

idea from all its connections and relations, and giving it specific significance and definite and personal bearing. A man can listen for an hour to a sermon on sin in general, without a twinge of conscience; but forty minutes of preaching on *his* sin will rouse him and do the work.

*Illumination* is the third process. Separated from its environment, the idea is cold, lifeless, uninteresting. It must be put into the midst of life, by aid of the preacher's knowledge and experience, and so made living, if it is to be effective.

*Meditation* is the next process. The preacher must get spiritually as well as intellectually into the heart of the idea—so as to be one with it. He must preach it out of the depth of his own spiritual experience, if he would move men by it.

The fifth process is *Elaboration*. The material is to be selected, excluding everything not germane to the idea. Then it is to be given its proper order, since all minds crave order in discourse. With most preachers there is—as there should not be—something before the letter A and something after the letter Z. Both these somethings should be excluded as wholly irrelevant, and the complete and orderly presentation be adhered to.

The last process in the genesis of a sermon is *Revision*. As the best impression needs touching up to make a perfect photograph, so the sermon needs retouching. The choicest epigram, the favorite scientific or technical term, the best "hit," even the adjective on which he dotes as indicating nicest discrimination, may have to drop out, as detracting from the supreme message.

Dr. Watson's second lecture was on

#### *The Technique of a Sermon.*

Touching substance the preacher is a prophet and must utter what is in his heart; but as regards form, he is a barrister and ought to speak with skill and cunning.

The first element in the technic of a sermon is *Unity*. The sermon should be the elaboration of one idea. But that idea should be put in all kinds of forms as a practical principle. "Learn artistic repetition. You ought to repeat the same thing thirty times and yet so that no witness could prove that you did. Do it so that thirty witnesses will declare you said thirty different things."

The second element is *Lucidity*. The greatest preachers often disappoint us, because it is all done so easily. Lucidity has reference to the expression; simplicity to the thought. Many a sermon absolutely unintelligible in expression is simple to simpleness in thought. The best training for lucidity is the study of mental philosophy, the worst is the overreading of poetry. The hearer wants to know what the preacher means.

"The secret of successful speech is not to be afraid of the commonest things. There are only half a dozen passions, only half a dozen situations, only half a dozen hopes, only half a dozen fears. . . . When a man is able to follow a speaker from the time he opens his mouth until he closes it, he is so grateful that he will agree with anything he says, altho he says that the world is square."

The third element is *Beauty*. Even an audience of professors will hate scholastic and technical language. People generally do not want to listen to slang or vulgarity. But the longing for beauty in thought and expression is almost universal.

*Humanity* is the fourth element. A sermon should be suited not to the inhabitants of Mars, but to the dwellers on this earth. It should be in terms of human life and human experience.

*Charity* is another element. It must rule in the sermon. There is a place for sarcasm, for raillery, for denunciation, but these must not be the staple of the sermon. The people want love; they need to be comforted.

*Delivery* is the next element. Shall