

committed logical *hari kari*. Or, if anything more is wanting, their advance to the denial of the Supreme Mind—to be seen working everywhere around us, and for believing in which we have the same logical reason that we have for believing that our neighbor exists, and no more reason for denying or doubting than we have for denying or doubting our neighbor's spirituality and personality—completes the stultification and the self-destruction. By the time the man reaches that point there is no logic left in him, as there is none to begin with in the men who blindly follow him.

The preacher who, in the great centers of intelligence, is to stem this tide of egotism and shallowness that is bearing such multitudes to perdition, needs to understand the foundations of things, the principles of things, and to be a master in them, for the truth's sake and for humanity's sake.

A firm grasp also of the main principles of exact science will aid the preacher greatly in his interpretations of the scriptures, so far as their teachings are related to the sciences. The unfolding and illustration of the principles of geology by such men as Hugh Miller, Edward Hitchcock, Arnold Guyot, James D. Dana, and Principal Dawson, will make marvelously luminous important portions of the Word of God that would otherwise be misunderstood or only partially understood, as for example the opening portions of the Book of Genesis. Such knowledge will, at the same time, guard the messenger of God against the assumptions and assertions of "science falsely so called."

A better and firmer grasp of the fundamentals of psychology and philosophy is even more important to the preacher. His view of the will, for example, must decide his view of morality and virtue, and the nature of regeneration and conversion, and it will determine the general type of his theology. His ethical views will shape his theological tendencies, decide whether they shall be in the direction of eudemonism and universalism, or in the direction of essential morality and particularism. In short, no theology is possible without its underlying and molding theories of psychology and philosophy. If the preacher has accurate views on these subjects, they will furnish him a solid basis for correct thinking and sound teaching, and they will put him on his guard against the innumerable popular and delusive errors of the day.

If his view of the fundamentals regarding the nature of man, of the universe, and of God, is correct, he will be in no danger of being carried away by the *zeitgeist*, or popular drift of the hour, and of ignoring the *ewig-zeitgeist*, or the eternal and unchangeable trend of things. Without such view, even if he has a theology based upon the plain language of the scriptures, that theology is liable to be merely a misinterpretation of scriptures, absurdly false and utterly harmful.

There is, therefore, scarcely anything more essential, by way of