

Along with the other two features, already noticed, there seems to be a tendency to an increasing neglect of that *constructive work* and training that should be a constant aim in institutions for the training of preachers. The chief work, intellectual and practical, of the preacher is always constructive work. The disposition to exhaust the time of study in barren, critical work, often purely destructive, in short, in all kinds of work that cultivates merely the perceptive powers in gathering minutiae, and the memory in retaining them, has been the bane of our educational system in these recent times, and is largely the product of the specialism and Germanism already considered. In our public-school system the introduction of innumerable subjects into the course of study, and the requirement of a smattering of knowledge of each, have already gone far toward transforming the schools into dull, dead machines, and have called forth the reprobation of the best educators. The same thing cannot fail to be noted in the curriculum of some of the theological schools. So many subsidiary branches have been added that only the minimum of time is left for study and mental effort upon the great subjects of the Bible and theology, in their relations to preaching. And in many cases, because of their newness and because of the lack of perspective in the view of those who represent them, these purely subordinate topics have been made to overshadow and almost to eliminate from the course, in the case of many a student, the great and all-important ones. Apart from all its other defects, this method is educationally most vicious, unfitting rather than fitting the theological student for the work of the preacher. It is true, no doubt, that there should be men and instructors who have been specially trained in these subordinate subjects; for, so far as they are involved in the apologetic work of the church, they must be understood. But it is true also, that such men are not needed in great numbers, since the questions to be settled, in connection with such departments, do not turn upon the mere knowledge of the specialists, but upon the great principles of logic, and especially of inductive logic, of which the specialists are often quite as innocent as new-born babes. It is also true that such specialties can only be studied with safety to the man and profit to the church, after a broad foundation in logic and philosophy and theology and in the methods of scientific construction. Many are inclined to think that they should be provided for in a theological university.

The one great need, intellectually, in theological training, is manifestly the constructive study and work that lead the man to grasp things in their broad relations and prepare the preacher to present them to men in such relations. In short, the practical training of the constructive faculty of the preacher is the supreme thing for him intellectually.

Now, the rational method of training the constructive faculty is