

vehemence which otherwise they find it hard to control; and very many fear that without the manuscript they would be utterly crushed by the dread of breaking down.

Besides, writing sermons tends to promote the preacher's usefulness in several other respects.

(e) The written discourse can be used on subsequent occasions without the necessity of renewed preparation, and thus frequently saves a good deal of time and labor.

(f) The sermons remain for publication, if ever that should be desirable. Many a truly great preacher, and widely useful in his day, has left but a fading, vanishing name, while some contemporary of perhaps no greater ability, but who wrote his discourses, is still known and still useful. For example, compare Fénelon with Bourdaloue.

(g) And then the practice gives facility in writing, which in our day is a highly important means of usefulness. The successful preacher has now many opportunities to publish, and it is apt to become a sort of reproach to him, diminishing his influence, if he is not sometimes heard from through the press.

(2) To write and read has thus a number of advantages, some of them decidedly important. What, now, are its *disadvantages*?

(a) If writing aids in thinking, it is apt to render one largely dependent on such assistance. Especially objectionable is the fact that this practice accustoms the preacher to think connectedly only as fast as he can write, when it is more natural and more convenient that a man should think as fast as he can talk.

(b) And if writing compels the preacher to go over the ground more completely, it is not always done more thoroughly. The thinking is more extensive,