

It is quite fair to assume that the author of this advice has consciously and sedulously put in practice his own principle. In other words, Dr. Broadus has no doubt studied to be winning. And is it not a true encouragement to us all to be thus through example assured that a grace so much to be desired is in part at least the prize of honest endeavor?

Dr. Broadus's native sagacity would have led him to cultivate winningness had he been a secular orator instead of a preacher. And what a secular orator, by the way, this preacher might have made! Wendell Phillips, that silver tongue, was hardly a greater. These two might indeed be mutually compared for subtle charm of speech. But Wendell Phillips deliberately chose to be a storer-up of antagonisms, while Dr. Broadus, not less capable of sarcasm, of invective than he, and not less recklessly brave, has chosen, more wisely, to be a charmer for the evoking of sympathies. Winningness, however, with Dr. Broadus, has a quality in it not secular; that is, not worldly; and it is manifestly inspired by a motive deeper than sagacity. It is a moral trait in him; nay, that adjective fails to express it. The trait in him is spiritual. It is distinctly and peculiarly Christian.

The second thing, therefore, to be noted in Dr. Broadus's oratory, is its Christian spirit. I do not now say that what Dr. Broadus inculcates is Christian, though that would be eminently true. My meaning is that the way, the manner, the tone, the spirit of his inculcation has peculiarly this character; so that you are affected for good by how he teaches, quite independently of what he teaches. But, besides this, the exquisite agreement between the that and the how indefinitely enhances the happy effect. I must illustrate my point with example. Dr. Broadus had been making an address, very much in the nature of a sermon, on "Reading the Bible by Books." At the close, questions were asked of the speaker, the occasion being such as to allow this familiarity, and he having himself expressly invited it. The following question was one of those asked:

Q. "Would you not advise much prayer and communion with God in the study of the Bible, in order to a better understanding of it?"

A. "Oh, assuredly, I should advise prayer and communion with God. I ought not to have taken that for granted. I blame myself that I did not say that."

Observe the delicate urbanity of this reply, the meekness of wisdom in it. The speaker might have said: "Oh, yes; but that I thought I might take for granted in such an assembly as this. One cannot always say quite everything that admits being said." But such a reply, natural enough under such circumstances, would have savored injuriously of the element of self exhibited in the form of self-justification. Besides, it would have broken sympathy with the audience, through apparent retort of blame on the asker of the question. The actual