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places, and on the sacred day, may acquire a tone of voice, and a manner of speaking, which is exhibited only by clergymen, and which, to say the least, is not natural. Then, again, is it not of very great importance that we, as students, living in an age which has been characterized as one of intense earnestness, in an age, too, in which the most abstruse questions in literature, science, and philosophy, are being popularized to such an extent that every thoughtful individual is tolerably well informed upon them, should be thoroughly familiar with these subjects, and able at a moment's notice to give an intelligent opinion, expressed in clear and forcible language, on any one of them? Above all, should we not be prepared to do this when these subjects appear to teach what is in opposition to Christianity, and when they are brought forward for the purpose of overthrowing the very foundations of our faith? To encourage and help one another to develop this power is, at least, one object we have in view in our Society.

The last mentioned object of our Society suggests a topic on which I now desire to speak. I purpose making a few *suggestions regarding the way to deal with the different forms of infidelity* with which we may be met while engaged in our great work. It is no very rare thing for a clergyman to meet men who have some objection or other to bring forward in opposition to Christian truth. It is most damaging in such cases, and especially in the presence of other persons, if he has not a word to say in defence of the truth. The clergyman, again, is often called upon to speak, and sometimes to write in opposition to the false philosophy, and false science which are being scattered broadcast throughout the country by means of popular lectures and popular writings. Since the very