

with the monotonous cadence and somnolent tones of some preachers, their results would have been very different. The human voice is one of the grandest instruments that the Creator has fashioned, and its cultivation is a duty binding upon all, and especially upon the Christian minister. I speak with deference in the presence of so many ministerial brethren, and not without some feeling of self-accusation, when I say that, in my humble judgment, the importance of this matter has not been sufficiently felt. All are not equally gifted in this respect, but much may be done by those who are the least favoured. It is said of that famous orator whose eloquence "fulminated over Greece and shook the throne of Macedon," that, in the first instance, he was hissed from the rostrum because of his extreme awkwardness. But he went to work with an invincible determination to surmount every obstacle, and at length acquired a power of oratory by which he agitated, swayed, and impelled the nation at his pleasure. Whatever can be done should be done to acquire an agreeable and forcible delivery. It is the wonderful power by which one mind concentrates the light of its intelligence on other minds, and by which one heart sends the electric impulses of its sympathy through other hearts. How many good sermons are spoilt by a bad delivery; how much truth falls from the lips of a poor speaker without reaching the minds of his hearers! He parts with it, but they do not receive it, and so there is no communication. After what I have said on ministerial fidelity, you will not suppose that I wish you to become men-pleasers, except in the sense in which you should aim at being this. Far be it from you to be seeking the gratification of men's tastes when you should be probing their hearts, grappling with their consciences, and denouncing the judgments of God against their sins. But there is a sense in which you must seek to please men in order that you may please God.