

of the man is not necessarily active, or active in any corresponding degree. But should our studies be of such character as to draw largely upon the æsthetic faculties, the danger is not less : nay, it may be greater, inasmuch as æsthetic sentiment is so easily mistaken for religious emotion. But the *heart* is the special seat of religion, and its powers and affections may be unengaged while the intellect is in strenuous exercise. Here is the situation : the mind is concentrated upon the apprehension of some truth or proposition, or the comparison of one fact or statement with another, or the deduction of one truth from another, but a vivid sense of the presence of God and the right exercise of the affections towards Him do not distinctly enter into the mental condition. The limitation of the mind, and the impossibility of simultaneously exercising all its powers, make it impossible that faith, hope and charity should be in the foreground while purely intellectual processes engross the man. Suppose, now, mental action almost entirely intellectual going vigorously forward during most of the waking hours, or intermitted only when utter weariness comes on and the mind refuses to energize at all ; suppose this continued from day to day, from week to week, from month to month, what must the effect be on the religious nature—on the spiritual life ? This surely, that the love of higher things is weakened, and the capacity of the soul for the exercises of religion and devotion seriously impaired. Disuse results in numbness, and it may be, paralysis of the religious affections.

Let no one misunderstand what is said. I do not mean that the intellect has no share in those mental exercises by which spiritual life is nourished. A religion which had nothing, or little, of the intelligence in it would not be religion of the Bible ; for truth, *the truth*, lies at the basis of genuine character and life. And the truth must be apprehended by the intellect, and not by the feelings alone. Sometimes it is earnestly and painfully sought, and sometimes it is contented and wrestled with, and sometimes it is appropriated and secured. It is not a blind instinct, or thing of feeling merely, in which the intellect has no office to perform. Hence the exhortation : " In understanding be men." " He who caused the light to shine out of darkness shines into our heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." But the entrance of this heavenly light quickens the whole nature—the conscience and the affections equally with the intellect, and " leads captive every thought to the obedience of Christ." God, Christ, salvation, duty, holiness, eternal life—these must be much in the mind, and become the theme of frequent meditation. Unless the mind dwells much upon these high things there can be little spiritual growth, should spiritual life even be possible. How remote these great objects of thought may be to the eager student we too well know ; and though positive unbelief or ungodly feeling has not possession of him, he lives in a region far distant from Bethlehem or Calvary, and breathes an atmosphere which has nothing of Heaven in