

make full reply to queries like these; but if it be true that closet prayer is neglected, that home altars are thrown down, that prayer-meetings are losing their grip, that in some pulpits prayers are read, and that in others the praying is poor, then some clue is afforded to the spiritual loss from which the church is suffering. To lay all the responsibility for this upon the pulpit would be unjust, but to omit mention of the pulpit's responsibility would be equally unjust. That the pulpit is culpable for the people's deficiency can scarcely be denied, because that is consequent upon the relation supposed to exist between pulpit and pew. For this fault, however, there is some palliation, inasmuch as the colleges have never seriously dealt with this problem. In some seminaries, truly, the office of prayer does receive considerable attention, but of the church generally it may be said that public prayer is given but a secondary place in our college training. Yet it is universally recognized that learning to lead in public prayer is a difficult task; that efficiency therein is a high attainment; and that in no exercise of public worship is the novice more quickly detected, or poverty so readily felt. For the highest exercise of the office something more than heart culture is necessary, it requires also a special mental training. What is needed to-day, if the church is to cope with world-forces, and mould them for God, is men of giant mould, great of heart and intellect, and every fiber in liv-