

grounds, be prepared to examine carefully into such Divine revelation, for the express purpose of correcting and enlarging those ideas as to the will of God, which we derive from natural reason.

These are the conclusions to which we should be led, looking at Divine revelation from without. But we are not, blessed be God, permitted to do so in the course of things in which He has placed us. If we do so, it must be because something has broken into and changed that condition; because the unbelief of others has constrained us, for their sakes and for our own, to see how we may prepare the way for faith, even without directly using the aids which faith furnishes. But this is not a position in which we should place ourselves voluntarily and without any call: for the consequences of so doing are unknown to us, and may be perilous in the highest degree; and we must, therefore, be careful how we do so, except in the case of some urgent necessity; and then only in imagination, and not in reality.

And, when we have finished an inquiry of this description, we may well rejoice in God at the results at which we arrive; when we see that unbelief, when taken on her own grounds by him who already believes, is driven step by step from every refuge of lies; how one false position after another is completely overturned by the simple action of divinely-enlightened