

that criticism can say in pointing out their defects. To one of these defects—a lack of skill in public address, in preaching—let us glance for a moment. How may this be remedied?

Manifestly it is not, so far as intelligent criticism is concerned, more fluency nor more vivacity at the expense of solidity and strength that is demanded, when a lack of attractiveness is complained of; least of all is it the claptrappery of the vulgarly popular that is asked for. It is not too much meat that is objected to in the American sermon, but of meat served cold or in unappetizing forms. The two defects are, first, a want of live earnestness in the preacher, an air of half conviction on his own part, and of indifference whether his hearers believe or not in the truth of what he is uttering; a second defect is a lack of tact and skill in the presentation of what he has to say. The origin of the first of these, as well as the remedy for it, must be looked for in the preacher's own heart; the fire, if it be there, must be of his own kindling; the second has its beginning in the earlier stages of intellectual life, and can be remedied in mature years, if at all, only by closest study and most desperate exertion. Our interest here in it is in seeking how it may be forestalled in the early and more formative period of the training.

The most manifest defect in our system of education is its insufficient attention to the English language, not merely to the science and genius of it as embodying one of the richest literatures, and as being the most widely spoken tongue in the world, but to such study of it and practise with it as will give to the student a correct and facile and forcible use of it in the expression of his thoughts. It is hardly possible to overestimate the value of a mastery of English in any calling that requires the use of it in influencing the thoughts of others, but in preparing for the Christian ministry, whose chief function consists in endeavoring to move others to right action by public address, the attainment of this mastery should yield precedence to the attainment of no other. And yet, strangely enough, candidates for the ministry are taken in hand and for ten years are scientifically drilled in a great variety of subjects, some of which they never so much as once again recur to when done with them as students, selling the text-books they have been compelled to use; while of English, on their use of which their final failure or success will so largely depend, they are mainly left to acquire their knowledge in any haphazard way they can, receiving at most, at the very time when most needing it, only such instruction as may be gathered from brief study of some college text-book in rhetoric, and from writing a few compositions, on which the professor of rhetoric scratches in red ink scant words of general criticism; and so they stumble on in their course, reaching the theological seminary only when it is too late for the professor of homiletics to do for them what ought to have been done for them all the way along from the start, and what no amount of instruction or personal effort can then do for them. In no single respect are established methods of education so glaringly and so