

have composed, and that in a nation of good writers a good speaker is an exception.

Science gives it as a fact that when you cultivate one sense to the exclusion of another that other is liable to die out. Let any man turn to the golden age of English literature and he will have this fully illustrated. There he will find that such men as Dryden, Congreve, Addison and Coleridge, masters in the art of the written language, read so wretchedly that their works were on the point of being thrown aside, but that others undertook to read their compositions for them.

On the other hand we have those who displayed marvellous power in spoken language, but whose compositions were very inferior. What, for example, was the power possessed by such men as Whitefield. What was the spell by which he could not only enthrall the multitude, but men of clear judgment, capacious intellects, and cold hearts. When we read his sermons we find nothing in them to explain the mystery. He was not a theologian; he was not a thinker; he had no high poetical imagination; his diction is commonplace, his imagery conventional, his range of illustration limited; and it is remarkable that he has left nothing in literature, not even in devotional literature by which he deserves to be remembered—not a single treatise, not a hymn, not a page of a discourse. We are admitted into the secret: "For months and years he devoted himself to the cultivation of spoken language, and took lessons wherever and whenever he could."

After years of study, I am persuaded that the complaints we hear concerning the delivery of sermons, and the reading of the scriptures, has its origin largely in the fact that, whilst there has been the greatest care exercised in the composition of words which mark our ideas in writing, there has been a total neglect of those signs which convey the regulated written ideas to the ear.

In nature, both senses are equal, and I submit that this ought to lead us in art to equally cultivate both. It is absolutely necessary that the minister should be made acquainted with both, and if both require cultivation, that he should cultivate both. If his mission were one of circulating the printed page, then care in the matter of letters is all he requires. If, on the other hand,