

advance in true knowledge or preserve our minds from being weakened by desultory reading and useless flights of thought.

We need not stop to meet the objection so often urged that too much learning tends to call the mind of the minister away from his proper work, the conversion of souls. The fact that Paul was taken from the feet of Gamaliel, and never found his learning a hindrance, is a sufficient answer. Nor must we ever forget the requirements of the present day—the character of the age in which we live. If, as no one will deny, men of the highest order of intellect and greatest attainments in science and letters, look with contempt on the church and her ministers generally; if old and forgotten heresies are being revived and led forth again to battle against the truth; if we frequently see in pamphlets, treatises, reviews, and novels, boldly asserted scepticism, sneering insinuations against Divine truth, or unmanly side-thrusts at things held as venerable and sacred; and if, as it seems, there is, an ill-suppressed murmur against the efficiency of the Christian pulpit in our day, it is surely the duty of those who would put themselves forward as the special defenders of Truth, that they equip themselves thoroughly for the task they have undertaken. It will not do to slur over the honest convictions of scientific men, or seek to belittle the doubts which, arising from the great conflict of opinions now taking place, painfully oppress many an enlightened mind in the present day.

It is more than probable that our greatest struggle will be against the assumptions of the unsanctified intellect. As soldiers of the Cross, we must not shrink from the fight. And if the enemy draw his weapons from the armoury of Science and Philosophy, we must do the same, and wielding them with intellects sanctified by grace and dedicated to the