

5. I would now observe, with all the emphasis of which I am capable, that a good elocution and a graceful manner, however important in themselves, are not sufficient without that sympathetic earnestness which should breathe in the tones and look forth in the gestures of the man whose work it is to teach the perishing to be reconciled to God. Your manner should make it manifest that the truths you utter have passed through your own understandings and hearts, kindling in their passage corresponding sentiments and sympathies. Heart answers to heart, and feeling to feeling. That which comes from the heart is likely to reach the heart, and that which is spoken with feeling to produce feeling. How many discourses on the solemn tragedy of the Cross have failed of their proper effect, because they have been mere intellectual displays—mere dramatic exhibitions—decorated, perhaps, with the embellishment of a poetic fancy, and delivered with the pomp of tragical declamation, but bearing no evidence of having passed through a heart melted into tenderness and tears by the sacrificial sorrows of the Saviour. How many sermons on the miseries of the lost have failed to produce their proper impression, because delivered without that tender compassion, that yearning pity for the perishing, which should ever be conspicuous in such discourses. If a minister dwell on the “terrors of the Lord” as if he delighted to brandish the flaming sword of justice and to hurl the bolts of vengeance, he will fail to convince his hearers that he seeks to pluck them “as brands from the burning.” He may gesticulate and thunder, but there are certain chords of the human heart which are not to be operated on by such means, any more than you could call forth the whispering music of an Æolian harp by striking it with a bar of iron. Even the gracious invitations and precious promises of the Gospel will be listened to without emotion, if announced in