

sources when she equips her seminaries, when she endows her professorships of divinity, and her lectureships in philosophy. In proportion as a man understands the gospel and the human mind can he be successful. I do not mean that a man should parade psychological terms and philosophical phrases, for that will turn every pulpit into a mass of dry bones. But the minister should present philosophy when the occasion demands. There will always be babe to want the milk, but if you do not distribute the meat, or if you have none to distribute, you cannot have the strong men.

The greatest reason, perhaps, why psychology is an aid to a preacher is because the message appeals to the psychological part of man. I do not mean by this the same as any act appeals to the mind, but that the whole dealing of Christianity begins and ends in the mind, that it appeals not to a physical end but to a mental one, and that the will and intellect is to be directed in a certain direction. The whole character of the bible and the great doctrines that it upholds and teaches cannot be apprehended through the senses but only through the intellect. We have no direct physical proof of the existence of God, but only as we study the mind of man can we have any idea of the divine One. The infinity of God it is true is beyond finite comprehension, or else this would be a paradox, but we can have a slight conception of his nature according to the laws and conditions of human thought. God is mind and it is only through this medium that we can make His acquaintance in the slightest degree. All the superhuman doctrines and statements made in the word are equally incomprehensible through the senses, and only by the aid of revelation on the divine side and psychology on the human, can they be conceived of at all. By mental science we can distinguish between facts and speculative modes of explaining these facts which may keep one out of great difficulty. The science of the mind must also be a great benefit in interpreting the scriptures, for he that has properly studied the imperfections of human nature, who has ascertained the limits of our faculties, assigned to reason its proper office, and has thoroughly investigated the laws by which all our knowledge is to be obtained, he alone it is who can be expected to interpret the scriptures. Philology is not sufficient for an interpreter; he must also have philosophy. A man may have a thorough knowledge of Greek roots, be fluent in Latin and familiar with Hebrew, yet when he has become acquainted with his own mind, and has learned the wants of his own nature, he will find within the sacred vol-