

decreased secular influence is subject to the dominant Scriptural force. The attitude of the preacher's mind is important. "I used," said an excellent preacher, "to make sermons—now I just get ready to preach." The former attitude tempts to the secular: the latter is more likely to be Biblical.

Certainly a great change would be made, if homiletics and the Bible could in some way be knit into each other more closely; if, at least, the bold outlines of homiletical method could have their very origin in the Bible; if the Biblical methods and the Biblical ends together could be felt, as the creating spirit which gives life, type, and to some extent minor form to homiletic science and art. Can this be done? If it can be done, there will be some advantages.

1. Were the Scriptures the main source and guide of the science and art of preaching, then the preacher would have his homiletical directions always before him. His directions would not be dismissed as a separate book on the shelf across the room, in a different department of his mind from the Bible. They would not be considered a fading vision of excellent instruction from a good professor, under whom he *could* have but small individual practice. The Bible, his ever present book, would be his ever present homiletical book. Ever present in study and in devotion as God's word preached to his own soul and to the souls of his hearers, it would not be inconsistent with his study or his devotions to be thinking always also of the methods by which it reaches the soul. It would be the constant homiletical guide of a life homiletical in consecration and career. A deep homiletical current would run in his investigations, his doctrines, his applications to himself and to others. His life is the life of a preacher: his life in the Bible would be a life in a homiletical Book.

2. His conception of preaching would come directly from the Scriptures. He would find that there is a true preaching common to all fervent disciples, who go *λαλοῦντες* the word.

He would find the *specific* words descriptive of preaching contain defined conceptions of the preacher's attitude towards men—that *διαγγέλλω, καταγγέλλω, εὐαγγελίζομαι, κηρύσσω, κηρῦξ, κηρύγμα*, have *ἄγγελος* and *κηρῦξ* at the root, and that the messenger idea of the *εὐαγγέλιον* is the great homiletical conception of the New Testament. He would be perpetually finding this conception unfolded in detail of type, phase, mode, in Levite, priest, prophet, in psalter and Koheleth, in evangelist, deacon, apostle and the Great Teacher. He would find the *logical* mode of the messenger mind in the specific *διαλέγομαι* again and again descriptive of St. Paul. He would see that the most obedient and fervent messenger on the errand of his Lord may employ his *reasoning* powers in the delivery of his message, but that it is with a purpose to send the Divine authority *through* a cogent