

and ends with a series of sentence studies. Many valuable hints are given in the fifth part on Public Speaking, in the distinction between actor, reciter and speaker; on preparation; on read, repeated and free speech; on self-possession, self-observation, gesture, the physical element, and imitation. The sixth is on the Pulpit, and the seventh on Stammering. There is rather a good story concerning the Talker and this last infirmity. He was moderator for some time of a vacant congregation, the pulpit of which, however, he rarely occupied. A well-known divine, whose articulation, as a rule, is perfect, through some accident such as may occur at times to any speaker, stumbled once or twice in utterance. This was on a Sabbath evening. The next night a lady called upon me, with many testimonials to the effect that she cured stammering, and adding the statement that a friend of hers had heard me in the church in question and thought I needed her services. I do not know when I found it so hard to refrain from stammering as when I informed her that I was not troubled that way, as most of the readers of the JOURNAL know.

Dr. Mair does not believe in read sermons. He says: "We come now to *read speech*. By universal consent this is the least effective, and by audiences generally, least appreciated. He who would say something to his fellows, and has got no farther than to put it in writing, institutes at once a prejudice against himself with most people. . . . Guthrie was wont to picture the despairing wooer offering his hand and heart by reading from a written paper." Yet he also says: "We have said the beginner must write, and write thoroughly. We must add that no man at any period of life can speak well unless he writes much and carefully, whether it be on that of which he is to speak, or something entirely different." Dr. Mair has some useful criticisms in connection with public prayer, noting faults that have come under his own observation. "(a) Frequent utterance of the name of God, which is irreverent; as also is a noisy, rough or curt utterance of it. (b) Addressing the Almighty always by the same name, regardless that He has been pleased to make