

vert religious truth? If the theologist does not display equal acuteness with the ontologist, the latter will triumph in his assaults upon religion. And if it be a false metaphysical philosophy that has led a man to adopt a false religious creed, how important that the advocate of religion should be able to meet the errorist on his own ground, and not only to show him that he started wrong, but to put him upon the right track! "If it be a murky or misty region," says a late writer, "carry the blazing torch of demonstrated truth into every cloudy cave and den, encompass every fastness where error lurks, and pour in the fire of a burning logic. The surest way to get protection from the open, and especially the secret ravages of a mischievous beast, is to hunt him down in his own lair." \*

But it is said, that all experience shows that there is no safety save in keeping religion entirely aloof from metaphysics. What centuries of disaster followed the attempt of the ancient fathers to incorporate the metaphysics of Platonism with Christianity! And how much longer in the dark ages did the pall of ignorance and a perverted Christianity rest upon the world, because it was held down by the Peripatetic Philosophy, resting on it like an incubus! In our own day, too, we have seen a glacial period commence in a portion of the church, from the freezing influence of German metaphysics, which threatens to be as long and as rigid as the analogous geological period.

Now, were the question whether it were better for men to receive with childlike confidence the declarations of the Bible, without reference to ontological systems, all, probably, would reply in the affirmative. But the difficulty is, that in-

\* Professor Fiske's Address at East Windsor, p. 8.