

tinuing through life to prepare their sermons with care; and as just intimated, it is only many readers, and by no means all, that do likewise.

(b) There is difficulty in fixing the mind upon the work of preparation without writing in full. This may be removed by practice. At the outset, it can be overcome either by making copious notes, or by speaking the subject over in private.

(c) Still another, and a serious disadvantage of this method, is in its tendency to prevent one's forming the habit of writing. As fluency increases, the contrast between winged, glorious speech, and slow, toilsome writing, becomes to many men too great for their patience, and there grows upon them what some one felicitously calls a *calamophobia*, a dread of the pen. And not only does this cut them off from many important means of usefulness, — especially in our day, the era of the printing-press, — but it reacts disastrously upon their power of speaking. *Both the beginner in oratory and the experienced, ready speaker, must constrain themselves to write, much and carefully.* Not, indeed, to write out what they are about to speak, unless they belong to the class who can speak freely after fully written preparation, but to write for other purposes, — essays and exegeses, by way of thoroughly studying a passage or subject, articles for publication, sermons after preaching them, and the like. Writing promotes accuracy of *thought* as well as exactness of statement; the thought becomes objective, and can thus be more carefully scrutinized. Thus our habits of writing and of speaking will maintain an equilibrium in our methods of thinking and style of expression, while yet each is practised according to its own essential and distinctive character.

(d) If the sermon is to be used again, and has not