

Son, Jesus Christ, are proofs of His boundless love ! True Theology is the quintessence of true Philosophy !

Even the UNIVERSAL SCEPTICISM which doubts the existence of the material world, and questions the truth of everything, is but the revival of a folly which is as ancient as any digested form of speculative philosophy. For Arcesilaus, a famous teacher, who flourished above two thousand years ago, "asserted as his fundamental axiom, that there was no truth or solidity in anything, and that all genuine philosophy consisted in doubting."* But Pyrrho, another philosopher, held in great repute, founded a school of Doubters or Universal Sceptics, and carried his scepticism to more extravagant lengths ; for he professed to disbelieve in the real existence of everything, contending that precipices were nothing, that the points of swords and arrows were nothing, and that the wheel of a carriage which threatened to go over his neck, was nothing. So far did he allow his principles to govern him that, while he was at the head of his sect, he had to be attended by a guard to protect him, when abroad, from falling a victim to his opinions, by the voluntary exposure of his body to fatal results.† He doubted everything, and

"Would not in presumptuous tone,
Assert the nose upon his face, his own."

Yet this man was in high repute while he lived, and honoured with a statue after he was dead ; and we have seen a resurrection of his opinions in modern times, and defended with great subtlety and acumen. Though these men profess to believe in nothing, yet, with wonderful inconsistency, they manage somehow to believe in themselves ; and though everything is doubtful, they write elaborately to persuade others that their opinions are true ! Here is the climax of absurdity, the *Ultima Thule* of mental aberration. Men can go no further than to believe in nothing. This, and the other errors we have named, all spring from one source—speculation. Under its influence men refuse to believe in rational evidence ; unbelief in rational evidence is followed by disbelief in sensible demonstration ; this generates disbelief in every-

* Cicero Acad. Quest. Lib. IV., c. 6, 12, etc.

† Laert. Lib. IX. 53-102.