to suffer,*" &c. The writer of the Epistle to the Hebrews argues in the like strain: "*For it behoved Him,*" [the Father,] "in bringing sons to glory, to make the Captain of their salvation perfect through