

genious and speculative men will construct their philosophical strait jackets, into which they will force the doctrines of revelation. And when the friends of piety see that Religion is panting and almost strangled by this cramping Procrustean process, how shall they liberate her? They must have help to do it; and denunciation and mere zeal will not bring help. They must show by a careful examination and measurement of the entire warp, and woof, and cut of this philosophical dress, that however agreeable it may be to the latest fashion, it cramps the heart and the vitals, stops the circulation of the blood, and is shrivelling up the extremities; and then will all the friends of religion join in stripping off the murderous vestment. Do you suppose that the errors of Platonism, and the peripatetic philosophy would ever have been weeded out from Christian doctrines, except by men who had so thoroughly examined them as to be in no danger of plucking up the truth also? Who but metaphysicians could have exorcised that famous Plastic Nature, conjured from the "vasty deep," by so powerful a necromancer as Cudworth? Who but men versed in the subtleties of dreamy abstractions could have coped successfully with the Scottish prince of sceptics, when he had gathered a dense fog around him, and under cover of it had assailed the first principles of all religion? Had Kant been unskilled in the abstruse speculations of mental philosophy, he could not so effectually have demolished the pantheism of Spinoza; and still more essential is such knowledge to show the fallacy of those more recent forms of the same doctrine, the natural pantheism of Schelling, and the idealism of Fichte.

Another effort of the German mind is to show that the argument from design, to prove the divine existence, as advanced by Derham, Ray, Paley, and the Bridgewater Trea-