

God, have their origin in the vastness of truth and in the finiteness of reason. As has been already observed, the various parts of truth may be readily perceived, separately, as facts; but their harmony and real unity is often a matter of profoundest difficulty. Reason, like the eye, perceives only one object at a time, and it is only by the rapidity of its operations, in conjunction with an acquired mental habit and a peculiar mental act, that the perception of unity in multitude is possible. The perception of unity, amid the multiplicities of light and shade, depth and distance, position and proportion, in painting; amid the complexities, involutions, and variations of compass and quality, volume and movement, in the higher harmonies of musical art; amid the magnificent outlines and minute details of architecture; and in the ideal structures of science and literature, is impossible to the novice; and is attainable only after prolonged and painful self-culture.

And the human mind must ever encounter difficulties in the study of truth; it must invariably find the solution of one problem opening the way for more and greater, along its eternal march towards the infinite. The mine of truth is inexhaustible; the realm of truth illimitable. No human system can embrace all the truth in Scripture, or all the truth in nature; neither can human reason discover or comprehend the Divine system in them, if indeed anything we understand by the term system be in them at all. To systematize our knowledge has certainly its practical advantages; but all our systems must necessarily be incomplete and imperfect, for how can the finite comprehend the infinite? and they must all change with the emergencies created by error, and the demands of advancing knowledge.

“Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And thou, O Lord, art more than they.”