

teach us that we know God and the doctrines of Christianity only through the bible and thus by faith, but to rest all our knowledge on faith is no compliment to the Bible. We obtain the idea of God teleologically and morally, as well as by revelation, and here comes in the philosophical factor in theology. Great attention is now given to apologetics, not only in Theological seminaries, but also in Arts colleges, but as valuable as defences of Christianity are, a defence of the defences is also needed, a defence of Christianity must be a defence of knowledge as knowledge. When you speak to a sceptic of faith in God, your assurance of salvation, and the peace that passeth understanding, your conversation will be of no avail, for you are talking in as incomprehensible language to him as though it were Micmac. What we really need to do is to observe the workings of that man's mind, and find some common ground on which to approach him, and then there may be some chance of impressing the desired facts. Can this be accomplished without the use of mental science? Can the mind be reached, the intellect convinced, and doubts dispelled, without some knowledge? I do not intimate a perfect knowledge, of the great workings of the mind. Although the advocates of infidelity have been generally regardless of truth and honesty in their endeavours to propagate their sentiments, yet the upholders of atheism and infidelity to-day are possessed of great industry and intellectual activity. No stone is left unturned by which they may further their ideas. Sciences are called to their aid, speculations and theories are enlisted in their ranks, oratory and rhetoric are made to fall in line in order that their cause may be advanced, and should the cause of Christ be less zealous? I do not advocate the concocting of theories and then trying to make the word prove them, I do not advocate the *misuse* of anything that might be an apparent help, but I do advocate the proper use of science, oratory and all education, prominent among which must be psychology, for the aid of the preacher.

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### The Pathetic in Literature

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**M**AN is an emotional creature. No stronger witness to this is found than that of the language he has used as through the ages he has made his devious course. His passions are subject to his experiences. The age makes the man; and preyed upon by outward circumstances, his heart tossed to and fro, he has given forth his utterances making history to reverberate with his notes of rejoicing and his pathetic moanings. Only an age of cruel