

logical conclusion into the spiritual conviction of the soul addressed—that a true homiletical conclusion consists in “the consent of the will with the assent of the understanding.”

The modern sermon, a progressive and studied discourse, he would find to be only one sort of the wide genus of the Bible—the generic *Sermo* of our Lord’s time, a Roman name for the New Testament act of address, covering the broken line of talk, the conversational interchange, the free flow of running communication, the eloquent story of the absorbed speaker, the orderly points of an orderly argument, *as well as* the restricted Ciceronian *Oratio*, which prepares its parts of discourse, considers its phrases and marshals proofs mighty in the Scriptures, as he may suppose Apollos did at Corinth.

These and other *facings* of a large conception of preaching, he would find broad and inspiring as he traced the preacher through the Word of God.

3. The examples of successful preaching would be perpetually before him. Moses and his sermons in Moab, Joshua and his religious addresses, Samuel and his politico-religious speeches, David’s great chant-homilies in the tabernacle and for the temple, the Koheleth’s ethical instructions, the greater prophets’ great exhortations, the expositions of Ezra, the sharp appeals of the great forerunner, the variety of St. Peter and St. Paul, the sermonic qualities of the oratorical epistles—above all the supreme preaching of our Lord—these are his material for study. A more diligent study of their homiletical personality and quality, would keep the examples living and speaking. The whole line of Biblical preachers is capable of an amplification little conceived by many ministers. With the development of the homiletical character and homiletical acts of these preachers, the persons would live ever before him, as models of pulpit efficiency. The *great* personifications of preaching would be always prominent, while the minor types of preaching and the half-revealed qualities would yield their less pronounced value. The greatest Teacher would stand forth in many-sided adaptation to occasions and classes of people. So too the extra-scriptural preachers of Church History would then naturally take their place under the generic scriptural types. Even the diversified modern development could be assigned to the Biblical periods and classes and be the better for the close comparison or contrast.

4. The reality of preaching would be seen to depend on the reality of the preacher. The sermon in the Biblical representation cannot be disjoined from *character*. Vitality of conviction is there the vitality of the person. Moral feeling fills the preacher’s mind. Moral and spiritual qualities are component parts of his every perception and cognition. The holy *will* is the real life of the preacher’s holy speech.

Success in gathering the multitude is not the measure of reality.