

ened few will keep down and oppress the ignorant masses. Popular education is found only in connection with revelation. So says the history of the world ; and an analysis of human nature shows us that it must be so. Hence every philosopher who is a friend to his species will feel it his duty to promote the diffusion of Christianity as well as of science. Thus only can the greatest good be secured to the whole.

*The third means of ascertaining and settling the principles that should regulate the intercourse and feelings of the theologian and philosopher is by an appeal to history and observation.*

We thus learn the results of many well-tried experiments on this subject ; and these should have all the force of law, and be incorporated into the code of mutually obligatory principles. They are more certain than the *a priori* deductions already considered, and I could wish that my space would allow a fuller enumeration of what has thus been taught.

One of the principles thus developed is the danger of exalting philosophy above revelation. Unhappily, we can hardly glance at a page of ecclesiastical history without finding instructive examples. Perhaps the Platonizing tendencies of the Christian fathers for many centuries are the most striking illustration in former times. It is hardly strange that those who came out of the schools of philosophy into the school of Christ should be gratified to find, and be ready to suppose they could find, a correspondence between the doctrines of their old and new masters. And how natural, in such a case, to accommodate the principles of the new leader to those of the old one ; or rather to exalt the teachings of the first above those of the last. Thus did the fathers ; and though Platonism was again and again driven out of the church, again and again