

us, is by enkindling the minds of the students with interest in the practical aims of the Church. They must not be recluses, or be allowed to seek intellectual results except in constant view of the service to which their attainments are to be consecrated. The heart must not be permitted to be chilled by the going of all the blood into the head.

4. As a thing akin to this, our seminaries also beget a metaphysical turn of thought, and abstract methods of expression unsuitable for effective pulpit discourse. It is certainly natural for the professor, by long study familiar with the technical terms and definitions of theology, and delighting in the exactness with which they bring out divine truth, and especially the philosophy of the truth, to deal largely in these forms in the class-room. The student's views of Christian doctrine are gradually moulded into these forms. His style of expressing Scripture truth is shaped in these dry and often antiquated formulæ—not unfrequently refined into the exactness and the coldness of crystallization. These may not be “mannerisms” to be got rid of after leaving the seminary, but they are an abatement of real pulpit power unless laid aside. The preacher must be taught to interpret the truth of the Gospel in the language of the people. Too many take on this stiff style of theologic formulæ and the lecture-room, and carry it into the pulpit. Some add the further mistake of preaching as if they supposed that the power of salvation is not in the Gospel itself, but in their own fine abstract expositions of its philosophy. This is, indeed, no necessary result of thorough work in systematic theology or of the finest erudition. Dr. Duryea says: “It is high time that the question whether culture and learning do not unfit preachers for the preaching of the gospel to ordinary men and women were referred back without response to the stupidity which inspires it.” We fully agree with this; and yet it cannot be denied that our methods have sometimes left a perversion or false product of this sort. The grandest and best power of learning appears in making God's truth clear to the humblest. The ripest culture passes out beyond these stereotyped technicalities into free power with the truth. But there have been enough false fruits to admonish against the danger and damage in this connection—a danger and damage under which young men of inferior mental discipline and strength are most likely to fall.

5. Unquestionably, too, our methods lack training-power for the cultivation of popular speaking. Too little attention is given to homiletical and oratorical training. We use the word oratory here in its true sense, and not as standing for the empty pretense and artificiality which take the name. We do not want the studied tricks of the declaimer in the pulpit, nor the perversions of the professional elocutionist in the seminaries. These drill-masters are often the death