

The antiquary should also be known by his broad, comprehensive and liberal spirit. While a man, not of one, but of every age, so he should be a citizen of every country, ignoring the provincial spirit that seeks to shed exclusive glory around some favored spot; a spirit that is often the abettor of falsehood and the foster-father of fraud. He should be a man of the world, in the highest and noblest sense. *Sic non vobis* is the motto his banner should bear, while he goes onward in his investigations, jealous of no man's well-earned and consequently well-deserved fame, open to the truth as the day to the light, and in sympathy with the progress of mankind.

Nor will the world ever fail to applaud the antiquary who thus deals with the Past for the benefit of the Present, or be slow to recognize his superior aims. The spirit in which a man pursues his calling possesses a peculiar and easily-recognized significance. Especially is this the case in connection with biblical and ecclesiastical antiquities, where the tone of the investigator's mind reveals his purpose, and his methods tell us what the world has to hope from his aims. The spirit of the antiquary often indicates whether he is digging around the roots of a religion that is false or true, and shows the hopefulness of his Christianity. It is even not too much to say, that we may judge of a school of religious thought by the character of the historical researches to which it gives rise; for every school of thought refers to the Past, in connection with its aspirations for the Future. These researches signify plainly whether the school in question is mining deep, or merely scratching upon the surface. What, then, shall we say of that ecclesiastical antiquary who strains every nerve to find an ancient surplice for the man who needs a soul,—and whose zeal reaches its climax with the acquisition of some long-forgotten ornament to wear over a brain that is numb, or a heart that is cold?

On the other hand, how noble are the investigations of those students of antiquity whose researches deal with the original elements of Sacred History, and who have for their subject themes connected with the Providence and Word of God. Exhibitions like these indicate the deep source from which they spring, and, at the same time, assure us, that the investigators are in sympathy with that class of religionists of whom the world has many hopes. These are the researches of the *living* Church, the studies of a