

26 Henry J. Eggold, *Preaching is Dialogue - A Concise Introduction to Homiletics*, Baker Book House, Grand Rapids, Michigan 1980, p.11.

27 Henry J. Eggold, *Preaching is Dialogue*, p24

28 Fred Craddock, 'Inductive Preaching' - unpublished paper for the Societas Homiletica - Stetson University, August 20-23, 1990, p8.

29 Fred Craddock, 'Inductive Preaching', p10 and p12.

30 See Paul Scott Wilson, *The Practice of Preaching*, Abingdon Press, Nashville 1995, p214. Wilson makes an incisive critique on the use of inductive and deductive categories to describe the form of a sermon. He argues: 'Inductive and deductive categories may work to describe the styles of preaching, but they do not work when each is attached to a particular form of sermon.....Preaching can be authoritarian in any form.'

31 D.Stephenson Bond, *Interactive Preaching*, CBP, St Louis, Missouri 1991.

32 John S. McClure, *The Roundtable Pulpit - Where Leadership and Preaching Meet*, Abingdon, Nashville 1995. See especially Chapter 2, 'Towards a Collaborative Homiletic' and Chapter 3, 'Collaborative Preaching'.

33 John S. McClure, *The Roundtable Pulpit*, p47.

34 Paul Scott Wilson, *The Practice of Preaching*, Abingdon Press, Nashville 1995, p279. He continues: 'The lives of our congregations' members are shaped by the media. How they think is affected by media. What they talk about is in part provided by media.'

35 Paul Scott Wilson, *The Practice of Preaching*, p255, and p112. 'We become like movie directors'. See also p183, and p132.

36 Charles Rice, 'Shaping Sermons by the interplay of Text and Metaphor', in Don M. Wardlaw, ed. *Preaching Biblically*, Westminster Press, Philadelphia 1983, p104. Also cited by Richard Eslinger in *A New Hearing*, p22.

37 Sidney Greidanus, *The Modern Preacher and the Ancient Text - Interpreting and Preaching Biblical Literature*, Eerdmans, Grand Rapids, Michigan 1988, p186. Greidanus emphasises the importance of 'using concrete, vivid language'.

38 Edward F. Markquart, *Quest for Better Preaching*, Augsburg, Minneapolis 1984.

NOTE ON THE SEAL AND MOTTO OF THE SOCIETY



Juxta laudabilem Ecclesiae Scotiae Reformatae formam et ritum

The seal, of unknown origin, first appeared in 1874, opposite the title page of the third edition of *Euchologion*. The use of the motto dates back to the first edition of *Euchologion*, 1867. It is a phrase taken from a licence issued on behalf of Edmund Grindal, Archbishop of Canterbury, to John Morrison, who had been parish minister at Bara in Lothian. The licence describes him as having been "admitted and ordained to Sacred Orders and the Holy Ministry by the imposition of hands, according to the laudable form and rite of the Church of Scotland. The hands were not episcopal, but those of the General Synod or Congregation of Lothian.