

human knowledge, we meet with intellectual and moral philosophy. But so obvious is the connection between the latter and the principles of religion, that we need not delay upon its elucidation. For every theory of morals, that is not radically defective, makes the origin of moral obligation identical with that of religious obligation. So that, in fact, moral philosophy is only one branch of natural theology. I regard politics, also, or the principles by which nations should be governed and regulated, as only a branch of ethics; or, rather, as a special application of the principles of morality and religion; though I greatly fear that expediency and self-interest have thus far been the basis of political action more frequently than moral or religious principle. By some writers, intellectual philosophy, or psychology, or metaphysics, as they would rather choose to denominate the science, has been supposed, upon the whole, quite disastrous to religion. For when they consult ecclesiastical history, they find that the most fatal errors in religion have usually been based upon some false system of metaphysics, and that behind its hypothetical and unintelligible dogmas, the ablest sceptics have intrenched themselves. They regard "the modern philosophy of the human mind, for the most part, as a mere system of abstractions," "having almost nothing to offer of practical instruction;" and although "the philosophy of the agency of sentient and voluntary beings is a matter of rational curiosity, it is nothing more."

I quote here, for the most part, the language of an able recent author. But admitting the truth of these statements, they show one thing at least; that unless theologians are familiar with the systems of mental philosophy, so ably defended by eminent men, how can they hope to expose and refute such men when they employ metaphysical subtleties to per-