

THE WISDOM OF THE HEBREWS.

FIRST PART.

THE Book of Proverbs and other parts of the Old Testament Scriptures often refer to what is called *Wisdom*, and that not as a mere possession or attribute of an individual, but rather as the property of a class, and as the name given to a pursuit or tendency of the national mind. Certain sections of Proverbs are headed, "These also belong to the Wise" (Chap. xxiv. 23), *i.e.*, are the fruit of their reflection, or have been uttered by them. It is the purpose which the author or editor of the Proverbs sets before himself, "to give subtlety to the simple, to the young man knowledge and discretion, . . . that he may understand a proverb and the interpretation; the words of the wise, and their dark sayings" (Chap. i. 4 foll.) The party in the State in the days of Jeremiah, who opposed that prophet, supported themselves by falling back upon distinguished men and classes in the State who agreed with them in their view of the political situation and the course that was best to be pursued. They said, "Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words" (Jer. xviii. 18). The term *Wisdom* thus appears to describe a distinct direction of the

Hebrew mind, a direction marked and powerful, deserving to be ranked along with the most remarkable characteristic of Israel, its prophecy. The direction, indeed, was not peculiar to the mind of Israel. It was one that manifested itself among the neighbouring peoples as well. In 1 Kings iv. 30, it is said that "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol;" and in Obadiah, Verse 8, we read, "Shall I not in that day destroy the wise out of Edom, and understanding out of the mount of Esau?" with which may be compared Jeremiah xlix. 7: "Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?" This Wisdom of the Hebrews and other Oriental nations has been compared by those who have examined its operations and results to the philosophy of other nations.

The strongest things have been said on both sides of the question, Whether the Hebrews possessed a philosophy? The difference of opinion has partly arisen, as in many similar cases of dispute, from attaching different senses to the term philosophy. C. B. Michaelis says, in passing in his exposition from the Psalter to the Proverbs, "We step out of the closet of David into the porch of Solomon—to admire the son of the great theologian as the great philosopher." Oetinger lectured on the Proverbs under the title, "*Philosophia sacra et applicata*." Even De Wette speaks of the "speculative and practical philosophy" of the Hebrews; and Ewald considers that, like the Greeks before Socrates, the Hebrews had attained at least to the

beginnings of a wisdom and science which, under favourable external circumstances, might have developed into an independent philosophy. On the other hand, many writers, *e.g.*, Ritter, give a strong verdict to an opposite effect.

That the Hebrews possessed among them something of the nature of a philosophy, whether any remains of it have come down to us or not, is to be deemed probable on various considerations—such, for instance, as the natural tendency of the human mind to seek satisfying knowledge; the example presented by other nations who have attained to any degree of civilization; and, in particular, the keen intellectual character and lively sensibility to moral conditions of this people themselves. The mind of man, so soon as it rises above being engrossed by mere animal desires and the struggle for life, begins to exhibit a craving to comprehend the things around it. And it is not satisfied with such a knowledge as will suffice merely to ensure personal safety and advance material well-being. The operations of the mind are not utilitarian except in this sense, that ignorance and mystery are painful, and that there is keen pleasure both in the pursuit and in the attainment of knowledge. But no knowledge satisfies which is not universal, which does not comprehend all within it, and afford the means of explaining each detail in the complicated whole. The pursuit of knowledge of this kind is philosophy. And it would be surprising if there had been no instances of it among a people so richly endowed, and whose literary history extended over so long a period.

Perhaps it would be equally surprising if all traces of this direction of mind had been excluded from the

Holy Scriptures. For though the Bible be a practical book, and cannot be supposed to shew any interest in mere speculations that have no bearing on life, it busies itself more than any other book about principles that contain in them the germs of conduct, and about high generalizations that have folded up in them the details of human well-being and the true relations of men to God. Scripture certainly does not satisfy itself with merely giving rules according to which, if a man live, it will be well with him, and he will perform the part due from him in promoting the welfare of others; it offers the grounds on which these rules are based. But these grounds and principles are just what the reflecting mind labours to reach, in order that putting them together it may grasp that which is the ground of all.

Whether we consider the manner or the purpose of revelation, we should expect to find in Scripture traces of this particular direction of the mind of man. For as the purpose of revelation was not to educate a one-sided man, but to train him up on all sides of his mind till he should attain the fulness of the stature of the perfect man, so it was its manner to lay hold of every part of him, presenting itself to that side of his nature which was open and fitted to receive it. For the revealing Spirit was, in a certain sense, an indwelling Spirit, uniting Himself intimately with all the highest affections and noblest aspirations of the men whose minds He illuminated. And these men were not persons who stood as mere objective instruments to the people whom they addressed; they were of the people; the life of the people that flowed through the general mass only reached its flood-tide in them. Every feeling of the people, every movement of life at its

very lowest stratum, sent its impulse up to them ; every hope or fear was reflected in their heart : and with all these movements and these reflected emotions, shared with so true and quick a sensibility, the Spirit of revelation, which was not a Spirit of knowledge merely, but of life, sympathized and, if the word can be used, coalesced ; and, by that ineffable mode in which He unites with men's minds, used them as channels through which advancing knowledge and deeper rest were communicated. The people of Israel, as the Church of God, lived a profound life ; in its outstanding men that life was at its profoundest and broadest ; and as at the first the Spirit of God moved upon the face of the waters that covered the earth, so He moved upon that unquiet sea of the Church's mind, agitated with emotions, with presentiments, with fears, with speculations ; and out of them all brought forth more perfect forms of truth and a fuller religious life. Why that which we are accustomed to consider not the least noble capacity of the human mind, the capacity of speculation upon the mysteries of the world and the soul, should be excluded as an organ of revelation, when other high capacities, such as that of intuition, are included, would be hard to guess. There is no doubt an irreverent speculation, an impious pressing upon the threshold of the unrevealed, which touches too nearly the Majesty of Heaven, and which, like the desire of the wicked, the Lord will thrust back (Prov. x. 3) ; but that reverent following upon the tracks of his feet, or that listening with eagerness, though in awe, to the far-off thunder of his power, with an irrepressible longing to come unto his place and be satisfied with his likeness—this cannot be displeasing to

Him, nor be too much tainted with human pride to be serviceable as a channel of revelation.

And if we consider another point in the manner of revelation and the condition of the Church under it, namely, the gradual and broken way in which it was communicated, we shall see that the effect must have been to stimulate the reflective and speculative side of the mind. God spake at sundry times and in divers manners. Only a fragment, not the whole round of a truth, was given at once. Light was thrown only on one side of a situation; the other sides were left enveloped in darkness. Even if light enough was shed for the immediate need, speedily higher needs arose, and men went straining their eyes into the darkness that still remained. There is yet even to ourselves, who possess the whole body of revealed truth, many a question over which obscurity continues to hang.

There must have been, too, in Israel, to some extent, that condition and direction of mind which has been such a striking phenomenon in the history of the Christian Church, especially in the Middle Ages, but in some measure at all times—the dogmatic direction of mind, the tendency to seize upon external and positive truth like that given in revelation, and not only to systematize it, but to bring it into connection with the general principles of thinking of the human mind. This tendency was probably less observable among the Hebrews than it is among peoples of the Western world. And the comparative want of it was one thing which particularly fitted this people to have committed to them the oracles of God. They were content to preserve and retain them in a more purely objective form than more speculative nations might have done.

But the direction of mind referred to cannot have been altogether wanting. The mind cannot be kept from exercising itself upon outward and positive truth. It seeks to reconcile the data of this kind of truth with itself and with principles of which it is already in possession. The truths which it receives on external authority it endeavours to verify by combining them with other truths, or forcing them up under general forms which it has already constructed or constructs instinctively. This process is quite compatible with faith in the external authority, although a strong faith may keep it in the background. But in times of perplexity, of which there were many in the history of the ancient Church, when problems of Providence pressed hard upon the heart, and faith wavered or declined, this instinctive tendency of the mind would reassert itself. It is always interesting to observe how faith and knowledge adjust themselves here where so much is unknown. When that which is in part shall be done away, and we shall know even as we are known, this instinctive desire of the mind for self-verifying knowledge may have full satisfaction, and the only link that binds us to God will be love. But this legitimate tendency which has exercised itself in so remarkable a manner in the Christian Church, in connection with a completed revelation, must have shewn itself in some degree in the ancient Church; and, operating in the midst of a revelation not complete, but only in process of being communicated, it is not unnatural to suppose that it may have exerted an influence on the form of some parts of Divine truth.

From the foregoing allusions a general idea may be gathered of what elements of a philosophic direction

of mind probably existed among the people of Israel ; and it may also appear from them in what sense we are to accept the contradictory statements of those who assign and those who deny to the Hebrews the possession of a philosophy. The Hebrew Wisdom differed from the Greek or any other secular philosophy in two important particulars : first, in the point from which it set out ; and consequently, second, in its method. Greek philosophy was the operation, or the result of the operation, of the reason of man upon the sum of things. It threw the entire universe into its crucible at once. It had to operate upon the unresolved unanalyzed whole. Its problem was : Given the complex whole of existence, to frame such a conception of it as shall be satisfying to the mind, and contain an explanation within it. Its object was to observe the streams of tendency, and, by following them up against the current, to reach the one source which sent them all forth. Thus to name God was its latest achievement. Philosophy has to reach, to create, God for itself ; or, at least, to discover and set Him apart from the involutions and flux of the universe. It has mostly failed in this, being unable to effect the analysis, and the residuum of its efforts has been, either a world without a God, or rather, a world the order in which reflects itself in the human mind in an image or idea called God ; or else, a God without a world, or rather, a God who is the world, and is conscious of Himself in the human mind. But the problem of the Hebrew wisdom was quite different. It started with this analysis already effected, effected so long ago, and with such a firmness and decisiveness, that the two elements, God and the world, stood apart with a force

of contrariety so direct that even the imagination could not induce them to commingle or become confused. Hebrew thought was at the source to begin with ; and, instead of following the currents upwards, it had the easier task of descending them, and seeing how they subdivided and ramified till they flowed under all things. Thus the efforts of the Wise Man were not directed towards the discovery of God, whom he did not know ; what occupied him everywhere was the *recognition* of God, whom he knew. As he looked upon the world with its changing phenomena, or observed life and society with its varying aspects, he recognized the power within which threw up all these changes upon the surface of things to be a present God. Very fascinating it must have been to a religious mind, starting with the knowledge of God and the great principles of moral order which revelation gave him, thus to trace God and the operation of these principles everywhere ; to feel the pulses of his will throbbing in everything ; to observe his purpose effectuating itself with a silent irreversible energy, lifting up all things upon its bosom like a rising tide, and bearing them in towards a shore which, however thick the mists that hung over it at present might be, would be clearly seen and reached at last. The Hebrew philosopher never ascended from nature or life to God ; he always came down from God upon life : and his wisdom consisted in detecting and observing the verification of his principles of religion or morals in the world and the life of men. Hence the Proverbs of Solomon or others of the Wise are not popular sayings, as proverbs are with us, shrewd or lively condensations of human wisdom in the mere region of secular life ; they are,

for the most part, embodiments of some truth of religion or morals, statements of how such truths may be observed verifying themselves in life and society.

But this essential difference between the Wisdom of Israel and secular philosophy, the latter being a process of discovery, while the Wisdom was one of recognition, had, of course, an effect upon the method. The Wisdom had strictly no method. As a principle already known was observed verifying itself in some form or other, that form was seized and set apart in a single gnome or proverb. No doubt in the oldest form of the Wisdom, the Proverbs of Solomon, especially those from the tenth Chapter onwards, there is such a multiplicity of these distinct and separate photographs that they might now be classified almost into a system. In that quiet and happy time when the nation had peace without, and society and life had free scope to display their characteristics, both in religion and the arts of peace at home and in commerce abroad, the reflective mind of the Wise Man had under its eye the most abundant materials for the widest and most varied generalizations. And these opportunities were not neglected. In these most ancient proverbs there is a nearer approach to reflective observation in a methodical way, and for the mere pleasure of the thoughtful religious mind, than we find anywhere else. But the train of reflection, being religious and practical, was usually set in motion only by something personal. Some crisis in the religious life occurred, some point of God's dealing was covered with obscurity; and the Wise Man's mind threw itself upon the problem with an energy and a passion which only a matter of life and death could inspire. Hence the

Hebrew Wisdom is characterized by a personal interest in the questions debated very different from the objective coldness of ordinary speculation, and by an earnestness which has nothing in it of the gaiety of the Socratic banter.

The nature of the Hebrew Wisdom will now be apparent. It is not a view of the universe distinct from God, much less a view of God distinct from the universe; it is a view of the universe with God indwelling it. The term Wisdom, however, is used in various ways to express modifications of this general idea.

First, the world, and every phenomenon and occurrence in it, may be considered in an objective way, out of all relation to the mind of man as comprehending it or taking up any moral position in regard to it. Every separate thing that is, or that occurs, may be considered as an expression of God, as a manifestation of his will or purpose or efficiency, or, in short, of Himself. Man, and the human reason, and the moral order of social life, and the rewards or punishments of conduct in prosperity or misfortune, every individual thing, in short, whether in the physical world or in the conscious life of man, may be regarded as a phenomenon behind which lies a reality, which is God. "The ear which hears and the eye which sees, God made them both." "The poor and the money-lender meet, the creator of them both is the Lord." "The blessing of the Lord maketh rich, and labour addeth nothing therewith." The highest generalization of this conception is contained in such expressions as these: "The Lord hath made all things answering to their end" (Prov. xvi. 4); "He hath made everything

beautiful in its time" (Eccles. iii. 11); and the statement which, in the mouth of the Preacher, has a slight tone of fatalism in it: "To everything there is a season, and a time to every matter under the heaven" (Eccles. iii. 1 foll.) For, here, the fact that human life is conscious or voluntary does not come into consideration. It is a phenomenon among other phenomena; and, behind it or beneath it, the efficient reality is God. But of course it is not in separate occurrences or in individual phenomena merely that God exhibits Himself. His manifestations taken together form a unity. The world, as an orderly whole, is the expression of God's mind; it embodies and expresses God, and his character, and his thought, and his method. The world with God immanent in it, considered in itself as an objective thing, is Wisdom. This is the *Divine* Wisdom.

Further, the world being a unity, animated by Divine principles, of which all its phenomena are embodiments, these principles may be regarded as an articulated organized whole, outside of God Himself, the expression of his mind, but having an existence of its own alongside of God. The unity of thought and efficiency that animates and operates the world may be abstracted from God, the actual living Operator. Thus there arises the conception of an idea of the universe or world-plan, which however is not a mere thought or purpose, but an efficiency as well. On account of the powerful efficiency of God, this plan or organism of principles, which is the expression of God's mind and power, may be idealized and regarded as animated and active, and have consciousness attributed to it; and, being a thing of which God Himself is conscious,

seeing He does not work blindly, but sets before his own mind what He does, it may become the fellow of God: and on account of the free irresistible way in which it realizes itself in creation, and particularly in the economy of man, it may be described as "playing" before God in the joyous consciousness of power and capacity, and having its delights with the children of men. This is the Divine Wisdom as it appears in Proverbs (Chaps. i.-ix.); and this remarkable conception is the contribution which the literature of the Wisdom furnishes to the christology of the Old Testament.

But, second: though this universal plan of God effectuates itself in all things, and in man no less than in other things, it was not meant to lie outside of man's mind or effectuate itself in him unconsciously as it does in other things. His peculiarity is that he is capable of understanding it, and can by the free exercise of his will throw himself into its current and thereby realize it in himself voluntarily. His relation to it is a relation on two sides—one intellectual and one religious. He can comprehend it, and he can accept it, and harmonize his will and conduct with it. This is *man's* wisdom. It has both a theoretical and a practical side. But these two are rarely kept apart; for it is a fundamental position that the theoretical comprehension of God's purpose is only possible to those who morally are in harmony with it: "The fear of the Lord is the beginning of wisdom," which means both that to have the fear of the Lord is a necessary equipment to enable one to enter upon the speculative study of his ways (for to be in harmony with Him is surely necessary in order to understand Him), and also

that the fear of the Lord is the first step in practical wisdom. Hence the singular fact that in the Hebrew Wisdom one set of terms does service to express both the intellectual and the moral wisdom. The "wise" man means the righteous man, the "fool" is one who is godless. Intellectual terms that describe knowledge are also moral terms describing life. Only on rare occasions is a distinction drawn between the theoretical and practical wisdom. When the Hebrew Sage found himself completely baffled before some mysterious Providence, as Job did, then he despaired of a speculative wisdom; and, renouncing the task of understanding God's ways, fell back upon the sure and immovable first principle of practical wisdom: "Surely there is a vein for the silver and a place for gold where they fine it; iron is taken out of the earth, and brass molten out of the stone; man setteth an end to darkness, and searcheth out all perfection; . . . but where shall wisdom be found, and where is the place of understanding? The Depth sayeth, It is not in me, and the Sea saith, It is not with me. . . . Abaddon and Death say, We have heard the report thereof with our ears. God understandeth the way thereto, and he knoweth the place thereof. . . . But unto man he hath said, Behold the fear of the Lord that is wisdom, and to depart from evil is understanding" (Job xxviii.)

The doctrine of the Divine Wisdom, as it appears in the first nine chapters of Proverbs, forms a well-defined subject in itself. The discussion of it will occupy the last of the Papers on Wisdom here begun. The Human Wisdom naturally has a history which reflects, in some degree, the conditions of life and

thought among the people of Israel in various stages of their national existence. And this paper may be closed with an attempt at a classification, in a rude and general way, of the forms in which it appears.

It may be difficult to say what department of modern thought this Wisdom most nearly resembles. But it can readily be seen that the Wisdom, starting with certain conceptions of God and his character and purposes, and his relations to the world and man, supplied by revelation, came practically to be a doctrine of Providence in an universal sense. What the Wise Man observed or recognized in the world and the life of men was God fulfilling Himself in many ways. But his ideas of God and of his plan were not discovered by him in the world; they were given in the Law, and were *a priori* principles with which he came down upon the world and life; which he saw realized there, or which after a time he failed to see realized; and in his success or failure to see them realized is found the principle according to which the phases of the Human Wisdom may be classified.

1. In the first form in which the Wisdom appears (for example, in Proverbs, Chap. x. foll.), there is a complete harmony between principles and manifestation. The Wise Man has a certain conception of God, of his method of government, of his relations to men, and of their life; and he beholds these principles everywhere receiving perfect illustration. The current of principle realizes itself in all circumstances; it flows on smooth and straight, unruffled and uncluttered. The history of events and the life of man shews a perfect equation between occurrence and principle. External providence and God as conceived are in

complete accord. Naturally, in an universalistic view of the world, the question of evil and its consequences, and its relations to God, conceived as just in operation as well as mind, occupies a large place. So, too, does the question of human prudence, of sense and intelligence. Now in this stage of the Wisdom that always happens to men which the principle demands should happen. Exceptions do not occur:—"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner" (Prov. xi. 31). "The fear of the Lord addeth length of days: but the years of the wicked shall be shortened" (Chap. x. 27). "Riches profit not in the day of wrath: but righteousness delivereth from death" (Chap. xi. 4). "The Lord hath made all things answering their end." "He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he" (Chap. xvi. 4, 20). The Wise Man goes about among men, putting his finger everywhere down upon reality, on that, whatever it be, great or small, which has come from God, and shews how in life it fulfils itself.

2. The second form in which the Wisdom appears offers a great contrast to this former one. This is the era of principles; exceptions do not occur or are unheeded. Now commences a deadly struggle between the mind filled with principles, and phenomena in Providence which seem to contradict them. And here the Wisdom contracts itself, and becomes a philosophy of Providence in the narrower sense; that is, a theodicy. It moves now almost exclusively on the line of the question of the Divine retributive righteousness in its two sides. God's external providence was found to be out of harmony with the necessary conception

of God. Now the Oriental thinker had not that convenient *tertium quid* which we have learned to intercalate between ourselves and God, to which we give the vague name of Providence, meaning by that a great universal scheme, pursuing vast ends on general principles, in the midst of whose gigantic march towards the securing of its broad purposes, smaller infractions of law, and a certain neglect of the individual, or a treatment of him in the interests of the whole, are to be expected. To the Eastern mind God and history, God and occurrences, were in immediate connection. God did all that was done, and did it immediately. Accordingly the Wise Man, amidst his other observations, began to take note of two points which greatly disquieted him : he saw the wicked prosperous, and he saw the righteous begging their bread. Or, on a wider scale, he saw the gigantic idolatries of the heathen world triumphing over God's people and treading them in the dust. It was a mote that troubled his mind's eye, and he made desperate efforts to cast it out. And it is a most interesting study to move along the portions of Scripture containing a record of these efforts, and observe how pious men were enabled to accommodate themselves to the mystery : what old principle they fell back upon ; or what new insight into God's providence was granted to them, when they went into the sanctuaries of God ; or how sometimes the speculative darkness remained impenetrable, and they sought to realize to themselves the consciousness of God's presence in spite of it : " Nevertheless I am continually with thee " (Psa. lxxii. 23). What adds so much to the pathos of the complaints and the demeanour of the pious Wise Man amidst these problems is just this,

that, being accustomed from the nature of his dispensation to see his principles verify themselves in life externally, when a calamity befell him, it not only created a speculative difficulty, but it reacted upon his personal relations to God and threw a cloud over them. The various considerations through which the Wise Man, in presence of the prosperity of the wicked or the calamity of the just, was enabled to reach peace, will come up for discussion afterwards. They were in the main practical, and scarcely touched the principle. The Wise Men moved the difficulty onward from stage to stage, till at length they pushed it across the borders of this life altogether; and then the Wisdom expanded into an eschatology. The parts of Scripture where this second form of the Wisdom appears are such Psalms as xxxvii., xxxix., xlix., lxxiii., and the Book of Job.

3. The third form of the Wisdom is that which appears in Ecclesiastes. It is not meant to be implied, apart from discussion, by this classification that these three forms follow one another historically. There is always a certain precariousness in arguing from the degree of development of a truth in Scripture towards the era in history at which it appeared. Where there are so many writers concerned much may depend upon the power and idiosyncrasy of the writer; and in that kind of truth with which the Wisdom is occupied, namely, generalizing on Providence, the subjective feelings of the author are very influential, because they colour what is outside with the gloomy or sunny hues of the mind itself. A great deal also is dependent upon the particular crisis in the people's history on which the writer was commissioned to shed light.

And from the nature of Scripture we must always be ready to recognize an element in it which refuses to accommodate itself to what we might consider beforehand would be the way in which truth would develop itself. The classification here given, therefore, does not forestall the question of the age of Ecclesiastes, but leaves it open, as well as the question of the age of Job and the Psalms referred to.

The problem of Ecclesiastes is being treated in the pages of this Journal at present by a more skilful hand than mine, and I am absolved from the obligation of attempting a particular handling of it. It is enough to indicate its relation in a general way to the two phases of the Wisdom already mentioned. The condition of things in the Book seems to be this. All the principles of the Wisdom as they appear in Proverbs are still maintained. Again, all the problems of the second phase of the Wisdom are still present, and in what seems an aggravated form. But the attitude of the author towards these problems is quite different. He no more launches himself against the difficulties, determined to remove them and equate occurrences with principles. The difficulties are not to be removed; and he sets himself to utilize them. These problems are no more regarded as intruders, obstacles to the clear and far perspective of the Wise Man's eye, which he resents and must level at all costs; they are permanent elements of the landscape. And the writer heaps consideration upon consideration partly to turn them to account positively, and partly to ease the pressure which they exerted on his heart or on the hearts of others. There is, of course, a deeper element in Ecclesiastes—a tone of mind out of which

all these efforts raise themselves or into which they again fall back. This tone is not scepticism so much as weariness and a paralyzing sense of human powerlessness. This temperament must have been natural to the author, though it was aggravated by the evil condition of the world in his day. But his temper found nourishment both in the principles of the Wisdom and in its problems; and he was nearly carried away, on the one hand, by a sense of dependence upon God and his overpowering efficiency which was abject, and, on the other, by a sense of the crushing evils and mass of the world which was overwhelming; and, between the two, human prostration was complete.

There are in this way three aspects of the Human Wisdom.

First, the period of principles, without exceptions. Such a period was needful to begin with, in order that positive general truths regarding God's government and human life should be well lodged in the minds of the people.

Second, the period of difficulties and exceptions. Here the principles are still so powerful that the exceptions are felt to be intolerable, and are flung, in general with a certain violence, out of the way. But the principles begin to raise questions, and in consequence to suffer modification through a more extended observation of actual life.

Third, the period of comparative quiescence in the presence of difficulties, which are themselves drawn into the general scheme, and shewn, as parts of it, to have their own utility.

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