

ostentation than the other method, if the preacher does his duty in it, he will not find it lacking in solid pleasure. Good expository preaching is always permanently attractive, and always most attractive to those whom it is most important to attract. It meets the great appetite of the human mind—the desire to know; it instructs. No man who has any intelligent sensibility toward sacred things can fail to make the reflection that, if the Bible is our authoritative rule of faith, then it is a matter of transcendent, of infinite concern to him to get the right meaning of that book. But all popular readers of the Scriptures have a strong consciousness of their own blindness of mind to much that they read there. They feel that in many places they have not the key of knowledge. Hence, he who proposes to open the meaning of the Scriptures meets the most serious desire of their religious nature. If this work is done successfully, without undue pedantry and prolixity, but with a plain and honest mastery of the task, which is obvious to the good sense of the hearer, if his judgment is convinced that the preacher has indeed given him the clue of correct understanding, nothing can be so attractive to him. He feels that this is precisely what he needed. The expository method is also naturally adapted to sustain the interest of common minds, in that it provides them with frequent and easy transitions of subject. To be held long to the contemplation of the same abstract thought is exceedingly irksome to them. Indeed, the ability to retain the same ideas fixed before the mind's inspection, for a long time continuously, is the last and highest result of severe philosophic training. It was this which made a Newton's mind as that of an arch-