

It will not do to listen to such men, and then politely bow them out of court. They are too eminent, too numerous, and the subject is too urgent to be treated in such a fashion. Some may think that it is a small matter for audiences to complain of this, but they do complain, and that ought to be enough for us, and I think that the wisest, and best men will consider it worth their while to give the complaint some thought, especially as it concerns the usefulness of a minister. Very many suggestions have been made, as to how all this is to be remedied. Some of these suggestions come from men who are competent to speak, others, from those who are only conscious of an existing evil, and think they know how. Of the many, I will select one, not that I consider it of more importance than some others, but because it is little thought of, and also, because of the fact that the complaints narrow the subject to the delivery of sermons, and the reading of the Scriptures.

How many of us who, day by day, speak the English language, are aware that practically there are *two languages*, or, to say the least, two modes of conveying our thoughts. One that expresses itself to the eye by certain characters, and another that expresses itself to the ear by certain sounds, the sounds being as distinct and capable of analysis as the marks or characters in written language. We all admit that as words are marks of ideas, so tones are the marks of energies and affections of the mind. We cannot make known our ideas to others without a sufficient number of these words to mark, not only the difference in gross from each other, but also the nice distinctions of degrees in the same idea. Neither can we manifest or communicate to others the several feelings of the mind, in conceiving and uttering the ideas, and the various proportions of those feelings, without a suitable number of equally regulated and nice distinctions of tones. But who will explain why art has left us in this latter department to guide ourselves as best we can, and confined all her exertions within the bounds of written language. The result of her desertion has been, that whilst words, the marks for our ideas are well regulated and reduced to order, tones, inflections, modulations, and such like, are left wholly to chance, with the consequence that men highly educated can compose good sermons, but fail in delivering that which they