

persons to whom the habit of attention is easy and common, a read discourse will be the most suitable. But if read, it must be well read, and good reading implies much practice and care; so that if one who has never practised reading should on some sudden occasion take to it, the likelihood is that the attempt would be a failure.

To come now to the practical question—What method of preaching ought to be adopted by the young ministers of our day?

First, in regard to the *preparation* of sermons, the advice which used to be given by Dr. Chalmers is that which we would humbly reiterate. Let every minister write out fully one discourse in the week, and let him preach another, extempore, or from notes more or less full. The habit of writing out one discourse, at least during twenty years of one's ministry, is attended with very many advantages. It disciplines one's own mind; it ties one down by the conscience to at least one piece of thorough work; it accustoms one to exactness of thinking and writing; it gives one the opportunity of deliberately examining one's work, and of making systematic and continuous efforts to improve it.

While thus giving heed to writing, the young preacher will do well to accustom himself to deliver one discourse also from less elaborate preparation. That discourse, however, will not be an extempore effort, pure and simple. The subject will be carefully studied as in the presence of his Master; the plan will be systematically formed; the course of thought firmly grasped; the illustrations and applications considered and arranged; and the transitions from point to point so managed as to give unity to the whole, and save the discourse from the character of a mere bundle of observations. How much of this will be written is a question of detail, not to be settled by another. Besides urging his students to cultivate both these modes of preaching, it was the advice of Chalmers that once a month, or at some such interval, they should prepare a more than usually elaborate discourse on some topic of deep interest—like his own on the Efficacy of Prayer and the Uniformity of Nature, or M'Laurin's Glorifying in the Cross of Christ, or Jonathan Edwards's on Justification by Faith. He thought it good for the preacher and good for the flock to have to rise occasionally to the higher levels.

But when one discourse has been written and another sketched, how are they to be delivered? Is the written one to