

so that he can "illuminate by exposition," let him, with all the turnings he can command, gather up his unstrung pearls—his unclassified, but glittering and unjoined gems, and let these be poured out in honor of the truth as it is in Jesus; and God will surely honor him as he honors God. If he can unroll the panoramic scenes; if he can marshal and march his auditors before the cross—make them see the Form Divine, marked, marred, pierced for them; if he can draw again the darkness, mysterious and awful; if he can make the ground shiver under the feet by the earthquake returning again; if he can bid them gaze upon the rending rocks, the opening tombs, the parting veil, and, in the glooming, march again the sheeted dead rising from their graves as Jesus conquered death; if he can muster his people past the empty tomb on the morning of the resurrection—let him do it with all the energy he can summon, though he reach such a climax as to compel the people to shout out in terror or to blaze in hope. But, in all the swinging or flashing of gifts, let him bear this supremely in mind: no power is genuine unless it moves upon the conscience and will—those twin citadels of man's soul. "This, in the absence of other endowments, is often at once both the scepter of a preacher's command, and the mysterious seal of his commission."

The apostolic and Pauline rule was: "To every man's conscience in the sight of God." All things are lawful if this be held high and conspicuous above the crowd of inferior aims. You may have fancy in its best play, exhortation in highest exhilaration, logic in compactest metal, reason in purest ring—yet, if you subordinate not these and all to the determined movement upon the conscience, and to a desperate grapple with the rebellious will, you have failed of your errand, and dishonored your commission.

Newtown, Pa.

THE whole trouble is that we won't let God help us.—*Geo. MacDonald.*

BEST METHODS OF PREACHING AND SERMONIZING.

No. VI.

The Lutheran View.

By G. F. KROTEL, D.D., AND A. C. WEDEKIND, DD.*

REV. DR. KROTEL.

My practice is very largely expository preaching, and such is very apt to be the case in the Lutheran Church. I have preached courses of historical sermons, both from the Old Testament and the New, but they have been largely expository. The preaching of topical sermons, suggested by public events of the day, depends on circumstances. I do not think that is very frequently done in the Lutheran Church. We observe the church year, and the selection of our subjects for preaching is largely influenced by the church year, by the gospels and the epistles. Each particular season of the church year suggests to us our subject; even if we do not confine ourselves to the gospel and the epistle lessons, they yield to us a selection of subjects appropriate to the season. On that account there is a good deal of system in the selection of texts and subjects through the year.

After having selected my text, my first point is to make myself thoroughly acquainted with its meaning, in its connection with the context, so that I can fully understand, as far as it is possible for me to do, the meaning of the writer—the style, the spirit of the word as it is presented in the Scriptures. When I have done that I select a theme, with the appropriate natural heads, divisions and sub-divisions, think out the whole plan, and prepare a short outline in writing. Understand me; merely the heads, divisions, sub-divisions, sub-sub-divisions, and so on. Then I am ready, the language being altogether extemporaneous.

I do not write my sermons except on very rare occasions. I have found in my experience that it is best for me not

*In interviews for this publication.