

solves seldom admit, and sometimes deny, that they practice rhetorical rules or possess the slightest rhetorical skill. And the same thing is said by accomplished advocates in addressing juries, and by political orators at mass meetings. They often disavow all training as speakers—sometimes ostentatiously. And can there be much value in that training which the best writers and speakers either ignore or disavow? That ladder must be worthless which so many are ready to throw down when they have climbed to the top.

And there are some even who take a more serious view of our subject. They tell us that by this rhetorical training we abridge the liberty of the children of God. "When the Spirit prompts one of God's chosen ones to write on a certain theme and in a certain way, you say by your training that he shall not write on that theme nor in that way, but in some other that you have prescribed. Your rhetoricians who undertake to train men for the pulpit are no better than those false brethren of whom the apostle writes, in his Epistle to the Galatians, they "came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."

But the popular verdict is not on one side altogether. If there are those who contend that the liberty of the children of God is restrained by rhetorical training, and that the power of the Spirit of God is resisted and the influence of the Spirit is diminished thereby; there are those, also, who affirm precisely the opposite; that not to train the tongue and the pen for the accomplishment of the very best results of which they are capable is to neglect to make use of those powers which God has bestowed upon us for his most effective service. We thus grieve the Spirit. And however positively successful preachers and advocates, and political orators, and powerful writers may disavow the practice of rhetorical rules, no very close observation is required to see that by the observance of those very principles which they depreciate, these very speakers and writers have gained their influence and success. While very few consciously practise the rules they have been taught, yet, none the less, do they unconsciously practise them. So the best artists in music and sculpture and painting are controlled by the artistic principles which they unconsciously practise.

"The way to be natural" is to get back to nature through the practice of the classified principles which have been derived from nature itself. The way to be natural in speech or writing is to get back to nature through the practice of the rhetorical art, until it becomes a second nature. Many a writer and speaker has learned through sad experience that knowledge and the power of expression are two very separate and distinct acquisitions. He has learned that it does not follow as a logical sequence that "if he has anything to say he can say it," or that "if he feels himself he can make others feel in the same way." The people of one of the central counties in