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REVIEW SECTION.

I.—BIBLICAL HOMILETICS.—NO. I.—ADVANTAGES.

CAN THE BIBLE BE WROUGHT MORE FULLY INTO THE SCIENCE
AND THE ART OF PREACHING?

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THE practical tendency of our homiletical systems is to put the young preacher at *too great a distance* from the Bible. The preacher may grow in later years into a full Biblical habit of preaching, but he ripens late. Why should he not ripen earlier? Many preachers feel that they have somehow some other standard than the Scripture, and that their training has had to do with it. Others are sensible of a mixed standard, semi-Biblical, semi-secular—extra-Biblical, contra-Biblical—they do not know. The fascination of a secular rhetoric has invaded too far the spiritual domain—the logical demonstration, strong and honest, rests in a mental, rather than a spiritual result. Others put aside, they think, much which they learned at the schools, and come back to the study of Biblical models. Why should not all these *start* with a fuller Biblical habit? Can not the preaching *method* as well as the preaching *matter*, from the beginning, be in fuller conscious union with the Scripture?

It would, perhaps, be too much to claim that *all* the elements of the homiletical method should be taken from the Scriptures, but is it not going to the opposite extreme to take all the elements from purely secular sources? Begin with devotion to the Scriptures, advance by large attention to outside sources and methods, end in the full glow of secular rhetoric and secular eloquence, and the student's mind has a passion for eloquence rather than for preaching. Retain the close union with the Scripture, make the Scripture regnant to the end, in the general elements of method as well as in matter, and the student's mind is a Biblical mind—he has a passion for preaching to the soul rather than for an eloquent impression. Associations are powerful. Detach the method from the Scripture, and as to method, the preacher's mind is secularized. Attach the main principles of method *to* the Scriptures and the