

It is peculiarly difficult for students, whose native tongue is Gaelic, to acquire a real mastery of good English. From the constitution of their minds, and the custom of using very strong expressions in the Gaelic, they are apt to use English phrases, not only forcible, but rude and gruff to English ears. Yet, with attention to our language, as it is written by the best authors, and spoken in good society, they are quite able to become excellent and eloquent English preachers. But so long as the Gaelic language is required in the pulpit, why is it ignored at the College? Is it not possible to provide some instruction for "Gaelic students" in the best use of their mother tongue, which is reported to have its own classic beauties, as truly as the English, the Italian, or the French?

2. *The study of the theory and practice of Scriptural Exposition.* It is not the least glory of Scottish Presbyterianism, that it has ever cherished the best and most ancient mode of preaching,—discoursing, not on a detached sentence or clause, but on a comprehensive paragraph of the Word of God. So far as we are aware, intelligent congregations of Colonial Presbyterians are of the same mind with their ancestors, and set a high value on pointed and pithy exposition. Yet we doubt if the aspirants to the ministry know the importance of this sacred art, or make any sufficient efforts to acquire facility therein. Doubtless each composes a formal lecture for the approval of the theological Professor, and may profit by the criticism to which it is subjected. But we desiderate more than this—a careful training in the best modes of brief comprehensive exposition, suited to edify the 'week night' meetings of a congregation. It would certainly be more useful to a young minister to know how to expound a psalm with readiness and point, in a lecture of twenty-five minutes' duration, than to be able to write the best Homily or Exegesis that was ever read in a divinity hall. We may add that the gifts of students might be far more profitably employed in such expository efforts as we now indicate, than in the premature sermonising on texts in which some have been allowed to engage, to the utter detriment of their education.

3. *A better elocution.* There is reason in the popular demand for this. It is quite vain to bid men be content, because the matter of a sermon is good. All the more shameful to the preacher, and unfair to the hearers, that matter so good should be marred and obscured by an uncouth or monotonous elocution!

It is true that education cannot impart the gift of public speaking to those who have it not. But dull reading, mispronunciations, and ungainly gestures may surely be corrected. For this, however, a few months under an ordinary elocution master will not suffice. Indeed, some have so learned elocution as to lose their natural manner, and replace it by a mincing mannerism that is odious to all men of sense. What we desire is, that young men should be trained to avoid errors, and correct inelegancies in speech or gesture, that their natural and appropriate manner may have its just effect. If this is done, we ask no more from elocution classes; let every man then speak out in the way that best expresses his mind, and quit himself as a man, and a man in earnest. One preaches best by reading from his manuscript; another, by speaking memoriter a written