

gates for the enemy to enter. So this, I believe, will only open the gates to whole battalions of unbelief. Laocoon's advice was: "Distrust the Greeks, even bearing gifts;" and we shall find the advice to be invaluable to us in the present controversy.

But again our opponents, with an arch look, reply, "What if it is true? It is useless to cling to error. It is unmanly not to look at the truth. It is childish to shut our eyes to the light." We have no hesitation in granting that, but this may be urged on either side. The question cannot be begged in that manner. Calling a view erroneous does not make it so, and which of these views is correct is precisely the question in debate. One feels like saying with Dr. Salmon, when addressing the students of Trinity College, Dublin: "I feel ashamed of repeating such nonsense, but it is necessary that you should know the things that are said, for you may meet these German dreams retailed as sober truth by writers in this country, many of whom imagine that it would be a confession of inability to keep pace with the progress of critical science if they ventured to test by English common-sense the successive schemes by which the German aspirants after fame seek to gain a reputation for ingenuity."

Another argument often presented is: "All scholars accept these views, the great thinkers of the age hold them. If you desire any reputation for scholarship, do not dare to reject those conclusions." That is not true. Scholars differ widely, and there are great